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LELAND·STANFORD·JVNIOR·VNIVERSITY

THE
MONTHLY REVIEW;
OR
LITERARY JOURNAL,
ENLARGED:

From JANUARY to APRIL, *inclusive*,

M,DCCCI.

With an APPENDIX.

“*Quatenus nobis denegatur diù vivere, relinquamus aliquid quo nos vixiſse teſtemur.*”
PLINY.

VOLUME XXXIV.

LONDON:
Printed by A. Strahan, Printers Street;
For R. GRIFFITHS; and sold by T. BECKET, in Pall Mall.
M,DCCCI.

240127

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Page 59. l. 7. from bott. for 'Gætner,' r. *Gærtner*.
75. l. 14. for 'on,' r. *in*.
229. l. 16. for 'k rā,' r. *kārā*.
279. l. 14. insert *by* before 'their.'
294. l. 10. from bott. for 'asserts, the' &c. r. *asserts* '*the* &c.
309. l. 1. for 'Count,' r. *Court*.
368. l. 13. from bott. for 'oxen,' r. *horses*.
380. l. 7. for 'some pleasure,' r. *pleasure some*.

THE

MONTHLY REVIEW,

For JANUARY, 1801.

Art. I. *Observations on a Tour through the Highlands and Part of the Western Isles of Scotland,* particularly Staffa and Icolmkill; to which are added, a Description of the Falls of the Clyde, of the Country round Moffat, and an Analysis of its Mineral Waters. By T. Garnett, M. D. Professor of Natural Philosophy and Chemistry in the Royal Institution of Great Britain. Illustrated by a Map, and Fifty-two Plates, engraved in the Manner of Aquatinta, from Drawings taken on the Spot by W. H. Watts, Miniature and Landscape Painter, who accompanied the Author in his Tour. Quarto. 2 Vols. 2l. 12s. 6d. Boards. Cadell jun. and Davies. 1800.

The tour of which an account is now submitted to the world was performed while the author officiated as lecturer in Dr. Anderson's Institution, at Glasgow; and the publication is designed to serve as a guide to those who visit the Hebrides, or who make what is called the long Tour of the Highlands, by Fort William, Fort Augustus, and Inverness; or to those who only take the short tour by Inverary, Dalmaly, Dunkeld, and Stirling; or who merely visit Lochlomond and the Falls of the Clyde.

The road from Glasgow pursues the current of the Clyde, which flows on the right; while on the other hand the mountains gradually approach, and near Dumbarton dip their bases in the river. The tract included between the Clyde and the Forth was divided by the wall of Agricola, which marked the limits of the Roman province; and the industry of modern times has intersected the same tract by a canal navigable for vessels drawing eight feet of water: while a chain of basaltic rocks, though with considerable interruptions, extends between those rivers from the castle of Dumbarton to that of Stirling, and perhaps from the latter to Edinburgh. 'These (Dr. G. observes) are commonly called the Lennox Hills, and all rise by a gradual elevation on the east, are nearly perpendicular on the west, and in most of them basaltic columns are more or less discernible. Near Fintry is a rock in this chain called Dun, in which is a very superb range of basaltic columns. This range consists of seventy pillars in front, fifty feet in length, some of them apparently without joints from top to bottom, while others contain several joints, and are easily separable into loose blocks. Some of these pillars are quadrangular, others hexagonal and pentagonal. On the east side of this range, the columns stand separated from one another, by an interstice of three or four inches. On the west side, the basaltes does not assume a regular form, but ends gradually in a mass of cellular or honeycomb lava.' Leaving the antient but declining borough of Dumbarton, the road remounts the course of the Leven, whose pure waters and smiling banks were celebrated by the strains of Smollett. The farmers here enjoy the advantage of having sea-ports in their neighbourhood, where the produce of their labour finds a ready market: but the superabundant humidity of the climate too frequently destroys the harvest, before it attains maturity. Dr. Garnett asks whether it would not be advantageous, in most parts of the west and north parts of Scotland, to procure seed-corn from countries still farther north, which is known to ripen sooner than the native seed? In Lapland, the author says, barley ripens in 60 days, whereas in the south of France, it takes 130 or 140 days to ripen it. 'The same holds true, though not perhaps to such a degree, with respect to seeds brought from these countries. This depends upon the different state of the irritable principle; both the plants and animals of northern climates possessing more irritability than those of southern latitudes, the irritability of these last being exhausted by the stimulus of heat.'—The average quantity of rain at Glasgow, from 1782 to 1793, was 29 inches, of which the month of October contributed the greatest, and April the smallest proportion.

The Leven issues from Lochlomond, of which the romantic beauties have been frequently described; with the lofty mountains which form its banks, and the woody islands which diversify its surface. 'Seven of them form part of that chain of mountains called the Grampian Hills, which traverse Scotland through a space of more than 180 miles, from the Hill of Ardmore, on the Firth of Clyde, to the Girdleness of Aberdeen.' This lake, as well as that of Lochness in the north of Scotland, suffered a remarkable agitation, with a supernatural flux and reflux of its waters, during the eventful catastrophe at Lisbon in 1755. 'The water in the lake is considerably higher than it once was; and this rise of the surface is supposed to be occasioned by the vast quantities of stone and gravel, that are continually brought down by the mountain torrents, and likewise by the sand and mud subsiding near the mouth of the Leven, and damming up the water.' Benlomond, rising with abrupt ascent from the banks of the lake, rears its cloud-capt summit high above the neighbouring mountains; while the majestic Forth, which has its origin near the northern base, winds an inconsiderable rill through the subjacent valley.

> ' The theory of the formation of springs and rivers may be illustrated by bringing a bottle filled with water, or any other liquor, from a cold cellar in summer, into a warm room, loaded with vapour from the breaths of a number of people. The coldness of the bottle depriving part of the air in contact with it of its heat, the vapour will be condensed on the surface of the glass, in the form of a very fine dew; the particles of which uniting and accumulating, trickle down the sides in little streams, which join together, and form larger. The bottle may here be compared to a mountain, rearing its cold summit among the clouds.'

This theory presupposes that the summits of mountains are at all times colder than the circum-ambient air. That they sometimes attract moisture by operating as a refrigeratory, is certain: but that their effect is confined to this mode of operation seems questionable; since their temperature is not always lower than that of the air which surrounds them.—The perpendicular altitude of Benlomond, above the level of the sea, is 3262 feet; and it is chiefly composed of granite, interspersed with great quantities of quartz. ' This last mineral is found near the top, in immense masses, some of which must weigh several tons. Considerable quantities of micaceous schistus are found, even at the top, and many rocks towards the base of the mountain are entirely composed of this mineral. Plovers abound near the middle of the mountain, grouse a little higher, and near the top we saw some ptarmigans, which were remarkably tame.'

Leaving Lochlomond at Tarbet, a short stage brings the traveller to Arroquhar, situated on Loch-loung; for the word *loch* is not merely used to denote a lake, but also an arm of the sea. ' This loch is frequented by herrings, cod, haddocks, whitings, flounders, mackarel, trout, and sometimes salmon. The depth of the water is from 40 to 80 fathoms. The pebbles on the shore are quartz, granite, micaceous schistus, and red jasper; which shew the composition of the surrounding mountains to be nearly the same as those in the neighbourhood of Loch-lomond.'—Crossing the isthmus washed by Loch-loung on one side, and by Loch-fyne on the other, our travellers reached the stately mansion of the Duke of Argyle at Inverary. Loch-fyne is the glory of the scene; it spreads out into a noble bay before the front of the castle; forming an irregular circle of about twelve or fourteen miles in circumference, beautifully indented with a variety of peninsulas, and surrounded by mountains, some of which are rugged and broken, others entirely covered with wood. The house 'is built of a kind of *lapis ollaris*, a stone that will in all probability long stand the effects of the weather, but which is extremely soft, and wears with friction: the stone steps at the entrances are very much worne.—A single shower of rain turns this stone almost black, but a gleam of the sun restores its original colour.'—The inhabitants of the town are chiefly employed in fishing the herrings which ascend the loch; 5 or 600 boats are sometimes engaged in taking them, and clear on an average 40l. or 50l. annually. Dr. G. says that it is believed that there have been caught and cured in some seasons, upwards of 20,000 barrels, valued at 25 shillings each; every barrel holding at a medium 700 herrings.

The great colony of herrings, we are told, sets out from the icy sea about the middle of winter, composed of such numbers as exceed all the powers of imagination. The main body begins, in a certain latitude, to separate into two grand divisions; one of which moves westward, and pours down the coasts of America; the other division takes a more eastern direction, and falls in with the great island of Iceland about the beginning of March. The Shetland isles oblige them again to divide into two shoals, which shape their course along the eastern and western coasts of the British isles; and the last are observed to be much larger and fatter, as well as considerably more abundant, than those on the east side. 'The immediate cause of their migration is their strong desire to remove to warmer seas, for the sake of depositing their spawn, where it will vivify with more certainty than under the frigid zone. It cannot be from defect of food that they leave the polar regions, whatever that food may be, for they come to us full of fat, and on their return are generally observed to be very lean.' The inestimable benefit, which this plentiful supply of food would prove to the wretched peasantry of the western coasts, is in a great measure prevented by the impolicy of the salt-laws. From many parts, Dr. G. says, the people are obliged to go forty miles to a custom-house for a few baskets of salt, and return to the same custom-house with the little fish which they have cured, or perhaps with the salt without any fish at all. 'Besides, the people will never go to a distant custom-house for salt, till the herrings appear in the lochs, from the well-grounded fear that the fishing may fail; and that having no proper place in which to keep the salt, it may in different ways be embezzled, and they incur all the penalties of the salt-laws.'

Eight miles from Inverary, the travellers perceived Loch-awe, second in beauty only to Loch-lomond; thirty miles in length and two broad, it receives a considerable river at each extremity, and discharges itself laterally into Loch-etive, an arm of the sea. They passed for several miles under the high and rugged mountain Cruachan, through woods of hazel and birch, which skirt its base. It is composed of a reddish porphyry, but near the bottom is found argillaceous schistus, intersected by veins of quartz, and *lapis ollaris*. Near Taynuilt, Dr. G. found some beautiful red jasper. 'At a small distance from the river Awe, near the bridge, the ground is almost covered with fragments of porphyry, that have fallen from the neighbouring mountains. The basis of this porphyry is a kind of trap, of a dirty red colour, with flesh-coloured crystals of feld spar, some crystals of black schorl, and a very few of greenish-coloured mica.' On the banks of Loch Etive, a company from Lancashire have erected a furnace for casting pig iron; and they obtained a long lease of several farms, for the purposes of cultivating wood, and grazing their work-horses. A part of the wood is cut down every year, and converted into charcoal, with which they are enabled to make extremely pure iron; the charcoal deoxydating the metal, and freeing it from its impurities much better than fossil coal. The iron ore is imported from the western coast of England, and other places.

In the course of his tour, the author discovers indications of rivers contracting their beds, and confining themselves within comparatively narrow limits; thus the rich carses (or meadows) of Gowrie and Stirling were once covered by the waters which now flow through the middle of them; and vestiges of lakes also, which have now disappeared, frequently manifest their former situation. In several places near Bunaw, he says, are flat pieces of ground, with surfaces as level as a sheet of water; 'these flat places are surrounded by hills, and we could have no doubt from inspection that they had formerly been lakes, which have been filled up through time. Many of them are peat-mosses, others form the finest meadows. Though the lakes in Scotland are almost without number, yet there is every reason to believe that they were formerly much more numerous than at present.'

Oban is a small village on the west coast, hidden from the ocean by the island of Kerrera. It is situated in a fine bay, of a semicircular form, from 12 to 20 fathoms deep, and large enough to contain 500 sail of merchantmen; and defended from the fury of the Atlantic, by Mull and other islands in front of it. Were a royal dock-yard and arsenal to be established on the western coast of Scotland, Oban appears to Dr. Garnett to afford a

favourable

favourable situation.—Passing into Mull, the author draws a distressing picture of the wretched condition of the Highland peasantry; their miserable huts; their scanty and precarious food; and their incessant toil to attain even these necessaries of life. 'It is not surprising,' he observes, 'that their cottages should be unhealthy, and particularly fatal to children, who require an air of great purity. I was informed by some of the ministers, that not more than one-third of the children born, arrive at the age of twelve years; whereas in country situations in the north of England, it is not usual for one in twenty to die before that age. Little attention is here paid to the nursing of children; and the pernicious custom of giving them spirits, when very young, no doubt hastens their destruction.'—In Mull, the tops even of the highest hills were formerly covered with black cattle, very few sheep being kept: but now the hills are stocked with sheep, and the low marshy grounds with black cattle.

> 'That the mountains of this country (says Dr. G.) are better adapted for sheep than black cattle, will not, I think, admit of a doubt. Under the sheep system they make a much better return, both to the tenant and the landlord; and furnish, in the wool of the sheep, a large fund for manufacture and commerce; but all these advantages have, in my mind, been more than counterbalanced by the effect which this system has produced on the population of the country. By joining together two, three, or more farms, and converting them into a sheep walk, twelve or sixteen tenants with their families are thrown out of their usual line of employment, the greatest number of whom are obliged to emigrate. It was pleasantly observed by a gentleman who accompanied us, that the warriors of the mountains had been metamorphosed into sheep. To banish that hardy race by which our battles have been fought, and our fleets manned, must prove a national loss; it must likewise be a serious misfortune to the district to have its numbers greatly diminished; as it is certain, that the riches of any country must be proportioned to the number of its people, if their industry be properly directed.'

Had the author sufficiently attended to his concluding *if*, much of the above ratiocination might have been spared. We have no hesitation in declaring our opinion that industry is most properly directed, when it yields the most abundant returns; that to perpetuate the old system of farming were also to perpetuate the miseries which he describes as accompanying it; and that, when the peasant quits a barren soil for a productive employment in town, he conforms to the necessary progress of an improving economy, while the lands and the labour are both appropriated in the manner best adapted for the welfare of the community. That the hardy peasant will prove a better soldier is true; and this circumstance would not have been overlooked in the senate of Sparta. The greatest evil, however, in the Highlands, (as Dr. Garnett remarks,) is the letting large farms to tacksmen; 'or persons who take them for no other purpose than to subset them.'

'I suppose (continues the author) that the population in the county of Argyle, may be taken at the average population of the Highlands in general, or perhaps somewhat more, as there are two considerable towns in it, namely Inverary and Campbell-town, as well as the village of Oban. Now, from Dr. Smith's table it may be calculated, that the population of this county is between seventeen and eighteen for the square mile. The island of Great Britain, upon an average, contains 109 inhabitants in the square mile, so that the population of the Highlands is only about one sixth of the average population of Britain.'

It is the opinion of many, that the seasons in this country have undergone a considerable change; and Dr. G. says, 'The winters seem to have lost their antient horrors, and frequently assume the mildness of spring; while our summers are said to be less favourable than formerly, being much more cold and wet, less genial in promoting vegetation, and, in particular, much less efficacious in bringing to maturity the fruits of the earth.' In proof of this opinion, the author mentions that, in many parts of the West Highlands, where wood formerly existed in great quantities, a tree can scarcely now be made to grow. Morven is generally denominated by Ossian, "woody:" but it is now in a great measure destitute of wood, and it is not possible to raise trees of any size: those which are planted, if they do not soon die, have always a sickly appearance, and are stunted in their growth. Before 1775, the *Laurus nobilis* was grown in Glasgow, but since that time it has been unable to exist there; and tradition reports that, in May, the ploughmen of Ayrshire were obliged to suspend their labours, during the heats of noon.

From Mull, the travellers were transported to the island of Staffa, which is about three quarters of a mile in length, and half a mile in breadth, and composed almost entirely of basaltes and lava. The greater part of the circumference of the island presents very fine columns on the side next to the sea; the rest is a rude mass of basalt, with few appearances of regular pillars.

To describe again an object which has been described so frequently as the Cave of Fingal would be superfluous; and we shall content ourselves with quoting the theory adopted by Dr. Garnett, to account for the regular pillars which support it.

'A mass of lava in the interior parts of earth, cooling gradually, contracts and forms these pillars: they seem to have been produced exactly in the same way as prisms of starch, to which they bear a very strong resemblance. As the water evaporates or escapes, the prisms of starch are formed by the contraction of the mass, and as the caloric escapes from a mass of fluid lava, prisms of basaltes are produced. We may, I think, conclude, that in most volcanic countries, a quantity of pyrites very rich in iron, along with argillaceous and other earths, has been fused into a thin liquid mass by the fire of a volcano. On an eruption taking place, that part of the lava or liquid matter, which is thrown out by the expansive force of the vapours or fire, and brought into contact with the air, cools too suddenly to admit of any regular form; but that which remains quiet within the bowels of the mountain will cool very slowly, and be left without interruption to form crystals, or rather, by the gradual diminution of its bulk to split into regular pillars, like starch when it is drying.'

Dr. G. deems it probable that the island of Staffa is a small relic of a similar subterraneous collection of pillars, laid bare, and abruptly broken off by the fury of the Atlantic continually beating against it.

Icolmkill is situated three or four leagues from Staffa; its ruins are interesting from the period in which they were erected, when Europe was wrapt in the dark cloud of ignorance and barbarism, and learning sought a shelter in this sequestered spot. The author observes that to the naturalist this island is nearly as interesting as to the antiquary. The greater part of it consists of limestone; which in some places appears in the form of a very fine white marble, and in others dove coloured. Some large blocks of jasper are also found. —'Though Icolmkill is a secondary island, none of the primitive rocks being found in it except in loose masses, yet the neighbouring small island, called the Isle of Nuns, consists almost entirely of a coarse grained red granite.'

Passing near the antient seats of Scottish power, Dunstaffnage and Beregonium, the travellers enter the vale of Glencoe, watered by the stream of Cona, which supplies so great a part of the imagery of Ossian; who was supposed to have lived on its banks. 'The steep and rugged mountains (says Dr. G.) on whose sides the blue mist hung, and which were worn into deep furrows by the rapid currents that tumble down them, together with the fertile valley, and the river winding through it, render this glen awfully grand and picturesque in an uncommon degree. On the right is Malmor, a mountain celebrated by Ossian; on the left, Con Fion, or the Hill of Fingal. The valley is closed by some other grotesque mountains, which were almost covered with mist, and which seem to shut the inhabitants of this glen completely from the world.'

The garrison of Fort William stands at the eastern extremity of Loch-Iel, a place of little strength, and defended only by a few invalids. The ruins of Inverlochy Castle are scattered along the banks of a small river, opposite to it. 'Ben-vis, the highest hill in Britain, elevates his rugged front far above the neighbouring mountains, his summit and broken sides being covered with eternal snows.' The perpendicular height of this mountain is 4370 feet.

Passing through the dreary country of Lochaber and the romantic dell of Glengary, the travellers arrived at Fort Augustus, a regular fortification situated at the head of Loch-ness. As they proceeded thence, the country became extremely romantic; rugged mountains of granite presenting themselves in every direction, the red sides of which were laid bare by the constant torrents rolling down them, all the soil having been washed away into the plains. This is the case with many of the mountains in this country; and in process of time, Dr. G. thinks, they will consist entirely of naked rocks. The mountains of Morven, which in the days of Fingal and Ossian were covered with soil and wood, are now in a great measure denuded of both.

The celebrated cataract of Foyers is described by this author, as it has frequently been before; and a few verses by Burns are inserted, which, if they be admired, will owe much and add little to the fame of the poet. Loch-ness is 22 miles in length, and from one to two and a half in breadth; the depth in the middle is from 60 to 135 fathoms. 'The high hills by which it is enclosed on the north and south, present, to a person sailing up the lake, a pleasant view of wood, pasture, rivers and rivulets, broken steeps, and irregular precipices. Like some other large lakes, its waters have been sometimes greatly agitated when there were no extraordinary currents in the atmosphere that could ruffle its surface.' The rocks are of the pudding-stone kind, and the cement appears to be a kind of lava of a reddish hue. The lake empties itself by the river Ness, which runs into the sea near Inverness. From Fort William to Inverness, a profound hollow divides Scotland into two parts, most of it filled up by lakes, or watered by rivers. The distance in a direct line is 50 miles; and the advantages which would accrue from rendering it navigable, by means of canals, have been frequently stated. This indeed, Dr. G. says, seems nearly completed by nature, since the navigable lakes make up near forty miles.

Having conducted our readers to Inverness, the capital of the Highlands, and the northern extremity of this tour, we shall now only extract Dr. Garnett's opinion respecting the singular masses of vitrified matter, whether natural or artificial, known to travellers by the name of vitrified forts, of which several occur in this neighbourhood.

'The top of Craig Phatric (a mountain near Inverness) is flat, and has been surrounded by a wall in the form of a parallelogram, the length of which is about eighty yards, and the breadth thirty, within the wall. The most curious circumstance attending it, is, that the stones are all firmly connected together by a kind of vitrified matter, like lava, or like the slag or scoriæ of an iron foundery, and the stones themselves in many places seem to have been softened and vitrified.'—'How or for what purpose, the vitrification has been produced, I cannot pretend to decide. Craig Phatric is the only one of these vitrified hills that I have seen; there are many circumstances which tend to convince an observer, that these works have been artificial, particularly the regular form, which we cannot suppose to have arisen from any volcanic eruption. Besides, there is a road evidently cut with great labour from the level ridge of the rock to the summit, which would otherwise have been inaccessible. At the same time, when the immense quantity of vitrified matter on some of these hills is considered, it is not easy to suppose it possible that the art of man could have formed it. That such masses should have been brought into perfect fusion, by the small quantity of fuel which could be put round them in palisades, or mixed with the materials themselves, will not appear very credible, when we consider the extreme difficulty with which stones of any magnitude are brought into complete fusion. On the other hand, though the appearances about Beregonium, as well as the basaltic columns of staffa, and other observations, particularly those which will be afterwards made on the hill of Kinnoul, show that this country has sometimes been the seat of volcanoes; yet this explanation, when applied to these hills, seems to be attended with insurmountable difficulties, for we shall not I believe find examples in any other parts of the world, of volcanoes ejecting lava in the form of a parallelogram wall, though the currents do sometimes assume an appearance of regularity: but here is a mass of vitrified matter in the track of the wall only, and none towards the centre of the flat area as might be expected. We must therefore I think conclude, that though these appearances are certainly the works of art, yet we are not possessed of sufficient data to decide the question with respect to their construction.'

On the author's return, he visited Blair-Athol, and Dunkeld, the seats of the Duke of Athol; and Taymouth, belonging to the Earl of Breadalbane. The natural beauties of these abodes must always attract admiration: but it is possible to describe them too frequently, and too minutely. Cascades and woods, mossy banks and frowning precipices, constitute the elements of picturesque beauty: but the reader may learn their juxtaposition without experiencing the sensation communicated to the spectator. To render description attractive, a ray of poetic genius must dart along the expanse, and to the colours of nature superadd the more vivid hues of fancy. To be told that these formed a scene by no means unpicturesque; that the bolder parts of the castle became more distinct as the writer approached them; and that he entered the fortress by a gate at the bottom; cannot, we apprehend, prove extremely interesting, nor highly instructive.—The flourishing commerce of Perth, and the fading grandeur of Stirling, receive due attention from Dr. Garnett, previously to his return to Glasgow; and an excursion to the falls of Clyde, in which a chemical analysis of the mineral waters of Moffat is introduced, concludes the work.

To preceding publications, particularly to the *Statistical Accounts of Scotland*, this author has been much and deeply indebted, though always with due acknowlegements. In this mode of composition, there is little to commend and little to censure; facts previously known appear in a different dress; a book is added to the literary mass; and the reputation of the writer remains just where it was. Had Dr. Garnett, taking M. de Saussure for his model, engaged more extensively in the researches to which we have chiefly confined our citations, his work would have possessed more novelty, and it would probably have communicated more instruction.

ART. II. *Essays on Physiognomy*, designed to promote the Knowledge and the Love of Mankind. By John Caspar Lavater, Citizen of Zurich, and Minister of the Gospel. Illustrated by more than eight hundred Engravings, accurately copied, and some Duplicates added from Originals. Executed by, or under the Inspection of, Thomas Hollaway. Translated from the French by Henry Hunter, D. D. Minister of the Scots Church, London-Wall. In 5 Vols. large Quarto, price 30l. half-bound. Murray and Co. 1789—1798.

WHATEVER importance may ultimately attach to the opinions of M. Lavater respecting Physiognomy, they have excited considerable attention throughout Europe, and have given no ordinary celebrity to his name. The English edition of his chief work, now before us, has been patronized by numerous and respectable subscribers; and neither expence nor trouble * appears to have been spared by the editor and the artist principally employed, to render the execution of it equally honorable to themselves and to their country. Indeed, few of the splendid publications even of the present day can vie in the embellishments of the artist with the volumes before us; and it must be extremely flattering to the original author, to see his writings exhibited before the English public, with a degree of magnificence and beauty which the volumes edited by himself could never boast.

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* Nine years have been occupied in completing the undertaking.

Of M. Lavater's theory, or rather collections of materials towards forming a theory of physiognomy, we have formerly had such frequent opportunities of speaking, that we shall not renew the discussion of the subject in this place, but refer our readers to those volumes of our Review in which they will find the different essays and fragments of the Citizen of Zurich minutely noticed *.

M. Lavater's work is destined peculiarly to the instruction of connoisseurs and artists; and as Dr. Hunter (the present translator) lays no claim to either of these characters, he declines a scientific discussion of his author's favourite subject, and with much gratitude expresses his obligations to Mr. Fuseli, the painter, for furnishing him with what that gentleman himself modestly terms an *Advertisement*, and permitting him to prefix it to this translation. We think that this paper is so interesting and curious, and are so persuaded that our readers will be of the same opinion, that we shall make no apology for quoting it; especially as it gives, in addition to the physiognomical remarks, some account of Lavater, of the translator, and of the artist who executed or superintended the execution of the numerous plates:

'It is not the intention of this prefatory address, either to prove the claim of Physiognomy to a place among the sciences, to demonstrate its utility, or to enlarge in its praise. The immediate effect of form on every eye, the latent principle which is the basis of that effect, and which inhabits every breast, the influence derived from this impression on conduct and action, in every department of life, are self-evident truths, and need as little to be proved as the existence of smell or taste. If not all, at least the most important part, of what can be said on the subject is given in the book; and to epitomize what the reader is going to consider in detail, or to attempt improving the author's argument and method, would be as futile as an attempt to "gild refined gold, or to paint the lily."

'The mistaken humanity of those who find cruelty lurking amid the researches of the Physiognomist, deserves our pity rather than answer; it refutes itself; the general eye has given a tacit verdict before he pronounces one; he either confirms by proofs what we have felt, or by proofs corrects our feelings: in either case truth gains, and wo to him if without proof he dare to contradict that on which all are agreed. Besides, when the great principle of human nature, that property which invisibly links every individual, from the most genially favoured in organization, to the most neglected or most scantily supplied, to infinity, to the immense power that produced him, if perfectibility be taken into consideration, which allows no one to pronounce 'So far shalt thou go, and no farther,' all fears of petulant or noxious abuse of the science must necessarily vanish. If self-love be a more than sufficient counterpoise to humility or despondence, if vanity and hope never forsake their children, what danger can be apprehended from Physiognomy? Its verdicts will be shifted from face to face; and there will always be outlets or atoning lines sufficiently wide or soothing in the fatal angles of condemned classes of faces, to let each individual culprit escape, or stand absolved before his own tribunal.

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* In the 10th vol. of our New Series, p. 583, we announced a former translation of M. Lavater's Essays, by Mr. Holcroft, in 3 Vols. large 8vo.; and in that article will be found a reference to all our preceding notices of the work.

'Men in their fears generally confound our science with Pathology, distinct from it though intimately connected: the one estimates power and capacity, the other judges of their produce and application. Whatever relates to habit, whatever arises from the moment of action, the burst of passions, their play on blood and muscles, are, strictly speaking, without the physiognomic sphere, whose true object is the animal at rest. Were man and man as easily discriminated as the lamb and the tiger, the Physiognomist's would be an useless science; but since both lamb and tiger may dwell in human frames, he surely deserves our thanks, who points them out to us before we wound the one or sink beneath the other.

'So much on Physiognomy as a general science. As applied to the imitative arts, we may be indulged in a few observations.'

In this view and contemplation of the subject, the remarks of a painter so distinguished in the walks of genius and fancy, as Mr. Fuseli is, must be generally valuable; we therefore with pleasure proceed in our extract:

'Physiognomy is the mother of correctness, by ascertaining from the measure of the solid parts the precise proportion of the moveable. There have been, perhaps there are, teachers of art, who whilst they admit Physiognomy in the mass, refuse to acknowledge it in detail; or in other words, who admit a language, and reject its elements. What is correctness without proportion, and what is proportion without measure? The whole of every proportionate object consists in the correspondence of singly imperceptible elements, and becomes a deformed mass without it. On this process rests the still unattained excellence of ancient art. This is the *Arithmeticé*, this the *Geometricé*, without which, according to Pliny, the master of Apelles maintained the impossibility of attaining the summit of his art; and on this rests the solidity of the aphorism of Apelles himself, to let no day pass without drawing a line; and in what else could his celebrated contest with Protogenes consist, but in the display of rigidly defined, and at the same time, gracefully-pronounced forms? Let the twelfth part of an inch be added to, or taken from, the space between the nose and the upper lip of the Apollo, and the God is lost. If painters of portraits ought not to need these observations, they can still less be overlooked by the artist whose studies are devoted to beauty, and ideal power. We shall not be told then, that the best part of beauty consists of air, or that the truth of a model can supply that of character.

'Unity of character, or homogeneousness of parts, can only be redeemed from the chances of conjecture by Physiognomy. Style, imitation, choice, without its regulation, will oftener produce an assemblage of discord, or what is called a monster, than an homologous being. Not the monster, indeed, which Horace recommends to the mirth of his friends, the offspring of grotesque fancy, and rejected with equal abhorrence or incredulity by the vulgar and the refined; but one not less disgusting, though confined to a narrower circle of judges, a jumble of servile imitation, or thoughtless manner. Servility will produce a set of figures like the Adam of Albert Durer, or the Christ of Carravagio: manner will overwhelm us with the ponderous abortions of Goltzius and Spranger: whilst, between both, a kindred monster, the motley assemblage of ideal beauty and common nature, such as was pounded together by Pietro Testa and Gherard Lairesse, will add to our confusion, and heighten our disgust.

'By consulting Physiognomy only can History hope to discriminate the forms of various climates, and to stamp its figures with national character. We feel regret and shame in examining the pictures, or turning over the leaves of painters and engravers, when we find that the most celebrated names have contented themselves hitherto with the grossest distinctions only; with white, tawny, or black; with the thick lip or the slit; with the hooked or flattened nose ridge. What are the Macedonians and the Argyraspides of Le Brun, but copies of the compact race that composes the groups of the Trajan column? and what distinguishes the Mede, the Bactrian, the Persian, in his battles, but the scaly mail, the arrow, and the battle ax? If the sublimity of Michael Angelo be always above the reach of national modification, the greater part of Raphael's works are within its rule: but if we except a few features and figures in his pictures at the Vatican, which shew that he was no stranger to the principle of national variety, by far the greater part of his compositions are made up by the forms that surrounded him, or by the artificial models within his reach—the people of Italy as they were in his time, or as exhibited in the basso relievos of ancient Rome. From him it would be ludicrous to descend to the domestic meanness of Andrea del Sarto, the sturdy labourers of the Bolognese, the brawny gondoliers of the Venetian school, the flesh-hills of the Flemings, and the bloated race of the Dutch.

'The discoveries of navigation, the speculations of commerce, connections in every direction of the globe, and above all, national pride, have indeed, on this side of the water, introduced of late a kind of historic painting, which, as far as portraits, habiliments and colour can establish character, are exempted from these defects: but if vigour of conception, dignity of expression, grandeur of composition, style of design and form, the powers of *Chiaro oscuro*, and colour without glare, be requisites of historic painting, perhaps many popular productions of British growth, in this branch of art, must still be contented to rank with the prints annexed to books of voyages and travels, embassies and magazines, or with such as might illustrate, were it the fashion, Annual Registers, &c.

' But enough. It might perhaps be expected, that some information should be given relative to the author of this work; a task in our power, and sufficiently pleasing, if we consider the character of the man. But the narrative of a writer's life, * however celebrated, cannot furnish details sufficiently important or varied to entertain or instruct the public—unless it be a *confession*, a task only to be performed by himself. Besides, the writer still lives, and what might be allowable or amusing, if related of him who is no more among us, would border on indelicacy, whether it were praise or blame, if exhibited during his life. Let is suffice to say, that Mr. Lavater is in rank the second minister of the churches of Zuric, and that it can only be accounted for from the painful sentiment which his superiority must have excited in his fellow citizens. that he is not the first. Every period of his life has been marked with luminous zeal in his clerical capacity, with intrepidity in his public, and with primitive innocence in his private conduct. His works on a great variety of topics, though all directed to one end, that of promoting order, instructing ignorance, exciting virtue, diffusing humanity, and regulating taste, are sufficiently numerous to furnish a small library. He was born a poet, an orator, a philosopher, a critic; but a fatality, the very reverse of that which he laments in the character of some one in this work—an unbridled will of composing at all times, has perhaps stained his productions with greater inequality than he would wish to have imputed to him, who is desirous of unmixed praise. Still the greater part of his writings, as they are, will bid defiance to the torrent that in all ages sweeps to oblivion the produce of mediocrity; and it may safely be pronounced, without prophetic sagacity, that the work here presented to the public, notwithstanding its celebrity, has not yet reached the summit of fame which it must command hereafter.

' The translator has endeavoured to perform his equally arduous and laborious task with persevering attention and scrupulous fidelity. Though the immediate effusions of an author, and especially of such an author as Lavater, must in translation lose something of their original energy and fire, yet considering the nearer analogy between the English and the German, than between that and the French language, it may be presumed that the reader will not often find the author transmitted to him at second hand. Perspicuity with conciseness, precision and neatness without epigrammatic affectation, have been his aim. He emulates his author's eloquence and fervour, whenever religion and humanity are impressed on the mind. Nor do we recollect an instance, where he has substituted an idea of his own

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' *Something like an account of Mr. Lavater has been attempted by Professor Leonard Meister, in the second part of his Berühmte Züricher (celebrated men of Zuric), Basil 1782; but it consists of little more than frothy sophisms and detraction, under the mask of candour.'

for one of his master, or where the sense of the original has escaped him.

'With regard to the plates, the artist who engraved them, or superintended those engraved by others, has endeavoured, in the first instance to execute, or to have them executed, with the most discriminating exactness and attention; and it is hoped, that on comparison with the originals, they will stand the test of minute inspection and of the most critical eye. With the faithful performance of this task he might have contented himself—the public could require no more: but as he considered that the advanced state of taste for the arts in this country demanded all the splendour in the publication that was not incompatible with the design of the book, he has done more. Besides a considerable number of elaborate and elegant duplicates on large plates, he has improved many subjects from drawings made on purpose after originals procured from different collections; the articles of Raphael and Fuseli, especially, have been rendered much more instructive and complete in plates and vignettes, than they will be found in the French edition.'

The improvements in the plates, here mentioned, are particularly pointed out in the progress of the work. Whether the liberties taken in some instances are completely justified, or will meet the approbation of M. Lavater, we have some doubts. In others, where Mr. Fuseli's judgment, taste, and knowlege of character, seemed to be questioned or misunderstood by the original author, opportunities are taken to do him justice in opposition to M. Lavater's misconception.

Annexed to the plate of Mary sister of Martha, given in M. Lavater's edition, we here find a new design; with the following note: 'This print is engraven after an entire new drawing by Mr. Fuseli, he being unwilling that the preceding outline should pass as his idea of Mary; but M. Lavater's remarks rendered it necessary to the English editor to give a fac simile of the French engraving.'

Again; M. Lavater having remarked on a portrait purporting to be a head of Christ, supposed by him to be a creation of Mr. Fuseli's imagination, that "there is no subject, even to a head of Christ, to which this artist does not give an air of savageness;" a note is added by Dr. Hunter, observing that 'the head commented on is not a design of Mr. Fuseli's, but copied by him from an ancient picture of Andrea Verrocchio. He is unwilling that it should pass with the British public as *his* idea of Christ.' *

We must not quit this highly-decorated and costly work, without repeating that great attention seems to have been paid in its completion, by the translator, and the artist; nor without adding that, independently of its physiognomical illustrations, it will be esteemed extremely valuable by the curious, as containing a great number of admirably executed portraits of very celebrated persons.

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* At p. 316, and p. 322, vol. 3, similar notices are subjoined to this edition of Lavater, to evince its superior correctness.

ART. III. *An Historical Account of those Parishes in the County of Middlesex,* which are not described in the Environs of London. By the Rev. Daniel Lysons, M. A. F. R. S. and F. S. A. 4to. pp. 330. 1l. 7s. Boards. Cadell jun. and Davies. 1800.

MR. Lysons has already made himself well and respectably known to the public by his work on the Environs of London [*]; and, as the present volume relates to those parishes in the county of Middlesex which were not comprised in that performance, it may with propriety be considered in the light of a continuation. A history of twenty-two parishes is here introduced; and the description of the honour and palace of Hampton-Court, of which but very imperfect accounts have hitherto appeared, forms the most important part of the volume. Of this extensive and distinguished palace, rendered still more interesting by the residence, birth, and death, of many of our princes, nine views are here given; which possess all the accuracy that marked the former illustrations of this diligent writer. On this subject we shall present our readers with an extract, relating the manner in which Cardinal Wolsey entertained the French Ambassadors at Hampton-Court in the year 1527.

'After Cardinal Wolsey became possessed of the lease of the manor of Hampton, "he bestowed (says Stow) great cost of building upon it, converting the mansion-house into so stately a palace, that it is said to have excited much envy; to avoid which, in the year 1526, he gave it to the King, who, in recompence thereof, licenced him to lie in his manor of Richmond at his pleasure; and so he lay there at certain times." It appears that Cardinal Wolsey after this occasionally inhabited Hampton Court (as keeper perhaps of the King's palace); for in 1527, when some French Ambassadors were in England, the King willing that they should be treated with the greatest respect, sent them to be entertained by Cardinal Wolsey at Hampton Court. The following account [†] of the entertainment will give the reader an idea of the magnificence of that prelate's establishment: "Then was there made great preparation of all things for this great assembly at Hampton Court; the Cardinall called before him his principal officers, as steward, treasurer, controller, and clerk of his kitchen, to whom he declared his mind touching the entertainment of the Frenchmen at Hampton Court, commanding them neither to spare for any cost, expence, or travayle, to make such a triumphant banquet as they might not only wonder at it here, but also make a glorious report of it in their country, to the great honour of the King and his realm; to accomplish his commandment they sent out caters; purveiors, and divers other persons, my Lord's friends, to make preparation; also they sent for all the expert cookes and connyng persons in the art of cookerie which were within London or elsewhere, that might be gotten to beautify this noble feast; the purveiors provided, and my Lord's friends sent in such provision as one would wonder to have seen. The cooks wrought both day and night with suttleties and many crafty devices, where lacked neither gold, silver, nor other costly thing meet for their purpose: the yeomen and groomes of the wardrobe were busied in hanging of the chambers, and furnishing the same with beds of silk and other furniture in every degree: then my Lord Cardinall sent me (Mr. Cavendish) being his gentleman usher, with two other of my fellows thither, to foresee all things touching our rooms to be nobly garnyshed: accordingly our pains were not small nor light, but daily travelling up and down from chamber to chambers—then wrought the carpenters, joiners, masons, and all other artificers necessary to be had to glorify this noble feast. There was carriage and recarriage of plate, stuff, and other rich implements, so that there was nothing lacking that could be imagined or devised for the purpose. There was also provided two hundred and eighty beds furnished with all manner of furniture to them belonging, too long particularly to be rehearsed, but all wise men do sufficiently know what belongeth to the furniture thereof, and that is sufficient at this time to be said.

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[*] See M. Rev. N. S. vol. xi. p. 384.; xviii. p. 379.; and xxiii. p. 134.

'[†] Taken from a MS. copy of Cavendish's life of Wolsey in the British Museum [Harl. MSS. No. 428.] much of which is omitted in the printed copies.'

"The day was come to the Frenchmen assigned, and they ready assembled before the hour of their appointment, wherefore the officers caused them to ride to Hanworth, a place and parke of the Kinges, within three miles, there to hunt and spend the day untill night, at which time they returned againe to Hampton Court, and every of them was conveyed to their severall chambers, having in them great fires, and wine to their comfort and relief, remaining there untill their supper was ready. The chambers where they supped and banquetted were ordered in this sort: first the great wayting chamber was hanged with rich arras, as all other were, and furnished with tall yeomen to serve. There were set tables round about the chamber, banquetwise covered; a cupboord was there garnished with white plate, having also in the same chamber to give the more light, four great plates of silver set with great lights, and a great fire of wood and coales. The next chamber, being the chamber of presence, was hanged with very rich arras, and a sumptuous cloth of estate furnished with many goodly gentlemen to serve the tables, ordered in manner as the other chamber was, saving that the high table was removed beneath the cloth of estate toward the middest of the chamber covered. Then there was a cupboord, being as long as the chamber was in breadth, with six deskes of height, garnyshed with guilt plate, and the nethermost desk was garnyshed all with gold plate, having with lights one paire of candlestickes of silver and guilt, being curiously wrought, which cost three hundred markes, and standing upon the same, two lights of waxe burning as bigge as torches to set it forth. This cupboord was barred round about, that no man could come nigh it, for there was none of all this plate touched in this banquet, for there was sufficient besides. The plates that did hang on the walls to give light were of silver and guilt, having in them great pearchers of waxe burning, a great fire burning in the chimney, and all other things necessary for the furniture of so noble a feast. Now was all things in a readiness, and supper tyme at hand, the principal officers caused the trumpetters to blow to warne to supper: the officers discreetly went and conducted these noblemen from their chambers into the chambers where they should suppe, and caused them there to sit downe, and that done their service came up in such abundance both costly and full of suttleties, and with such a pleasant noyse of instruments of musicke, that the Frenchmen (as it seemed) were rapt into a heavenly paradise. You must understand that my Lord Cardinall was not yet comen thither, but they were merry and pleasant with their fare and devised suttleties. Before the second course my Lord came in, booted and spurred, all sodainely amongst them, and bade them *proface*[*]; at whose coming there was great joy, with rising every man from his place, whom my Lord caused to sit still and keep their roomes, and being in his apparell as he rode, called for a chayre and sat down in the middest of the high paradise, laughing and being as merry as ever I saw hym in all my lyff. Anone came up the second course, with so many dishes, suttleties and devises, above a hundred in number, which were of so goodly proportion and so costly, that I thinke the Frenchmen never saw the like, the wonder was no less than it was worthy indeed. There were castles with images, in the same Paul's church, for the quantity as well counterfeited as the painter should have painted it on a cloth or wall. There were beasts, birds, foules, and personages, most likely made and counterfeited, some fighting with swords, some with guns and cross-bows, some vaughting and leaping, some dauncing with ladies, some on horses in complete harnesse, justing with long and sharpe speares, with many more devises. Among all, one I noted was a chesse-boord, made of spiced plate, with men there of the same, and for the good proportion, and because the Frenchmen be very cunning and expert in that play, my Lord Cardinall gave the same to a gentleman of France, commanding there should be made a goodly case for the preservation thereof in all hast, that he might convey the same safe into his countrey. Then tooke my Lord a bole of golde filled with Ipocrasse, and putting off his cap, said, I drinke to the King, my Soveraigne Lord, and next unto the King your master, and therewith did dryncke a good draught; and when he had done, he desired the *graund maistre* to pledge him, cup and all, the which was well worth 500 markes, and so caused all the boords to pledge these two Royal Princes: then went the cups so merrily about, that many of the Frenchmen were faine to be led to their beds. Then rose up my Lord, and went into his privy chamber to pull off his bootes, and to shift him, and then went he to supper, and making a very short supper, or rather a repast, returned into the chamber of presence to the Frenchmen, using them so lovingly and familiarly, that they could not commend him too much; and whilest they were in communication, and other pastimes, all their liveries were served to their chambers; every chamber had a bason and an ewer of silver, a great liverey pot of silver, and some guilt; yea, and some chambers had two liverey pots, with wine and beere, a boule, a goblet, and a pot of sylver to drink in, both for their wine and beere; a silver candlesticke both white and plaine, having in it two sizes, and a staffe torche of waxe, a fine manchet, and a cheat loaf. Thus was every chamber furnished through the house; and yet the cupboords in the two banqueting chambers were not touched. Thus when it was more than time convenient, they were conveyed to their lodgings, where they rested that night. In the morning, after they had heard mass, they dined with the Cardinall, and so departed to Windsor."

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[*] ‘An obsolete French term of salutation, abridged from *Bon prou vous face, i. e.* much good may it do you. See Cotgrave under the word *Prou.* The Italians had *Profaccia* from *Buon pro vi faccia.*’

As the manner in which this volume is executed is similar to the plan before adopted, we shall content ourselves with adding that the same diligence of inquiry, and the same minuteness and accuracy of information, which we formerly noticed in terms of praise, are evident in this continuation. We are happy to learn that this writer, and his very ingenious brother, Mr. Samuel Lysons, are engaged in an extensive and important undertaking, viz. a New General Survey of Great Britain; because, from their united talents and persevering attention to topographical subjects, a most valuable work may reasonably be expected.

Art. IV. *Reports of Cases argued and determined in the Court of King's Bench*, from Michaelmas Term 39 Geo. III. 1798, to Trinity Term 40 Geo. III. 1800, both inclusive; with Tables of the Names of Cases and principal Matters. By Charles Durnford and Edward Hyde East, of the Temple, Esqrs. Barristers at Law. Vol. VIII. Folio. pp. 694. 2l. 3s. Boards. Butterworth, 1800.

We gave an account of the seventh volume of this useful and important publication, in our xxviith vol. N.S.; and we then observed that the work was commenced in the year 1785. It has been continued by the same gentlemen to the present time, with no diminution of attention and accuracy on their part: but we are sorry to learn, and we are convinced that the circumstance will be regretted by the public, that Mr. Durnford has now withdrawn himself from all farther concern in these Reports, and has also (we fear) retired from the duties of his profession. His merits are well known, and are much valued because they are fully understood; and the present work, as well as his edition of Chief Justice Willes's Reports, bears unequivocal testimony to his diligence of inquiry and accuracy of information on all legal topics. As we have derived considerable assistance from his labours, we cannot refrain from expressing our concern that they should be discontinued.

In our former article, we stated the manner of reporting which was adopted in this performance, and the same mode is still preserved. In the present volume, which contains a great variety of important cases, we find it determined, (and we rejoice in the decision, because it is subservient to the interests of justice,) that a declaration may be delivered against a prisoner in the vacation. This determination, which is in opposition to earlier authorities, proceeded on the principle that prisoners in the custody of the Marshal were to be considered in the same situation as attornies, and that the same rule ought to govern both cases.

The decision in *Marshall* against *Rutton* has overturned the authority of the case of *Corbet* against *Poelnitz*, given in the first volume of these Reports; in which it was decided by Lord Mansfield, and the other judges then sitting in the Court of King's Bench, that a *feme covert* living apart from her husband, and having a separate maintenance, may contract and be sued as a *feme sole*. That decision was founded on the principle that, where a woman has a separate estate, and acts and receives credit as a *feme sole*, she shall be liable as such. The general rule, to which this was then considered as an exception, lays it down that a married woman can have no property either real or personal; her contracts are entirely and universally void; for her contracts, even for necessaries, are the engagements of her husband; she cannot be sued nor taken in execution. The introduction of new customs and new manners has occasioned exceptions; and it was argued, that justice and convenience require different applications of these exceptions within the principle of the general rule. It was observed that, where a husband is in exile, or has abjured the realm, and credit has been given to the wife alone, justice says that she must pay, because the husband cannot be sued. Such is the law also in the case of transportation, though there the absence is only temporary, and the husband may return and then be sued.

In the antient law, there was no idea of a separate maintenance: but, when introduced in modern days, the courts of law have said that the husband shall not be liable for necessaries. On this principle, and for these reasons, the court determined, in the case of *Corbet* against *Poelnitz*, that a married woman in possession of a separate maintenance might be sued as if she were single.

This determination, though not overruled till lately, was not established without difficulty, because it overturned a principle of the common law, which maintains that a *feme covert* cannot execute a deed; and in the subsequent cases of *Gilchrist* against *Brown*, *Ellah* against *Leigh*, *Clayton* against *Adams*, and *Beard* against *Webb*, doubts were intimated respecting the propriety of the former decision. As the determinations in all these cases are connected with the subject now under discussion, which is of considerable importance, 'we shall present them to our readers.

In the first, it was decided that a *feme covert* living in adultery cannot be sued as a *feme sole*, if she have no separate maintenance. In the case of *Ellah* against *Leigh*, the plaintiff replied to a plea of coverture, that the defendant was separated from her husband; that alimony was allowed to her by the ecclesiastical court pending a suit there, which was a sufficient maintenance; and that she obtained credit and made the promises on her own account as a *feme sole*, and not on the credit of her husband: which replication was holden to be bad on demurrer. In the subsequent decision in *Clayton* against *Adams*, to a plea of coverture, the plaintiff replied that the wife lived apart from the husband, and carried on a separate trade; that the credit was given to and the promises were made by her; and this replication was also holden bad.—In the last case, of *Beard* against *Webb*, which came before the court on a writ of error, and in which a most able, elaborate, and satisfactory judgment was delivered by the present Chief Justice of the Court of Common Pleas, it was decided that a *feme covert*, sole trader in the city of London, is not liable to be sued as such in the courts at *Westminster;* and that, even in the city courts, the husband should be joined for conformity.

The case of *Marshall* against *Rutton*, contained in the present volume, (and which, on account of the magnitude of the question, and a difference of opinion subsisting among some of the Judges, was twice argued before the Twelve Judges,) decided that a *feme covert* cannot contract and be sued as a *feme sole*, even though she be living apart from her husband, having a separate maintenance secured to her by deed. The principle of this determination we shall present to our readers in the words of the Chief Justice:

'The ground on which the plaintiff in this case rests his claim is an agreement between the defendant and her husband to live separate and apart from each other. That is a contract supposed to be made between two parties, who according to the text of *Lyttelton, ſ.* 168. being in law but one person, are on that account unable to contract with each other; and if the foundation fail, the consequence is that the whole superstructure must also fail. This difficulty meets the plaintiff in limine. If it did not, and the parties were competent to contract at all, it would then become material to consider how far a compact could be valid, which has for its object the contravention of the general policy of the law in settling the relations of domestic life, and which the public is interested to preserve; and which without dissolving the bond of marriage would place the parties in some respects in the condition of being single, and leave them in others subject to the consequences of being married; and which would introduce all the confusion and inconvenience, which must necessarily result from so anomalous and mixed a character. In the course of the argument some of these difficulties were pointed out; and it was asked, whether after such an agreement as this the temporal courts could prohibit if either party were to sue in the Ecclesiastical Court for the restitution of conjugal rights? Whether the wife, if she committed a felony in the presence of her husband, would be liable to conviction? Whether they could be witnesses for and against each other? Whether they could sue and take each other in execution? And many other questions will occur to every one, to which it will be impossible to give a satisfactory answer. For instance, it may be asked how it can be in the power of any persons by their private agreement to alter the character and condition which by law results from the state of marriage, while it subsists, and from thence to infer rights of action and legal responsibilities as consequences following from such alteration of character and condition? or how any power short of that of the Legislature can change that, which by the common law of the land is established as the course of judicial proceedings.

'The argument in favor of the plaintiff rested on this position only, as a principle, viz. that where the husband ceases to be the protector of his wife, and is not liable to have any claim made on him for her support and maintenance, it necessarily follows that she herself must be her own protectress, make contracts for herself, and be responsible for them. But if this were a necessary consequence, it would hold in all cases: but that is not so; for if a woman should elope from her husband, withdraw herself from his protection, and live in adultery, he is not by law liable to answer for her necessaries; and no case has decided that the woman is. A wife living apart from her husband, and who has property secured to her separate use, must apply that property to her support, as her occasions may call for it; and if those who know her condition instead of requiring immediate payment give credit to her, they have no greater reason to complain of not being able to sue her than others who have nothing to confide in but the honor of those they trust. From the incapacity of a married woman to contract or to possess personal property which may be the subject of contract, men and their wives desirous of living separate have found it necessary to have recourse to the intervention of trustees, in whom the property, of which it is intended she shall have the disposition, may vest uncontrolled by the rights of the husband, and with whom he may contract for her benefit; but in such property the woman herself acquires no legal interest whatsoever. Of such trusts, Courts of Equity alone can take notice; they can cause the fund to be brought before them to be applied as in justice it ought to be; and in those Courts the creditor must prefer his claim.

'The earliest cases on this subject proceed on the ground of the husband being considered as dead, and the woman as being in a state of widowhood, or as divorced a vinculo matrimonii, in which light *Rutton* and his wife do not stand. And until the cases of *Ringstead* v. *Lady Lanesborough*, *Barwell* v. *Brooks*, and some subsequent cases, which we wished to have re-considered, we find no authority in the books to shew that a man and his wife can by agreement between themselves change their legal capacities and characters; or that a woman may be sued as a feme sole while the relation of marriage subsists and she and her husband are living in this kingdom.

'For these reasons our opinion, in conformity with that of all the Judges who heard the last argument, is, that there must be judgment for the defendant.

'Judgment for the defendant.

'His Lordship afterwards desired that it might be understood that the late Lord Chief Justice Eyre, who had heard the first argument, entirely concurred in this opinion.'

It is not only the duty of Judges to decide questions which come before them conscientiously and according to the best of their knowlege at the time, but it is equally their duty to revise their decisions, or alter them, when they have reason to believe that they were formerly wrong. This is a necessary but an arduous part of their duty, and great credit is due to those Judges who have observed it.

The public are scarcely more interested in the enactment of proper laws, than they are in the due administration of them; and it is a matter also of great general importance, that the decisions of the respective courts of justice should be reported with accuracy and fidelity. In the case of *Marshall* against *Rutton*, on which we have now dwelt at considerable length; and in the subsequent case of *The Mayor of Southampton* against *Graves*, which we shall present entire to our readers, that they may form a competent idea of the manner in which this publication is executed; preceding decisions have been overturned, because they appeared incompatible with the principles of justice and convenience. In this latter case, it was determined that, pending an action by a corporation for tolls, the court will not grant leave to inspect the corporation muniments on the application of the defendant, being a stranger to the corporation.

' The Mayor &c. of SOUTHAMPTON *against* GRAVES.

' The corporation of Southampton brought an action against the defendant for certain tolls for wharfage on landing goods: pending which the defendant, who was not a corporator, obtained a rule in the last term calling on the plaintiffs to shew cause why he should not be at liberty to inspect all the corporation books papers writings and orders of council touching the matter in question, and take copies thereof, paying a reasonable sum for the same.

' Erskine now shewed cause against the rule, and admitted that in very modern times a practice had obtained for the Court to grant rules of this sort *, but contended that the practice had crept in without sufficient consideration, and was not founded in principle or supported by former precedents. The reason assigned for granting such an inspection, namely, that it would be obtained of course by filing a bill in Chancery for a disclosure, is not founded in fact: for that Court will exercise it's discretion upon every such application, and grant or refuse the inspection according to the circumstances of the particular case. ' But even if it were true, it would not follow that a Court of Law would grant the same disclosure upon a summary application, because it might be obtained from the Court of Chancery upon a bill filed; for that would be to confound the jurisdiction of the Courts of Law and Equity. In 2 *Vez.* 620. upon an application for an inspection of corporation books and papers of the city of Exeter, pending an action brought by the corporation against certain traders for petty customs, Lord Hardwicke said, "It has been refused to inspect at law into corporation books, and rightly; because Courts of Law will not give that liberty to any one who has not some right or claim to it, being a member of the corporation. So as to a manor; in the question between lord and tenant a Court of Law will give liberty to inspect books of the Court Rolls, but not in a question between lords of different manors; yet on a bill in this Court for a discovery, this Court will grant it." A corporation having the same rights of property as an individual, there seems no ground for making a distinction between them in this respect; and as no such rule would be granted to inspect the muniments of a private person claiming tolls, neither ought it to be granted against a corporation upon a similar claim.

' Gibbs and Burrough, in support of the rule, relied upon the modern practice established in the cases alluded to, which could not be distinguished from the present. They said that the practice was

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' * *Mayor of Lynn* v. *Denton, ante,* 1 vol. 689; *The Corporation of Barnstaple* v. *Lathey, ante,* 3 vol. 303; *The Mayor &c. of London* v. *The Mayor &c. of Lynn,* 1 *H. Blac.* 211; Vide *Rex.* v. *Babb, ante,* 3 vol. 579.'

established to save the expence of applying to the Court of Chancery where such inspection would certainly be granted. That this appeared even from the case in *Vezey*, although it was there stated that the practice of the Courts of Law was then different. That if it were reasonable for the Court of Chancery to make a distinction between the case of a public body, such as a corporation, and that of a private person, the same reason would warrant the practice which has of late years been adopted by the Courts of Law.

' Lord Kenyon Ch. J. As all the determinations on this subject prior to the late decisions that have been relied on by the defendant are against this application, I do not think it is too late even now to review those late decisions and see whether or not they are supported by principle. It has been contended on behalf of the defendant that an inspection of books papers and writings is to be granted in cases where a corporation is a party to an action: but is the rule to extend to cases where a sole corporation, a bishop for instance, sues; or is it to be confined to cases where an aggregate corporation is a party? Corporations like individuals have their rights and estates; they may (except where they are restrained by the statutes of mortmain) acquire landed property: but according to the doctrine now relied upon by the defendant in every case where a corporation are parties to a suit, an inspection of their writings is to be granted of course. Where indeed the dispute is between different corporators, there an inspection of the writings belonging to the corporation may be granted, because each party has a right to see them: but I cannot conceive why an inspection of the muniments of a corporation should be granted when a similar inspection would be denied if the suit were between private persons only. Great inconvenience and injustice would ensue from establishing the rule insisted upon by the defendant. A Court of Equity knows its own province; it will examine into cases of this kind when the application is made, and adapt its rules to the individual case in the manner best calculated to attain the ends of justice. But if this Court is to grant an inspection of title deeds, it must be a general rule framed to embrace all cases. Now the inconvenience of this may be illustrated by this example; suppose an application of this kind were granted against a purchaser of an estate for a valuable consideration without notice of some prior estate, the defect is disclosed to the adverse party, who gets possession of the prior deeds and then defeats such purchaser at law. If an application be made to a Court of Equity to compel a party to produce his muniments, he may answer that he is not bound to produce them because he is a purchaser for a valuable consideration without notice; that is a good plea to a bill for a discovery. Then suppose that a corporation, instead of an individual, purchase an estate for a valuable consideration not knowing that there is an outstanding legal estate; they would be protected in equity, but according to the defendant's rule the adverse party would have a right as a matter of course to pry into and examine the defect of the title of the corporation. I have no doubt but that the late cases, on which the defendant has relied, were decided with the most honourable intention, but I think that when they were decided the whole merits of the question were not embraced. A similar mistake was (I think) made in this Court some few years before I sat here, on another queſtion, where it was decided that an action at law might be maintained for a legacy *, partly on the ground that the plaintiff would have recovered it as of course in a Court of Equity; on it's being mentioned to me by the late Mr. Justice Buller, I took the liberty of asking him whether or not he was sure that the Court had taken a view of the whole question before they decided it, reminding him that it is a constant rule in Courts of Equity, when a husband files a bill for a legacy given to the wife, that (if I may use the expression) they stop it in transitu if there be no provision for the wife, whereas if a legacy could be recovered in an action at law there would be no provision made for the wife and family, as the husband would at once take the legacy; that learned judge, whose legal knowledge was universally allowed, immediately admitted the force of the observation. There was indeed a case in Cromwell's time in which an action at law for a legacy was maintained †; but the reason given for that decision was that there would be a failure of justice ‡ if Courts of Law did not take cognizance of the question, the Spiritual Courts not being then open: but as soon as those Courts resumed their functions, suits of this kind returned into their proper channel. And since I have sat in this place, it has been determined that a legacy cannot be recovered in a Court of Law §.

‘ With regard to this particular question, Lord Hardwicke, who perfectly well understood the boundaries between the Courts of Law and Equity, expressly said that courts of law cannot grant such an inspection as is prayed for in this case, though a Court of Equity can: but then a Court of Equity will only do it in certain cases after examining into the circumstances of the case. I cannot therefore acquiesce in the late decisions alluded to. I cannot make a distinction in this respect between a corporation aggregate and a corporation sole, or between a corporation sole and a private person suing in his individual capacity. I think that we should establish an inconvenient and an unjust rule, and should act against principle, and against all the authorities, (except the late decisions which proceeded on a mistake) if we were to grant the present application; and therefore this rule must be discharged.

‘ * *Hawkes* v. *Saunders*, *Cowp.* 289. ‘ † *Vid. Sty.* 55.

‘ ‡ In *Nicholson* v. *Shirman.* 1 Sid. 46. “ Fuit resolve per totam curiam que action sur le case ne gist pur un legacy, mes les parties doient suer pur ceo in le spiritual Court, a quel le jurisdiction de touts testamentary causes properment appent. Et coment tiel actions ont estre allow de tardif temps, encore ceo ne fuit lorsque propter necessitatem à preventer un fayler de justice quant la ne fueront spiritual Courts; mes ore come L'Evesques sont restore à lour terre issint doient ils estre restore à lour propre jurisdiction; car cest court, que est le governor et director de touts inferior courts, et que ad use pur correct eux quant ils intromit ove causes hors de lour jurisdiction, ne voet pas robb eux pur increaser les causes.”

‘ § *Deeks & Ux.* v. *Strutt*, ante, 5 vol. 690.

‘ Grose J. When I first came into this Court it was understood to be the constant practice to grant rules of this kind as matters of course: but my Lord Chief Justice has clearly shewn that the reason given for it is not true; the party applying to a Court of Equity has not the benefit of his application as a matter of course; that court will examine all the circumstances of the case and exercise it's discretion accordingly. Such an application as this was made to the Court of Common Pleas in a case reported in Wilson * where Lord Ch. J. De Grey seemed to be of opinion that the party applying had no right to inspect the corporation books. And considering the case on principle, I do not see any reason why such an indulgence should be allowed in the case of a corporation when it would be refused if the action were brought by an individual.

‘ Lawrence J. In the case of the corporation of *Barnstaple* v. *Lathey* I made the application to inspect the corporation books, on the authority of the Mayor of *Lynn* v. *Denton*, and at that time Lord Kenyon intimated a doubt upon the question; and though the rule was at first granted, I believe that ultimately the party had not the benefit of it †. The foundation of the decision in the case of the Mayor of *Lynn* v. *Denton* was that liberty to inspect the corporation books and papers would be granted in equity as a matter of course, and that it would only create expence to the parties to send them into that court. But on looking into the authorities it does not appear that a court of equity will grant an inspection as a matter of course. In the case cited from Vesey, Lord Hardwicke thought that courts of law ought not to grant an inspection of the corporation books in such a case as this; and though he said that in a court of equity such an inspection would be granted, I do not understand that it would be granted in all cases as of course, but only under certain circumstances. In the case in 3 *Wilson* Lord Ch. J. De Grey thought such an application as the present an extraordinary one. He said “ Do you lay it down in general that a stranger has a right to inspect the books of a corporation? How has a stranger to a corporation more right to inspect their books than the books of a private person? While Lord Camden sat here, there was the like motion, in the like action of trespass where the defendant justified under the corporation of Ipswich for distraining for a toll for repairing a quay there, and the motion was refused, the plaintiff there being a stranger to the corporation. And I am sure in many cases like the present the motion has been refused.” He however declined giving a positive opinion on the point, because the cause was not at issue. Considering therefore the weight that is due to the opinions of Lord Hardwicke and Lord Ch. J. De Grey, notwithstanding the practice that has obtained since, I think it is better to recur back to the ancient practice, particularly as the reason given for the late decisions is not a satisfactory one.

‘ Le Blanc J. I do not see any distinction in this respect between the case of a corporation and that of an individual suing, nor how after

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‘ * *Hodges* v. *Atkis*, 3 Wils. 398.’

‘ † Vid. *ante*, 3 vol. 305. *n. a.*’

this application should be granted we could refuse a similar application in an action brought by an individual.'

'*Per Curiam*, 'Rule discharged.'

It is satisfactory to us to observe that an opinion, which we ventured to give in our account of Mr. Toller's valuable treatise on the Law of Executors (vide M. R. N. S. vol. xxxii. p. 160) respecting the Court and the mode in which a legacy should be recovered, is sanctioned by the judgment of the learned Chief Justice in the case just transcribed.—We now take leave of this work, with gratitude for the important assistance which we have derived from the laborious and unremitting exertions of the editors; and with sincere regret that we are no longer to be benefited by their *united* knowlege and application.

ART. V. *The Parish Priest*; a Poem. 4to. pp. 40. 5s. Boards. Faulder, &c. 1800.

ACCORDING to a custom adopted by some writers, but which we think is more objectionable than commendable, the title of this work is given thus anonymously and unsatisfactorily; and the reader is obliged to acquire farther information by ceremonious gradations and respectful advances. If he turns over the title-page, he learns from a *Dedication* that the Poem is *a Translation*, that the translator's signature is Dawson Warren, and that he dates from Edmonton: proceeding another step, an *Advertisement* informs him that the work 'is a translation, with several alterations, of a Latin Poem, entitled, *Sacerdos Paræcialis Rusticus*, written by the Rev. John Burton, Vicar of Maple Derham, and printed at Oxford in 1757;'—and a fourth introductory paper, called the *Argument*, conveys some idea of the contents of the volume. This method exemplifies a modesty and *no-modesty*, a concealment and a disclosure, which form an union of opposite qualities to produce no desirable effect, and which create unnecessary trouble. We are advocates for conciseness in title-pages, at least in the leading words: but if brevity were also Mr. Warren's object, he certainly fell into the predicament described by the Roman Bard when he says, *brevis esse laboro, obscurus fio.*

To Mr. W.'s concise information respecting his original, we add that it was re-printed at Oxford in 1771, in a collection intitled, "*Opuscula Miscellanea Metrico-prosaica Johannis Burton*;" and by consulting the 1st volume of our *General Index*, in the Index of Names, the reader will find references to a considerable number of other productions of this author: who was the celebrated Dr. Burton, tutor of Corpus Christi College, Oxford, and afterward Fellow of Eton College, and of whom an ample account is given in Dr. Kippis's edit. of the *Biographia Britannica*, Vol. III.—The poem now translated is altogether a pleasing production, and contains some very good versification. The design of it appears to have been to display the situation, the duties, the utility, the virtuous life, and the serene death, of the worthy Parish Priest: but our readers will form a more competent idea of its materials, if we transcribe the following

' ARGUMENT:

' As Socrates suffered by the buffoonery of Comedians, so is the Parish Priest too often an object of Ridicule.—The vindication of that character therefore undertaken.—Address to Oxford.—The Priest's appearance in the Theatre at the Commemoration.—His visit to his own College.—Invocation to the Muse to sing the Services of the Church, and the Labours of the Priest.—Comforts and advantages of a Country Life; examples, Gilpin, Hooker, Herbert, Hales.

' Institution of the Sabbath.—A Country Congregation.—The Priest how distinguished and respected.—He begins the Liturgy.—Exhortation.—Confession.—Absolution.—Lord's Prayer.—Gloria Patri.—Character of David.—104th Psalm.—First Lesson.—Character of Isaiah.—Advice on Reading.—Te Deum.—Second Lesson.—Contrast between the modes of promulgating the Law and the Gospel.—Farther Cautions on Reading.—Jubilate.—Creed.—Address to Faith.—Prayers.—Psalm-singing.—Sermon, and its various Subjects.—Sacrament.—Baptism.—Catechising.—Confirmation.—Matrimony.—Thanksgiving.—Visitation of the Sick.—Funeral.—Old age and gradual decay of the Priest.—His serene Death—And glorious prospects of future Happiness.'

If we speak in general terms of the translation, we shall say that it is ably executed, but we must not conceal that it has faults; many of the lines are rugged and unharmonious: and the verse is frequently clogged with monosyllables, or interrupted by terminations of periods. There is a species of beauty in the original, which it is unreasonable to expect in an English translation: we mean what arises from a variety of classical phrases interspersed, which carry back the mind to those admirable works whence they are taken, and by association fill it with delightful sensations.

We shall select a few passages from the Latin poem*, and from the English version:

" *Te quoque, te dilecte deo, venerande Sacerdos,*
Histrio te petulans male salso perdere risu
In scenam trahit; et mores habitumque maligno
Scommate perstringens, in ludum seria vertit
Sacrilegus, socco peccans impune profano."

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* The original is not given by Mr. Warren, but we have a copy.

‘ Thou bearest too, O venerable Priest!
As Socrates has borne, the scoffing jest;
Thee, though beloved of God, of virtue tried,
With sacrilegious wit buffoons deride;
Thy decent dress, thy looks devoid of guile,
And saintlike manners move their scornful smile.’

The translation of the next passage (which describes the Priest re-visiting Oxford, the scene of his youthful studies,) is not so happy:

“ *Ecce redux longo post tempore visit Athenas,*
Agnoscitque libens veteres vetus hospes amicos,
Priscarumque nova lætatur imagine rerum.
Miranti similis castigantique recentis
Luxuriem sæcli collegia nota pererrat,
Singulaque explorans capitur novitate locorum;
O fortunati quorum jam mœnia surgunt!”

‘ Long hence removed the good and aged Priest,
In these our attic walls a welcome guest,
With fresh delight each well-known scene surveys,
Meets his old friends, and talks of former days;
And now with wonder views each alter'd place,
Chang'd like the customs of the present race;
At every turn some novelties surprise,
Some new improvements meet his wondering eyes,
Yet still he thinks (the thought his bosom swells)
“ How blest is he who here sequester'd dwells.”

Athenas is but feebly translated by ‘ Attic walls.’
The description of the return to Oxford is thus continued;

“ *Ut mira tactus dulcedine singula lustrat,*
Præcipue gaudens sua quondam tecta subire,
Et notos habitare lares! ibi prisca recenset
Multa super sociis, recolens et Præside multa,
Et Promo super, atque Coquo veterique Culina,
Et—quorum pars magna fuit—juvenilior ætas
Jussa redit: vitamque juvat renovare priorem.”

‘ The portals enter'd, soon each object claims
More due regard; their long-neglected names
Rush on his mind—but should kind fate ordain
His former chambers to his use again;
Rejoic'd he asks his friends—good stories old
Of past transactions with delight are told;
By turns he talks of those now gone or dead,
Of Fellows, Tutors, Bursar, or the Head;
On youthful scenes with conscious pleasure dwells,
And, Nestor-like, his own adventures tells.
Whilst, happy man! so fresh the dream appears,
He quite forgets the lapse of half his years.’

The translation of this passage, though far above mediocrity, still falls below the original in spirit and expression.

> " *Providus æternæ meditatur seria vitæ,*"

is not equalled by

> ' Eternal life still occupies his mind.'—

> " *Halesi,*
> *Contemptor famæ, non illaudatus abibis,*"

is rendered by

> ' To thee, O Hales! that praise I gladly give,
> Thy modest spirit sought not to receive;'

which has all the feebleness of circumlocution.

The Parish Priest at church is thus described:

> " *Quisquis ades, tu macte nova pietate, parumper*
> *Exue mortales curas, et te quoque dignum*
> *Finge Deo.*"

> ' Whoe'er thou art within these hallow'd walls,
> Reflect that God Himself upon thee calls;
> Be serious now, shake off each earthly care,
> An off'ring worthy of thy God prepare.'

In the original, Dr. Burton here introduced the Lord's Prayer, with great beauty: Mr. Warren has given it in *blank verse*, with the view (we suppose) of delivering it with greater solemnity: but, though he might be right in that idea, we cannot add that in our opinion the attempt has been altogether successful.

In the description of a wedding, the translator has omitted the *golden* line,

> " *Vinclum aptans, omnique auro pretiosius aurum:*"

The passage descriptive of a funeral is well rendered;

> " *Aspice, procedit pullati pompâ doloris,*
> *Sistitur et tumuli lacrymabile funus ad oram;*
> *Non conducta canit præscriptum præfica luctum,*
> *Non præco titulos mendaci voce recenset,*
> *Sed pius orator vocat ad celestia mentem.*"

> ' In sable drest see yon procession come,
> Bearing his mortal body to the tomb;
> They now approach with slow and silent tread,
> To pay the last sad duties to the dead;
> No surplic'd choir chaunt forth their tuneful woe,
> No hireling mourners walk to form a shew,
> No titles by the Herald's voice are giv'n,
> But the good Priest thus calls our minds to Heav'n.'

We shall close our extracts with the concluding lines; which, with the exception of one that is feeble, possess great spirit:

> " *Qualis Hebræorum ductor jam morte sub ipsa,*
> *Impavidus Nebonis adit fatale cacumen,*

Visurus longe promissa Nepotibus arva,
Atque ibi venturæ lætatus imagine *sortis*
Mortales visus occulto funere fallit,
Jussa Dei quocunque vocant revocantque secutus;
Tu quoque, dic senex, extremo in limine mundi,
Regna Palestinæ celestis et arva beatis
Prospiciens promissa, velut peregrinus et exsul,
Hæc subjecta retro mortalia linquis, et ultra
Extendis curas, vitæ cælestis amore."

'As the great leader of the Jewish race,
Though Death he knew attended in the place,
Fearless on Nebo's fatal summit stood,
And Canaan's rich and fertile country view'd,
With joy the promis'd land of rest survey'd,
And trusted in the God he had obeyed;
So thou, O holy man! beneath Death's hand,
On Life's extremest verge can'st boldly stand,
And, trusting in thy Saviour's merits, view
Those bright rewards to active virtue due.'

The work is decorated by two very neat engravings; a frontispiece, representing the rural clergyman passing through his church-yard surrounded by his flock; and a vignette-delineation of Edmonton church, before the modern alterations of it had been effected.

ART. VI. *Tracts on the Resolution of affected Algebräic Equations,* by Dr. Halley's, Mr. Raphson's, and Sir Isaac Newton's, Methods of Approximation. Published by Francis Maseres, Esq. F.R.S. Cursitor Baron of the Court of Exchequer. 8vo, pp. 560. 10s. 6d. Boards. White. 1800.

WE shall make our readers acquainted with the contents of the present volume, by transcribing the enumeration of them which is prefixed by the learned editor:

'No. I. A new, exact, and easie Method of finding the Roots of any Equations generally: and that without any previous Reduction. By Dr. Edmund Halley. Being Number 210 of the Philosophical Transactions, published in May, 1694.

'No. II. An Appendix to the foregoing Tract of Dr. Edmund Halley on the Resolution of Algebräic Equations of all Degrees by Approximation. By Francis Maseres, Esq. F. R. S.

'No. III. Dr. Wallis's Solution of Colonel Titus's Arithmetical Problem: with an Explanation of the difficult Passages that occur in it. By Francis Maseres, Esq. F. R. S.

'No. IV. Another Solution of Colonel Titus's Arithmetical Problem. By William Frend, M. A.

'No. V. Observations on Mr. Raphson's Method of Resolving Affected Equations of all Degrees by Approximation. By Francis Maseres, Esq. F. R. S.

'No. VI. An Explication of Simon Stevin's *General Rule* to extract one Root out of any possible Equation in Numbers, either exactly or very nearly true. By John Kersey. Being the Tenth Chapter of the Second Book of Mr. Kersey's Elements of Algebra.

'No. VII. A Remark on an Error in the Reasoning of the late learned French Mathematician, Monsieur Clairaut, in that Part of his Elements of Algebra in which he endeavours to prove the Rules of Multiplication laid down by Writers on Algebra concerning Negative Quantities. By Francis Maseres, Esq. F.R.S.

'No. VIII. A General Method of investigating the Two, or Three, First Figures of the least Root of an Equation that has more than one real and affirmative Root. Reprinted from the third Volume of the *Scriptores Logarithmici*, pages 725, 726, &c.---- 761. By Francis Maseres, Esq. F.R.S.

'No. IX. A specimen of Vieta's Method of resolving Algebräic Equations of any Order, or Degree, by Approximation: containing an Example of the Resolution of the equation $x^5-5x^3+500x=7{,}905{,}504$, (which is resolved by him in the 15th Problem of his Discourse upon this subject) according to his method. By Francis Maseres, Esq. F.R.S.

'No. X. Remarks on the Number of *Negative* and *Impossible* Roots in Algebräic Equations. By William Frend, M.A.'

Many of these tracts have appeared in former publications by Baron Maseres.

The author here fairly detects and exposes the error of Clairaut, in his proof of the rule for the multiplication of negative quantities: but is the wish for the exclusion of these quantities reasonable? The doctrine of negative quantities (to repeat what we have elsewhere said) is not false, because authors discoursing concerning it have troubled the world with many absurd opinions. If fruitfulness in producing error and absurdity were a sufficient ground of condemnation against any doctrine, ought not the fluxionary calculus, from which sprang so many sophistries and vain refinements, to be proscribed?

The Xth number of this volume relates to negative and impossible quantities; an intricate and important subject, but on which very few pages are bestowed; and this circumstance, together with the high tone and decisive language in which the tract is written, might at first induce a person to believe that its author, by lucky chance or deep meditation, had hit upon or excogitated a compendious argument, by which negative quantities were for ever to be banished from the province of Algebra. We have, however, carefully perused and considered what Mr. Frend has written; and we are not convinced either of the absurdity or the inutility of the doctrine of negative quantities. We are aware that it may be retorted on us, that the argument is not unconvincing because we are insensible; and to avoid this retort, and the charge of imperiously imposing our *dictum* on the public, we shall lay before our readers, first, the arguments for the exclusion of negative and impossible quantities, and then endeavour to shew the futility of those remarks.

Mr. Frend observes that the rules concerning impossible quantities delivered by Sir Isaac Newton, Campbell, Maclaurin, Waring, and other writers, are absolutely *unintelligible;* which, says he, is not wonderful, since they are all founded on a false supposition which vitiates all the conclusions derived from it; and which supposition is that every algebraic equation has as many roots as it has dimensions. Mr. F. proceeds to shew that this cannot be true, because the generality of cubic, biquadratic equations have only one positive root: he says;

> 'Therefore, when these authors have laid down the foregoing general proposition, (by which they extend what is true in only one form of every new degree, or order, of affected equations, and not always even in that one form, to all the other forms of equations of the same order,) they find themselves under a necessity of giving specious names to a parcel of quantities which they endeavour to make pass for roots of these equations, though in truth they are not so, in order to cover the falsehood of their general proposition, and give it, in words at least, an appearance of truth; and with this view they call some of these quantities *negative roots* of the equation to which they relate, and others of them its *impossible roots*. And to determine the number of the strange quantities so denominated, and discover how many of the supposed roots of a proposed Algebräic equation are *negative*, and how many are *impossible*, has been made by these mysterious writers an object of great importance and most subtle and profound investigation.'

Now there is nothing in the nature of equations which antecedently points out what the root of an equation ought to be: it is wholly dependent for its nature on an arbitrary definition; and it may either be restricted to mean only that real positive quantity which, substituted for x, makes the equation vanish; or it may be made to admit a more extensive signification, and be that quantity or algebraic expression which, substituted for x, and involved according to the rules for multiplication, makes the equation vanish. The reasoning of Mr. F. seems to be founded on a notion that the root of an equation is something independent of arbitrary institution: but the writers, who are so outrageously accused by him of absurdity and mystery, view it merely as the creature of a definition. Mr. Frend would indeed have detected these writers in error, if he had shewn that, admitting their definition of a root, the general proposition of the equality of the number of roots and of the dimensions of an equation had been false: but this proposition, in equations of three and four dimensions, and in some that are of higher dimensions, is demonstrably true.

Art. VII. *A familiar Survey of the Christian Religion*, and of History as connected with the Introduction of Christianity, and with its Progress to the present Time. Intended primarily for the Use of young Persons of either Sex, during the Course of public or of private Education. By Thomas Gisborne, A. M. 2d Edition. 8vo. pp. 580. 8s. Boards. Cadell jun. and Davies. 1799.

We learn from the dedication and the preface to this volume, that the worthy author was induced to compose it by reflecting on a fact which has lately been frequently asserted, and in which we fear there is too much truth; viz. that in no mode of education, at present, is sufficient attention paid to the communication of religious knowlege, and the inculcation of religious principles. His design, therefore, in the work before us, to provide a remedy for this important evil, would form a just eulogium on his character, if the public had not already been furnished with sufficient testimonials of his abilities, his information, and his industry; of his pious and benevolent views; and of his mild and tolerant principles. Several opinions supported in this volume may, indeed, be controverted: but we apprehend that no person will call in question the author's right to the qualities above ascribed to him. —We shall copy a part of the preface, that our readers may be more fully apprized of his views in forming, and plan in executing this treatise:

'Of late years much has been done, and ably done, to facilitate the communication of religious knowledge to youth. Many excellent elementary works, having for their object the explanation of scriptural history, and scriptural doctrines, in a manner at once instructive and engaging to the opening mind of the pupil, have been given to the public: and they have been received with the gratitude which the writers merited. Let me not be suspected of a disposition to detract from the value of those works, the circulation and use of which I wish to see every day more widely extended, when I venture to observe, that an additional treatise on a plan somewhat enlarged has appeared to me to be wanting; a treatise which might fitly intervene between the perusal of books of the class to which I have alluded, and the ample range of reading scarcely to be expected but from the leisure and industry of manhood. The deficiency which I conceived to exist, I have endeavoured in the following pages to supply.

'My intention has been to lay before the reader a familiar and compendious view of the Christian religion, and of the principal historical events connected with its introduction and progress, its corruption and reformation; including a concise account of the scriptures of the old and new Testaments, and a summary of the evidences of the truth of Christianity, together with some remarks on forms of church government and religious establishments. Bearing in mind that I have been addressing myself to natives of Great Britain; I have been solicitous to draw the attention of the reader, wherever the subject afforded a fit opportunity, to events or circumstances which have had a particular influence on his own country; and by rendering him acquainted with the principles on which its religious institutions are established, to guard him betimes from being hastily prejudiced against those institutions by misrepresentations or groundless objections. I have endeavoured, on suitable occasions, to obviate, without entering too deeply into argument, some of those cavils of scepticism and infidelity which a young person may probably hear; and thus to lead him to withhold implicit confidence from others, which he may afterwards have to encounter. Throughout the whole work it has been my predominant desire to direct the acquisition of knowledge to its proper purpose; the establishment and confirmation of Christian views, motives, and practice through life.'

The volume is divided into chapters, treating on the following subjects:

'Chap. I. Summary View of the State of Mankind from the Creation of the World to the Calling of Abraham.—II. Summary View of the Origin of the Jewish Race, and of the History of that People to the Death of Moses.—III. Summary View of the History of the Jews from the Death of Moses to the present Time.—IV. On the Books of the Old Testament.—V. On the Books of the New Testament.—VI. Summary of the Evidences of the Christian Religion.—VII. On the Leading Doctrines of the Christian Religion.—VIII. On the Character of Jesus Christ.—IX. The History of Christianity to the Subversion of the Western Empire.—X. On the History of Christianity from the Subversion of the Western Empire to the End of the Thirteenth Century.—XI. Continuation of Christian History to the present Time.—XII. On Forms of Church-Government and Ecclesiastical Establishments.—XIII. Conclusion.'

The following observation occurs, as arising from the story of Balaam:

'But why, it may be said, did the all-knowing Searcher of hearts vouchsafe to hold converse with so worthless a character? Whence comes it that inspiration, and prophetic knowledge, and other especial favours of Heaven, bestowed on so few individuals of the whole human race, are not uniformly conferred upon the righteous? On the righteous they have been bestowed almost exclusively: yet to this rule there have unquestionably been exceptions. Balaam was an exception: Judas Iscariot was an exception: and perhaps one or two more may be discovered in the Scriptures. We may be satisfied, that He who can bestow on his creatures the gifts of inspiration and prophecy, and miraculous powers, will not in any instance distribute them without sufficient reasons, whether his reasons be perceptible to us or not. Can we then discover no one advantage likely to result from the occasional selection of an unworthy object for the reception of these peculiar favours? One benefit seems obviously to present itself to our consideration. We learn the momentous lesson, that it is neither inspiration, nor prophetic knowledge, nor the power of working miracles, which can lead to salvation; but a life exercised in the fear and the love of God. It is to be observed, that the Divine justice has usually displayed itself in the signal punishment, in this world, of the guilty wretch, whom not even the possession of the peculiar favours of God had subdued unto holiness. Balaam died by the hand of those whom he had beguiled into idolatry: Judas Iscariot by his own.'

The author treats the subject of the extirpation of the Canaanites with his acknowleged ability: but, when he alludes to Bp. Watson's argument, deduced from the analogy of natural calamities, in favor of the extirpation of the Canaanitish infants, as conclusive; we must own that we have the misfortune to differ from him respecting the validity of the learned Prelate's reasoning. Natural calamities are the necessary and unavoidable effects of general laws, which are most beneficial on the whole; and the evils cannot be prevented, nor qualified, without a miracle being wrought: but there is no general law to account for the Deity giving an unqualified command to destroy the Canaanites altogether, rather than for a similar order in which infants were to be excepted. The nature of general laws affords no solution of such difficulties as present themselves in the conduct of the Divinity, when he departs from these laws, when he suspends their operation, and appears himself an immediate actor on the scene. We are of opinion, therefore, that the difficulty in question still remains to be solved.

As a specimen of the neatness and simplicity which characterize this work, we quote the following passage; speaking of our Saviour, Mr. G. says:

'In propounding his new religion to his countrymen, he enjoyed none of those favourable circumstances, he used none of those arts, to which the authors of new doctrines have so often been indebted, and to which Mahomet in particular owed his whole success. He did not begin his undertaking in a country divided into many petty and disjointed sects: but among a people united in attachment to a venerable establishment armed with no small share of civil power, as well as of ecclesiastical authority. He had neither the inclination nor the means of promoting the diffusion of his doctrine by force of arms. He neither permitted vicious indulgences nor promised licentious rewards to his adherents. He flattered no sect, however powerful: he attached himself to no party, however numerous: he disguised no truths, however unpalatable: he spared no criminals, however formidable and malignant. The Pharisees, the Sadducees, the Herodians, alike the objects of his severest reprehension. Towards the common people he used no species of undue conciliation. Their prejudices in favour of a temporal Messiah he discountenanced: their offers to make him their king he steadily rejected: their interested attendance in hopes of being fed by a repetition of the miracle of the loaves and fishes he pointedly and publickly reproved. So little hold had he obtained on their affections, that after he had employed between three and four years in his ministry, they eagerly coöperated with their rulers in procuring his death. He died, forsaken by his followers; as a malefactor; and by a mode of death, according to the opinion of the age and country, the most infamous. When the preaching of his doctrine was renewed, after his ascension, by his disciples, labouring under the weight of the odium which had overtaken their master; it was renewed with additions which rendered it still more hateful to the Jews. The apostles, besides charging them with the innocent blood of Jesus, and affirming his resurrection from the grave, and his exaltation to the right hand of God; not only announced in plainer terms than he had employed the abolition of the Mosaic rites and ordinances, so dear to the hearts of the whole Jewish people; but they speedily proclaimed a doctrine, if possible, still more obnoxious, to which, in consequence of his own exclusive mission to the Jews, he had but slightly and seldom alluded, the annihilation of all the peculiar privileges of the Jewish race, and the free admission of the abhorred Samaritans and Gentiles to every blessing of the Christian covenant. The active opposition, the unrelenting enmity and vengeance, with which the Jews persecuted Christianity and its teachers, were correspondent to the virulent detestation which these tenets were adapted to excite. When the apostles turned to the Romans, the sovereign masters of every country recorded in the Acts as having been the scene of apostolical labours; were they likely to experience a more favourable reception than they had found among their own countrymen? The very circumstance of their being Jews ensured to them at once the aversion and the contempt of the Roman world. Personally odious, they were rendered more odious by their doctrine: a doctrine which not only alarmed, by being misconceived, the jealous suspicions of the Romans concerning a king, a rival of Cæsar, whom they expected to arise in Judæa; but declared war to extermination against every deity of the Pantheon, against every one of the idolatrous sacrifices, rites, and institutions, public or domestic, in which the Romans had been trained from their childhood; and to which they ascribed the gradual rise of Rome during more than seven centuries, from an obscure village to the rank of Imperial metropolis of the earth. The numerous and sanguinary persecutions, which the apostles and the early Christians endured from the Romans, bear indisputable testimony to the abhorrence with which that people regarded and opposed Christianity. Yet in the face of universal opposition Christianity marched forward from conquest to conquest; and before the end of three centuries from the death of Christ reigned triumphant over the whole Roman empire. "Thus mightily grew the word of God, and prevailed." What could have thus prevailed, but the word of God?'

From several points maintained in the chapter on the doctrines of Christianity, many readers will dissent; yet whoever peruses it, if not convinced, will be greatly pleased with the truly evangelical spirit of the author.

The following is a well drawn picture of the Christian church in the fourth century:

'In other respects the internal state of the church had now undergone a fatal change. Superstition advanced with rapid strides; and made successful inroads into every quarter. The reverence shewn to the memory and example of those holy men, who had sustained martyrdom for the religion of Christ, had been carried in the preceding century to excess. Their tombs had been selected as places of prayer: and the sanctity ascribed to the spot where their remains were deposited was gradually extended to the remains themselves. The evil, once established, augmented daily. A pilgrimage to the sepulchre of a martyr, was now esteemed most meritorious. Festivals in commemoration of the sufferers were multiplied. The places of their burial were explored with unwearied ardour. Pious frauds relative to such discoveries became frequent. Earth brought from Palestine and other scenes held in veneration was esteemed a potent remedy again the violence of evil spirits, and sold at a very high price. The worship of reliques and of images commenced. Prayers for the dead became common; as likewise the belief in the existence of a purgatorial fire destined to purify the souls of the departed. The Lord's supper was occasionally celebrated at the tombs of martyrs, and at funerals: a practice which led to the subsequent usage of masses performed in honour of the saints and for the benefit of the dead. And the groundwork for the future adoration of the bread and wine was prepared by the custom of holding them up, previously to their distribution, for the religious contemplation of the people. The gaudy ceremonies of Heathen idolatry were transferred or accommodated to the service of the Christian church. Christianity was tortured that it might seem to agree with the doctrines of the Platonic school; and was defended by subtleties, sophistry, and invective. Two most abominable maxims prevailed: the one, that deceit and falsehood for the advantage of the church were virtues; the other, that obstinate error in religion was justly punishable by civil penalties and corporal inflictions. Monkish institutions were formed into a system. The solitary Ascetics dispersed in the caves and deserts of Upper Egypt were persuaded to incorporate themselves into a society by Antony, who prescribed a code of rules for their observance. The practice immediately passed into Palestine and Syria; and advancing into Mesopotamia, speedily overspread the East. Italy and the neighbouring islands, Gaul, and other provinces of Europe in succession, became filled with monasteries. In different monasteries different rules were pursued: and the austerities of the Orientals exceeded those of the Europeans. Such however was the general prepossession in favour of an institution, which exchanged the innocent pleasures and the natural connections and charities of life for a morose and gloomy superstition; that when Jovinian, an Italian monk, taught that all persons who fulfilled their baptismal vows, and lived conformably to the Gospel, were equally acceptable to God, and equally entitled through Christ to the rewards of futurity, with those who lived in solitude, celibacy, and mortification; he was condemned by the church at Rome, and by a council at Milan, and banished by the emperor Honorius.'

The abstract of church history is concluded by an exhortation, the force of which appears to have been strongly felt by the author himself in penning this work:

'Yet I would not willingly dismiss the subject without pressing the importance of warm and habitual regard to two momentous and most consistent branches of Christian duty: the obligation on the one hand, of "earnestly contending for the faith, which was once delivered to the saints;" and on the other, of "putting on charity, which is the bond of perfectness," and of habitually evincing the spirit of the apostolic prayer; "grace be with all those," all of every description, "who love our Lord Jesus Christ in sincerity."'

From the concluding chapter, which treats of church government and ecclesiastical establishments, we could select various passages which are very creditable to the temper and understanding of the author: but our limits oblige us to refrain, and we can only quote the following manly and candid observations, which terminate this part:

'The utmost to be expected in a human institution is, that the advantages should greatly preponderate, and that disadvantages should be open to consideration and remedy. Try the ecclesiastical establishment and the administration of it by that rule. If afterwards you still feel a doubt remaining, remember with gratitude to heaven that you live under the legislature of a free country; a legislature empowered to apply a remedy in its wisdom to any of those defects which, according to the common fate of all things below, may adhere to its noblest works.'

The reader will now, we hope, be enabled to exercise his own judgment respecting the execution of this performance, by the quotations which we have made from it; and we shall only add our sincere wishes that it may produce all the good effects which the worthy author designed it to promote.

ART. VIII. *Remarks on the Theory of Morals:* in which is contained an Examination of the theoretical Part of Dr. Paley's "Principles of moral and political Philosophy." By Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire. 8vo. pp. 240. 5s. Boards. Rivingtons, &c. 1800.

THOUGH the author of this publication steps forwards in opposition to so popular and powerful a writer as Dr. Paley, we have concluded the perusal of his work with less surprize at the boldness of the attempt, than we were disposed to feel on the bare inspection of the title-page; since, as far as he goes, Mr. Pearson may be said to have conducted the controversy with great appearance of reason in many of his positions, and with considerable propriety and force in most of his arguments. We will not attempt to decide on a question which has engaged the attention of the acutest reasoners and the wisest philosophers in every age, and which has hitherto given rise only to a perplexing diversity of opinions: but we shall content ourselves with stating, as concisely as we can, those points in which the peculiarity of the present system consists; and also the grounds on which this author opposes Dr. Paley.

The foundation of moral obligation has long been a subject of speculation and inquiry; and a general rule or criterion, by which moral good and evil may be determined with certainty, has ever been considered by moral writers as a desideratum. Mr. Pearson thinks that a great part of the obscurity, which has hitherto involved the subject, may be removed by considering separately the foundation, the rule, and the motives of virtue; and by admitting into the definition of virtue only that principle which constitutes the basis of it. He then proceeds to shew that the will of God is the sole fountain of virtue; that an act is morally right because he commands it, and morally wrong because he forbids it; and that the obligation to obey him results from our relation to him as our creator and preserver. For these reasons, he defines virtue to be 'voluntary obedience to the will of God.' In his examination of Dr. Paley's definition of virtue, that it is "the doing good to mankind in obedience to the will of God, and for the sake of everlasting happiness," he objects to it because it makes the will of God the *rule* and not the *foundation* of virtue; and because it embraces the subject and the motive of it; neither of which properly forms part of the definition: since, in the first place, the term of doing good to mankind is not extensive enough to be applicable to all the duties of man, for, though it may be expressive of our duty towards our neighbour, it cannot be said to comprehend either our duty towards God or our duty towards ourselves; and, 2dly, because a definition of virtue, which admits the motive of everlasting happiness as a constituent part of it, conveys such an idea of virtue as excuses the Heathens from the obligation, and excludes them from the capacity, of being virtuous.

Having ascertained the *foundation*, Mr. Pearson proceeds to inquire what the *rule* of virtue is; or, in other words, what are the means of discovering what the will of God is, in each particular case. After having examined some of the most celebrated rules, particularly that of general utility, in respect to their abstract signification, and as they are expressive of the will of God, he infers that, however useful general rules may be, it is impossible to obtain one so general as to be applicable to all cases: but that

'In order to discover what his will is, with respect to any particular action, we are not confined to *one* mark or criterion of it, but are at liberty to make use of any of the methods, by which, as we conceive, it may be discovered with the greatest ease and certainty. Different men, according to their respective habits, and according to the nature of the case, may safely have recourse to the rule of general utility, conformity to truth, or the eternal differences of things, the moral sense, or any other rule of similar tendency, as each may be of more convenient application, so long as it is, and is *considered* to be expressive of the will of God. Even the same person, at different times, and on different occasions, may be permitted to say, 'This action is conformable to the natural differences of things; this is agreeable to truth; this has a tendency to general good; this is the result of my sense of right and wrong; and so on;' and may thence justly conclude, with respect to each of them, that it is agreeable to the will of God, and therefore a virtuous action. If he proceed to *act* under that persuasion, he acts virtuously; but, if I mistake not, where there is no reference, immediate or mediate, to the will of God, there, whatever may be the *rule* of action, and whatever may be the action, there is no *virtue*.'

In the IIId chapter, the author endeavours to shew that there is the same obligation on mankind to obtain the knowlege of the will of God, as there is to perform his will when it is known; and that, therefore, mankind are under obligations to employ for that purpose all the methods in their power, whether of reason or revelation.—However ingeniously Mr. Pearson may have elucidated the theory of morals, it is a doubt whether he has facilitated the practice of them: for, wherever revelation has left us in the dark respecting the will of God, reason must be as much perplexed in discovering what it is, as what virtue is by the aid of the rules above enumerated.

Chapter IV. concerns the motives of virtue. Having, in a preceding part of the book, condemned Dr. Paley's definition of virtue because it includes the *motive* of it, Mr. Pearson now objects to his confining the motive to everlasting happiness, since moral obligation is thus made to depend too much on the credibility of the Christian revelation; and he contends that present good and evil are also appointed motives of the same sort, however inferior in degree. He attempts, with considerable ingenuity, to distinguish between *motive* and *principle*; defining the former to be 'that by which we are actuated to the pursuit of any object, and which refers to the end we have in view;' and the latter, 'that, by which we are directed in the pursuit of our end or object, and which refers to the mode of obtaining it.' We cannot but think, however, that there is too much verbal refinement in this distinction: are not the motives by which a man is excited to the performance of any act, and the principle on which he performs it, convertible terms, each of them meaning nothing more than the cause of his performing it?—In their respective ideas of motives in general, a very wide difference appears to subsist between Mr. Pearson and Dr. Paley; the latter considering them as constituting obligation, and the former contending that they are perfectly independent of each other:

'In opposition to what has here been said on the nature of *motives*, Dr. Paley, considering them as constituting obligation, says, that "to be *obliged*, is to be urged by a violent motive, resulting from the command of another;" that "we can be obliged to nothing, but what we ourselves are to gain or lose something by;" and that "all obligation is nothing more than an *inducement* of sufficient strength." On the contrary, I am of opinion, that motive and obligation are entirely independent of each other; that there might be an obligation to act, where there were no motives to act; and that there actually are motives to act, where there is no obligation. God, in his right over us as his creatures, might have made our duty to consist in services, to which we should have had no motive exclusively of pure command. That we are not, in fact, obliged to do any thing, to the doing of which, we have not a reasonable motive, arises, not from any necessary relation between obligation and motive, but from the wisdom and goodness of God in not imposing that on us as a duty, to the performance of which we have not such a motive. The consideration of the possibility of its being otherwise, added to that of the fact, that there are often motives, where there is no obligation, is, I think, sufficient to shew, that motive and obligation are by no means *co-extensive*; and that, therefore, the one is not the constituent of the other.

"When I first turned my thoughts to moral speculations," says Dr. *Paley*, "an air of mystery seemed to hang over the whole subject; which arose, I believe, from hence, that I supposed, with many authors, whom I had read, that to be *obliged* to do a thing, was very different from being *induced* only to do it; and that the obligation to practise virtue, to do what is right, just, &c. was quite another thing, and of another kind, than the obligation, which a soldier is under to obey his officer, a servant his master, or any of the civil and ordinary obligations of human life." Though I would not be so harsh as to say, that Dr. *Paley* has left "confusion worse confounded;" yet I cannot help thinking, that, by supposing obligation and inducement to differ in *degree* only, and not in *kind*, he has not contributed to clear up the mystery, of which he complains. I think, that, when he "supposed, with many authors, whom he had read, that to be *obliged* to do a thing, was very different from being only *induced* to do it." he was justified by the nature of things, as well as by the authority of those authors; but that, when he supposed the "obligation to practise virtue, to do what is right, just, &c. to be quite another thing, and of another kind, than the obligation, which a soldier is under to obey his officer, a servant his master, &c." he was justified by neither. The latter part of the supposition is, by no means, a necessary consequence of the former; the cases referred to being only so many particular *instances* of virtue, to the performance of which there must, of course, be the same obligation, as to the practice of virtue in general. However, not to insist upon this, it is essential to my purpose to observe, that whatever may be determined with respect to obligation in general, *moral* obligation, as I hope has been sufficiently made out in Chap. I. results from God's will, and is constituted by God's command.

‘Dr. *Paley* says, that "the difference, and the only difference, between an act of *prudence* and an act of *duty*, is, that, in the one case, we consider what we shall gain or lose in the present world; in the other case, we consider also what we shall gain or lose in the world to come." If, however, what I have said be just, it will follow, as a necessary consequence, that there is an *essential* difference between them; since, though both acts might proceed from the same *motive*, or from motives of the same *kind*, they are performed on different *principles*. Dr. *Paley*, admitting the impropriety of saying, that, "as I had made such a promise, it was *prudent* to perform it," thinks, that the impropriety arises from the reference here made to future rewards and punishments; whereas, if I mistake not, the impropriety arises from the circumstance, that the word prudence, in its common acceptation, does not include any reference to moral obligation, but merely to the proper means of obtaining any particular good, or of avoiding any particular evil. If there be no impropriety in saying, as I do not perceive there is, that ‘men are *imprudent* in neglecting the means, by which their eternal state may be rendered as happy as possible;’ it can hardly be thought, that the difference between prudence and virtue arises from the reference, which the one has to what we shall gain or lose in this world, and the other to what we shall gain or lose in the world to come. *Prudence*, in short, confining its regard to our advantage, whatever it may be supposed to be, takes no other notice of the means, by which it is to be obtained, than as they are more or less adapted to obtain it; and is, indeed, nothing else than the application of wisdom to our own advantage in a particular case. *Virtue*, on the other hand, forbids us to pursue any end, except in one particular way. Undoubtedly, it is the highest *instance* of prudence, to apply ourselves to the study and the practice of virtue; but this does not make prudence and virtue to be the same.’

The Vth and last chapter contains the division of duties, having reference to the manner in which they are performed by the agent, as being thoughts, words, or actions; and to the immediate objects of them, as being duties to God, to our neighbour, or to ourselves.

From this analysis, we apprehend, those who are conversant in disquisitions of this nature will obtain at least an introductory perception of the present writer's system; and an acknowlegement of the ingenuity with which he supports it has been already made, sufficiently perhaps to induce such readers to desire a closer and more intimate acquaintance with it. We shall therefore only add that, while Mr. Pearson attacks that system which has for its supporters *Law*, *Jebb*, *Watson*, and *Paley*, he is to be ranked under those banners which 'boast the names' of *Butler*, *Powell*, *Balguy*, *W. Ludlam*, *Hey*, and *T. Ludlam*.

Art. IX. *Prize Essays and Transactions of the Highland Society of Scotland.* To which is prefixed an Account of the Institution and principal Proceedings of the Society, by Henry Mackenzie, Esq. Vol. I. 8vo. pp. 514. 7s. Boards. Cadell jun. and Davies. 1799.

Doubts have been entertained respecting the utility of agricultural and other congenial societies; and it has even been asserted that the public cannot derive any good from them. Though, however, it must be admitted that too much may be expected from these institutions, that their attention may sometimes be directed to improper objects, and that occasionally they may commit palpable errors, yet we are of opinion that their general tendency is advantageous. They serve to excite among gentlemen an unity of pursuit, to stimulate inquiries into matters of national importance, to diffuse knowlege, to create emulation, and to call into activity the energies of every district. In a country like Scotland, a society of the nature here described promises to be highly beneficial; and its institution is an evidence of the good sense and public spirit of the projectors.

The Highland Society, as the introduction to this volume informs us, derived its origin from a meeting of Scotch gentlemen at Edinburgh in 1784. Conceiving that such an institution would be attended with many good consequences to their country, they communicated their idea to others; who warmly approving and adopting it, they soon embodied themselves into a Society, and proceeded to the nomination of a President, Vice-President, and Committee; and they wrote circular letters to those noblemen and gentlemen whose birth, property, information, or connections, qualified them to be (or who it was supposed would be) friendly to the projected establishment. Approbation of the measure being generally signified, meetings took place; and on Jan. 11, 1785, *regulations* were adopted,

and

and the *objects* of the Society declared. The latter are said to be, 1st, An inquiry into the present state of the Highlands and Islands of Scotland, and the condition of their inhabitants: 2dly, A discussion of the means of their improvement; and, 3dly, An attention to the preservation of the Language, Poetry, and Music of the Highlands.

The objects of the first and second class truly merit the attention of men who are anxious for the amelioration of their country: but those of the third class, whatever importance they may assume in the estimation of men of letters, and however such persons may be attached to them from the feelings of national partiality, are of too little moment in this place to be regarded; unless they are introduced merely as the source of philological amusement to the Society. We might have supposed this to have been the case, had the object been only to inquire into *the state of the language*, &c. and it might have passed without comment: but, when the Members of the Highland Society are enjoined 'a proper attention to the *preservation* of the language, &c.' we are induced to question the wisdom and true patriotism of such a measure. The different languages, dialects, and *patois*, which prevail in the British isles, must be considered as an evil, which all enlightened men would rather have remedied than perpetuated. It is easy to perceive that, if the language of the empire were one, not only intercourse would be facilitated, but prejudices would diminish, and a more complete homogeneity would be formed. The perpetuity of a partial language, therefore, cannot be a general benefit.

To give stability to this Society, a *Royal Charter* was obtained in 1787; and the sum of 3000 l. was voted by Parliament, out of the money paid on the restitution of forfeited estates, to assist it to fulfil the purposes of its institution. This sum, added to the fund accumulated from the annual subscriptions of its members, empowered the Society to propose premiums for approved essays on given subjects, and to remunerate individuals for useful exertions and discoveries. The flourishing state of their finances enabled them also, in 1791, to purchase a house in a commodious situation in Edinburgh; and to fit it up for the meeting of its Members, and the accommodation of its subordinate officers.

The number of original Members was about 100; at the time of procuring the Charter they had increased to about 150; and in 1799 they amounted, according to the list given in the Appendix, to nearly 500; among which are to be found the names of the most respectable nobility and gentry of Scotland. To these are to be added, as in other societies of a similar nature, a number of corresponding Members, who are exonerated from subscriptions, and have not the privilege of voting —Two general meetings are held in each year, when the President, Vice-Presidents, &c. are chosen, and premiums are distributed: but there is also a Committee, which meets once in a mouth, consisting of 30 Directors and 10 extraordinary Directors, for transacting the usual business.

In 1789, the Society offered premiums for approved essays on given subjects:—to proprietors, &c. for improvements on their estates;—to farmers and tenants, for certain articles relative to agriculture;—for specimens of weaving, netting, knitting, and spinning;—and for the best shew of black cattle. Mr. Mackenzie also speaks of inquiries which were instituted on particularly interesting subjects, and subjoins the declaration of loyalty and attachment to the Constitution, and the address to the King, &c. made by the Society in 1793 and 1795. An Appendix to the Introduction contains the warrant for and copy of the Royal Charter—a list of the Members in 1799—the premiums for 1799—extract from the proceedings of the Society relative to the Salt Duties—resolutions of the Society relative to the military roads and bridges—and queries circulated respecting Ossian's Poems.

Such is, in brief, the history of the rise and establishment of the Highland Society of Scotland.—Concerning the publication of the Essays to which it has adjudged premiums, a very plain and undisguised account is given: it is ingenuously confessed that many of these essays, in their original state, were not fit for the public eye; and that Mr. James Headrick has re-written several of them entirely: not, however, without being scrupulously attentive to the preservation of the ideas, and as far as possible the very words, of the original authors. When it was apprehended that the writers had committed mistakes, notes were subjoined to prevent the propagation of errors; though the Society does not hold itself responsible for the contents of any of these essays, conceiving that it has discharged its duty, 'if it gives to the world only such performances as are calculated to be useful on the whole; and if it endeavours to prevent bad effects from any parts of such performances, which it has reason to be assured, are ill-founded or erroneous.'

We applaud the Highland Society for including this business of revisal within the line of their public duty; and we recommend it to all Societies, who print their Transactions, to follow this example. Papers may in general merit publication: but, if particular parts are deemed defective, a superintending Committee should subjoin notes, for the sake both of preserving the credit of the Society, and of warning the incautious reader. Were all essays, which are presented for acceptance, criticised in the first instance, the Memoirs and Transactions of public societies would be more valuable than they are at present.

The first paper in this volume is intitled, *An Essay on Kelp:* containing the rise and progress of that manufacture in the North of Scotland; its present state, and the means of carrying it to a greater extent. By the Rev. Dr. Walker, Professor of Natural History, Edinburgh. Delivered to the Society in 1788.—Dr. Walker states that the manufacture of *kelp*, 'which is a lixivial salt, obtained by the burning of sea weeds, and consists chiefly of the fixed vegetable alkali, in a pretty caustic state,' did not commence in Scotland till about the year 1720; that its value was so little known in 1754, that Mr. Hector Maclean, the venerable minister of the island of Col, with whom Dr. Johnson was so long conversant, sold the liberty of the kelp on his farm to an Irish manufacturer for two guineas, who made from it during that season 25 tons; that now, however, as an article of commerce, its value is generally understood; and that in 1788 full 3000 tons had been made, which, at 6l. 10s. per ton, amounts to 19,500l. The expence of making is estimated at from 1l. to 3l. per ton.

The Doctor next mentions those plants from which kelp is manufactured, viz. 1. *Fucus vesiculosus*, Linn.; the most common sea wrack, called also the Sea oak, from the resemblance of its leaves to those of the oak tree: it is termed in the Orkneys the Black Tang. 2. *Fucus nodosus*, Linn.; the knotted sea Wrack, or bell Wrack, called in Orkney the Yellow Tang. 3. *Fucus serratus*, Linn.; the jagged or serrated sea wrack, called in some places, Ware. 4. *Fucus digitatus*, Linn.; the Tangle, termed in Gaelic Stamh, or Slat-mhara.—To improve the quality of kelp, it is recommended to dry and burn the weeds as soon as possible; to construct large kilns, and to keep them clean; to rake the kelp thoroughly while in a state of fusion; and to preserve it, when made, from all wetness and moist air.

On the shores of the sterile islands of Scotland, this manufacture must be deemed a matter of importance, since in many of them the value of the kelp exceeds that of the landed property; and in one instance, the annual produce of kelp is above thirty times the value of the rental of the island. Dr. W. concludes his Essay by pointing out the means of extending this trade; and he particularly recommends the cultivation of sea weeds, which the Society have encouraged by their premiums.

The 2d and 3d papers treat on the same subject; the former, by Mr. Angus Beaton, is on *the Art of making Kelp, and increasing the Growth of the Marine Plants from which it is made*; and the latter, by Mr. Robert Jameson, is intitled

Observations on Kelp, extracted from his "Outline of the Mineralogy of the Shetland isles and of the isle of Arran." *

On the Means of introducing the Linen Manufacture into the Highlands of Scotland. By Neil Macvicar, Esq.

The object proposed in this paper is very important, and the remarks suggested are judicious. 'Where labour is cheap,' the author says, 'it must infallibly succeed, if the people are industrious.'

The following paper may be said also to treat on the Linen Manufacture, as it gives an account of *the Spinning of Linen Yarn, in Ross, Caithness*, &c. By Mr. James Mill.—It instructs the Society in the mode to be pursued, in order to assist and encourage this branch of manufacture.

Inclosing is the subject of the next paper, by Mr. Wilson, and is recommended as changing the sterility of the soil, and moderating the rigour of the climate. Hints also are given relative to the different kinds of Fencing.

A long Essay follows on *Green Crops*, by Mr. Patrick Brodie. The green crops of which the author treats are *turnips, potatoes, beans, and clover*. He says that he writes from experience, and his observations may merit the attention of his countrymen: but his condemnation of the pea-crop will not be allowed in the southern part of the island.

On the peculiar Circumstances which tend to make the Use of Horses almost universal, in agricultural Operations, in the Highland Districts of Scotland; with an Inquiry how far, and with what effects, Oxen might be substituted in their room. By Mr. T. Jolly.—Some curious circumstances are here related, as well as some accurate observations respecting the difference between horses and oxen. In the Highlands, where the former animals are turned loose to get their own living when they are not wanted, it is common for a man to be possessed of twenty or thirty horses, though he does not *labour* (till) above six or eight acres of land; and they are able to perform this work, though they are often lean and out of condition; which would not be the case with oxen: for, as Mr. Jolly observes, 'between the horse and the ox there is this remarkable difference, that the former, if he get but a handful of corn before he is harnessed, will endure moderate labour; whereas the ox in that state is good for nothing. He has neither strength nor spirit, but will lie down the moment he feels the draught; nor is it possible to recruit him, but by the summer grass.' This fact sufficiently accounts for the use of horses in agricultural operations in the Highlands; and till certain alterations take place, this practice seems likely to continue.

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* See Rev. vol. xxx. N. S. p. 11—18.

On the Advantages of watering Pasture and Meadow Grounds in the Highlands. By John Smith, D. D.—These advantages are represented as so great and obvious, so suited to the Highlands, and so easily obtained on account of the multiplicity and descent of the streams, that Dr. S. is confident that, if this mode of improvement were commonly known, it would be generally practised.

On the Advantages of Planting and raising Timber, in the Hebrides, and other Parts of the West and North-West Coasts of the Highlands. By the Same.—As it appears to be patriotic to encourage in this district the raising of timber, we trust that Dr. S.'s arguments and statements will produce a suitable effect.

On the Species of Crops best adapted to the Highlands. By the Same.—Dr. S. here observes that the Highlands possess abundance of grass in the summer, and that the great want is food for cattle in winter, both green and dry; he therefore recommends the cultivation of clover, rye-grass, turnips, and kail or cabbage, and points out how these crops should be raised and treated.

To this Essay is subjoined *a Letter on the same Subject, addressed to the Secretary of the Society.* By Mr. G. Robertson.—The Highland farmer is here advised to attempt the raising of red oats, of a species of spring wheat, which is supposed to be the German *spelter*, of red yams, of white yams, and of the ruta baga.

On the Propriety of burning Heath Grounds for the Improvement of Pasture. By Captain Donald Smith of the 84th regiment. The efficacy of this practice has been long known.

Four Essays on the Scottish Fisheries next occur. The first is intitled *Suggestions for promoting and improving the Fisheries, upon the Coasts of the Highlands and Isles*, by Mr. John Williams, and contains hints and directions relative to the herring and white fisheries.

2d, *On the State of the Fisheries in the Islands of Zetland*, 1786. By a Native of Zetland.—This paper relates the particulars of this dangerous occupation, and points out how it may be carried on to greater advantage.

3d, *On the Fisheries*, by Mr. William Ferguson, Shipmaster; who, from long experience, recommends fishing with busses at sea.

4th, *On Inland Fisheries*, by the Rev. Mr. Bradfute; who suggests the propriety of stocking the fresh water lakes.

Two Essays follow, on the subject of *Fuel.* The first contains *An improved Mode of preparing Peat-Fuel*, communicated by George Dempster, Esq. of Dunichen: to which are added

Means of supplying the Want of Coal, and providing Fuel on a Highland Estate, with the smallest Loss of Time and Trouble to the Tenants; and Excerpts from an Essay, &c. By Mr. John Williams of Gilmerton.—To the inhabitants of the Highlands, the contents of these papers must be very interesting.

The Gaelic language is next made a subject of discussion; and we have *Remarks on some Corruptions which have been introduced into the Orthography and Pronunciation of the Gaelic: with Proposals for removing them and restoring the Purity of the Language.* By Capt. Donald Smith.—These observations will probably be amusing to the Scottish antiquary.

A Letter from a Freeholder of Inverness-shire to Lord Adam Gordon, *on Cutting a Canal between Inverness and Fort William;* and an Essay, by the Rev. James Headrick, on *the Practicability and Advantages of this proposed Cut;* conclude the volume: the contents of which evince laudable attention in the inhabitants of Scotland to the improvement of their country. As the soil and climate may certainly be meliorated by zealous exertion and perseverance, gentlemen and men of science are greatly to be commended for endeavouring to direct the people at large to the most profitable lines of industry, to open every source of gain, and to call forth every latent energy.

Art. X. *Flora Britannica, auctore Jacobo Edvardo Smith,* M. D. *Soc. Linn. Pres.,* &c. &c. 8vo. 2 Vols. 16s. Boards. White. 1800.

At length we have the great satisfaction of announcing the appearance of a work, which has been for some years ardently expected by Botanists, not only of our own but of every neighbouring country; and it cannot be said in the present case, as in most of a similar nature, that expectation has been kept so long alive only to experience the severer disappointment. The *Flora Britannica* (at least the first two volumes of it, extending to the end of the class *Syngenesia,*) is now published; and the preface informs us that, within the course of a year, we may look for the remaining part, which is to be comprized in a similar space. We could have wished, however, to have seen the whole appear at once; and the rather because the reason alleged for delay, viz. the present high price of paper, does not seem either to be sufficient in itself, or to be less likely to exist a year hence than at present. A more satisfactory cause might have been found in the difficulties which are universally allowed to surround the class *Cryptogamia,* and to remove which will require much time, unusual trouble, an examination of many *herbaria,* and perhaps an extensive correspondence.

Respecting the necessity for a new *Flora* of our Island, or Dr. Smith's industry, learning, candor, and abilities for the task, there can scarcely be a diversity of sentiment: the literary world has, in various instances, been long acquainted with the latter; and the well known insufficiency of every preceding Flora affords the most decisive proof of the former.—We should be sorry if, by this observation, we were considered as detracting from the merits of Mr. Hudson and Dr. Withering, two names which we highly esteem; or as in anywise contradicting our former opinion [*]. The *Flora Anglica* was in its time a truly surprizing performance: its author received the due tribute of applause from his own countrymen, and had the satisfaction of finding himself quoted with respect by the most celebrated writers on the Continent: but, as it was the first work of the kind which had appeared in England since the reformation effected in Botany by the great Linné, it necessarily contained many imperfections and mistakes; though they were in a great measure supplied and corrected in the Botanical Arrangements. Although this work, however, was so greatly superior to any of the kind that had preceded it, yet being principally a compilation, containing many striking errors, and having adopted Thunberg's alterations of the system, it did not prove so extensively useful as it was at first expected to be; and it left a wide chasm, which the Possessor of the Linnean Herbarium was eminently qualified to fill.

Dr. Smith begins his preface with a just compliment to Ray, whom he calls the Father of the *Flora Britannica*; and, after having slightly traced the progress of Botany in England, he proceeds to some remarks on the nature and design of his own work: one of which,—indeed in our opinion the most important, and of itself sufficient to stamp the highest value on the publication,—we shall take the liberty of extracting; at the same time expressing our conviction that, if every writer could say what Dr. S. here says, much of the present confusion of science would never have existed.

' *Nihil pro comperto habuit* (auctor) *quod non ipse scrutatus est. Omnem specificum, omnem genericum characterem ad incudem cautus retulit, et quàcunque res postularet, reformavit. Synonyma auctorum perpensè exquisivit: si denique animus alicubi in dubio hæreret, ad herbaria originalia sese contulit. Descriptiones suas ex sylvestribus plantis, quàcunque liceret, fidus desumpsit: brevi omnia tam laboriosè investigavit quam si nemo hactenus aut tractavisset rem, aut etiam in animo habuisset. Non vero audet sperare quod ipse solus omninò errorum fuerit immunis, atque opus immaculatum oculis lectorum subjecerit. Hoc autem liceat profiteri, quod nullibi arte affectatâ, aut ambagibus verborum, quæ ignoraret studuit celare. Hæc solummodo, si ullam forsan sibi fas sit vindicare, laus detur, quòd*

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[*] See M. Rev. N. S. vol. xxii. p. 75.

summoperè conatus est errores vitare, et quæ non potuit accuratè determinare, palam sapientioribus proponere, eorundemque opem poscere.'

The only alterations which Dr. Smith has made in the Linnean classification consist in removing, from the class *Polygamia*, those plants of which the flowers, though differing in their sexual organs, agree in structure; and in the total abolition of the order *Syngenesia Monogamia.* On both these points we feel inclined to coincide with him, though we must confess that we have some hesitation respecting the full propriety of the latter; or rather we think that, if in England there may be few or no plants which deserve to be referred to this order, yet it ought not on that account to be entirely abolished: because, in many cases, and remarkably in the genus *Lobelia*, the antheræ are not only connected, but so completely fastened together as to form one body, and not to allow of separation unless by violently rending them.—We shall say no more concerning the general plan of the work, but pass to a particular notice of its contents. In discharging this duty, it appears to us that we cannot perform a more acceptable service to our readers, than by remarking the instances in which the present *Flora* differs from its predecessors; among which we shall principally confine ourselves to that of Dr. Withering, as the most perfect, for the sake of comparison. We shall forbear to obtrude our own opinion, except where we have had peculiar opportunities of examining any plant; and, as far as possible, we shall endeavour to avoid copying those remarks which have already appeared in "English Botany," or any other publication.

Page 2. In the very first genus, that of *Salicornia*, we are struck with a seeming inconsistency; for we here find two species only enumerated (the *herbacea* and *fruticosa*,) whereas in Eng. Bot. tab. 415, the var. *α* of the former was figured as a distinct plant, under the name of *S. annua*, and we were given to understand that the other varieties were also to appear as so many species. We rejoice that Dr. S. has seen reason for changing his opinion on this head; and we confess that our only fear is lest the two now described should not bear the test of examination by the sea shore, since the plant varies considerably from soil and situation.

6. *Chara tomentosa*, Huds. and With. (not Linn.) is made the var. *β* of *C. hispida.* Under *C. flexilis*, a reference is given to the plate of *Conferva nidifica*, *Flor. Dan.* tab. 761, which dissipates much doubt that had been attached to that figure.

7. Dr. Smith, according to his observations in E. B., brings the genus *Zostera*, under the class *Monandria*, and denies the existence of *Z. oceanica*, *Linn.* as a native of the British shores. This last he calls '*sui generis planta*;' and, if the figure and

description of it in Usteri's Annalen, fasciculus 9, tab. 4. be accurate, it can have no connection with our species, but bebelongs to *Hexandria Monogynia.*

18. *Veronica fruticulosa* is first introduced as a British plant found on Cruachan, Argyleshire, and on Ben Lawers.

19. *Veronica humifusa*, Dicks. (*alpina, Flor. Scot.*) is made var. β of *V. serpyllifolia.*

43. *Schœnus nigricans*, made a *Cyperus* by Withering, is brought back to its original genus.

46. *Schœnus fuscus, Linn.* is reduced to a variety of *S. albus*, as had been long since suspected.

48. A new species of *Scirpus*, under the name of *multicaulis*, is introduced from the Isle of Skye.

53. *Scirpus australis*, Syst. Veg. and *S. Romanus*, Sp. Pl. are made the varieties β and γ of *S. holoschœnus;* with a remark that the species are joined on a collation of the original specimens of Linné, Jacquin, and Seguier; and an observation of the former in his more recent manuscripts.

68. *Phleum nodosum*, Sp. Pl. is the var. γ of *P. pratense;* and page 71, *Alopecurus paniceus*, Sp. Pl. is the var. β of *Phleum crinitum*, which is the *Alopecurus monspeliensis* of Sp. Pl. and Withering.—This species was first referred to this genus by Dr. Schreber.

In the genus *Agrostis*, there seems to have existed little more than a tissue of mistakes; and indeed not only here, but throughout all the genera of gramina, our task is far from pleasant: since every step obliges us to point out some new error, which, till the appearance of the present work, had escaped detection.

78. *Agrostis vinealis*, With. is made once more *A. canina.*

79. *Agrostis alpina*, With. —— —— —— *A. setacea.*

80. *Agrostis canina*, With. — — the β var. of *A. vulgaris.* Under this species, it had been already remarked in the Botanical Arrangements that it was not the plant so called by Linné.

83. *Poa cristata*, With. is from its habit brought back to the genus *Aira*, with which it has more affinity.

85. *Aira montana*, Huds. and With. (not Linn.) is made var. β. of *A. flexuosa.*

96. Dr. Smith has followed Mr. Salisbury in making *Festuca fluitans* a *Poa*, retaining the trivial name.

101. *Poa flexuosa, nov. spec.* is introduced, gathered by Mr. Mackay on Ben Nevis.

113. *Festuca rubra et tenuifolia*, With. are the varieties β and γ of *F. ovina;* and page 114 *F. vivipara* (*F. ovina*, β Linn.) is at length considered as a distinct species.

116. *Festuca cambrica et glabra*, Huds. and With. are the varieties β and γ of *F. rubra.*

119. *Lolium bomoides*, Huds. and With. is, from its affinity to the *Festuca*, placed in that genus, and named *F. uniglumis.*

120. *Bromus giganteus* is made *Festuca gigantea*, after the opinion of Villars.

On the subject of the *Bromi*, after the able and comprehensive paper published in the fourth volume of the Transactions of the Linnean Society *, it is needless to make any remark.

145. Dr. Smith takes the opportunity of observing that the figure of *Arundo epigejos*, E. B. tab. 402, is by mistake drawn destitute of the down at the base of the floweret, as well as of the *arista* at the back; and he adds that the *Arundines*, an extremely natural genus, ought on no account to be divided because of the number of flowerets, a circumstance which varies in different species.

174. *Galium montanum*, With. (not Linn.) is described under the name of *G. Witheringii.*

175. *Galium procumbens*, With. is ascertained to be *G. saxatile*, Linn.

176. *Galium spurium*, Huds. and With. is called *G. tricorne*; and Dr. Smith gives his opinion that it is specifically distinct from *G. spurium*, Linn.

Under the following genus, that of *Rubia*, we must observe that we have strong reasons for belief that, if *R. tinctorum*, Linn., be not really a native of England, there are nevertheless two species indigenous to this country.

195. *Potamogeton serratum*, Huds., is made the var. β of *P. crispum*, of which the leaves are generally (we believe not always) serrated towards the tips.—We would however take the liberty of observing that there is a specimen in the old herbaria at Oxford, which seems to differ from any that we ever observed; and Professor Willdenow, in his new edition of the Spec. Plant. vol. I. page 715, expressly says that these two plants are distinct.

197. *Potamogeton marinum* is considered as a var. of *P. pectinatum.*

201. Dr. Smith has removed *Linum radiola* from the situation in which it was placed by Linné, and continued by all subsequent writers to the time of Gmelin and Roth, who restored the genus originally made by Dillenius, and called this little plant *Radiola linoides.* In the work before us it is termed

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* See M. Rev. vol. xxxi. N. S. p. 369.

Radiola millegrana, a name *perhaps* more apposite: but surely the nomenclature of Botany is already darkened by a sufficient cloud of synonyms; and arbitrary alterations can only increase confusion.

237. *Campanula rapunculoides* is introduced as a new British species found by Dr. Skrimshire, at Blair in Scotland; and, on the authority of the Buddleian collection, in some woods in Oxfordshire.

260. *Lonicera caprifolium* appears for the first time in an English *Flora*, as gathered in Oxfordshire and Cambridgeshire.

276. *Chenopodium viride*, Curtis, *serotinum*, Huds. (not Linn.) is called *C. ficifolium*.

290. *Sison inundatum* is removed to the genus *Hydrocotyle*, retaining the specific name.

307. *Heracleum angustifolium*, Linn. Mant., found by Mr. Teesdale in Yorkshire, appears as a distinct species; while the plant which had been so named by English writers is now justly made *H. sphondylium*, var. β.

308. Dr. S. adopts Tournefort's genus *Meum*; which, as he observes, approaches very near to *Ligusticum*; and he calls the *Athamanta meum* Sp. Pl., *Meum Athamanticum*.

325. *Caucalis scandicina*, With., is most justly restored to its proper place, and to the name of *Scandix anthriscus* originally given to it by Linné.

375. Dr. Smith separates the variety β of *Juncus acutus*, and makes it a distinct species under the name of *J. maritimus*: as had been previously done by the Chev. de Lamarck in the Botanical part of the French Encyclopedia: from which we shall extract the characters of the two species, because they appear to us more immediately decisive than those of the *Flora Brit.*

"*J. acutus L. culmo nudo, apice bivalvi, paniculâ terminali subumbellata, capsulâ calyce duplo longiore. J. maritimus—culmo nudo mucronato pungente, paniculâ involucratâ laterali, capsulâ longitudine calycis.*"

383. *Juncus castaneus*, a species nearly approaching to *J. Jacquini*, for which Dr. Hull and Mr. Symmons had mistaken it, is introduced as a British plant gathered on Ben Lawers by Mr. Dickson and Mr. Mackay.

393. Much confusion is removed respecting the *Rumex maritimus*, under which it appears that two distinct species had been united. *R. maritimus* of Curtis, different from what had been so called by Linné, and also by the other English authors, is here named *R. palustris*; and its specific character is made to depend chiefly on the whorles being more distant, and the teeth of the valves shorter.

395. It is suspected that *Rumex paludosus*, Huds., which had always been a source of doubt, may be a var. of *R. aquaticus* (the *R. hydrolapathum*, Huds. and With.).

401. *Alisma lanceolata*, With. is made the var. β of *A. plantago*.

411. We find *Epilobium roseum*, a new species nearly allied to *E. montanum*. It has since been figured in E. B. tab. 693.

425. *Polygonum pensylvanicum*, Flor. Lond., is ascertained to be the *P. lapathifolium*, Linn.

455. *Saxifraga rivularis*, Linn., first appears as an English plant gathered by Dr. Townson on Ben Nevis.

467. *Silene paradoxa*, (*Cucubalus viscosus*, Huds.) which had not been noticed in Withering, is given on the authority of Mr. Newton, in Ray, as an inhabitant of Dover Cliffs. At the end of the description, is the following very pertinent remark:

'*Quanta apud auctores de hâc plantâ confusio.*'

468. *Cucubalus Behen* is made a *Silene*, and called *S. inflata*: a most appropriate term, *but the whole Botanical world has long known it under the name of Behen!*

469. *Cucubalus Otites* is also removed to the genus *Silene*.

496. A curious discovery is here made, that all British authors (except Lightfoot) had reversed the plants called by Linné *Cerastium vulgatum et viscosum*: but, as this has been since observed in E. B. tab. 789 and 790, we shall say no more on the subject.

498. Dr. Smith most liberally removes the *Sagina cerastoides* from the genus in which he had originally placed it, and follows Curtis in making it a *Cerastium*; adopting also the trivial name which he had given to it.

503. *Spergula pentandra* is admitted on the authority of Dillenius.

517. *Euphorbia stricta* (E. B. tab. 333) is made the var. β of *E. platyphylla*.

519. *Euphorbia esula*, Linn. new to England, is introduced on the authority of Mr. Mackay, who found it near Edinburgh.

527. *Prunus avium*, With. is the var. γ of *P. cerasus*.

529. Dr. Smith removes *Cratægus oxyacantha* to the genus *Mespilus*; and *Cratægus aria*, *Sorbus aucuparia*, and *Sorbus hybrida*, to the genus *Pyrus*.

543. We find a new species of *Rubus* called *corylifolius*, which had hitherto been confounded with the common *R. fruticosus*, but which seems distinct from it by many marks, and especially by the calyx of the fruit being inflected.

563. All the British species which Linné had arranged under the genus *Chelidonium*, with the exception of the

common *Celandine* (*C. majus*) are separated from it, and named according to Tournefort, *Glaucia*. The specific names are also altered from *glaucium*, *corniculatum*, and *hybridum*, to *luteum*, *phœniceum*, and *violaceum*.

574. *Cistus salicifolius*, Huds. is referred to *C. ledifolius*, Linn.

587. *Ranunculus reptans* is made the var. δ of *R. flammula*. Its diminutive size may be fairly attributed to its places of growth; and we have frequently observed that the plant, even in its most common appearance, sends forth roots from the joints of the stem.

593. *Ranunculus parvulus*, L.—new to England, is admitted to a place in the British *Flora*, having been gathered by Mr. T. W. Dyer, near Bristol.

On the subject of the alterations made in the genus *Mentha* we shall say nothing, because the public are already in possession of a very able treatise on this head in the fifth volume of the Linnéan Transactions*.

642. The two British species of *Melissa* are carried to the genus *Thymus*, with the following note:

> '*De harum genere ne minimus quidem mihi scrupulus restat; villi enim coarctati in calycis fauce, dentesque superiores haud fastigiati, Thymo proprii sunt, nec in Melissâ verâ (officinali) inveniuntur.*'

Concerning the new *Melittis grandiflora*, Dr. Smith will excuse our observing that the lobes of the calyx hardly afford a sufficiently durable character; since in gardens we have known them vary in a considerable and singular manner.—We do not mean to arraign the *goodness* of the species, but merely to throw out a hint which may be of service.

659. *Antirrhinum monspessulanum* is given as a synonym of *A. repens*; and Dr. Smith states it as his opinion that *A. arvense* was never found in England, but that its insertion in the *Flora Anglica* originated in a mistake made by Mr. Hudson.

679. *Myagrum sativum* is, from the inflated pod, referred to the genus *Alyssum*.

690. *Cochlearia coronopus* is called *Coronopus Ruellii*, according to Gærtner; and *Lepidium didymum* is also made a *Coronopus*, retaining the trivial name.

709. The specific appellation of the common wall-flower is changed to *fruticulosus*, under a suspicion that it is a different plant from the *C. cheiri* so frequently seen in gardens.

713. *Cardamine petræa* is called *Arabis hispida*, and *C. hastulata*, E. B. made the var. β.

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* See M. Rev. vol. xxxii. N. S. p. 21.

748. *Fumaria intermedia*, With. is ascertained to be the *F. solida*; and *F. capnoides* of the same author, the *F. lutea* of Linn.

792. *Trifolium agrarium*, Huds., appears as *T. procumbens*, Linn.: but we own ourselves surprized to find the plant, which all British authors had known by the latter name, considered as a var. of *T. filiforme*: surely it had not escaped the accurate author, that the flowers in one were pedunculate, in the other *sessile*.

794. *Lotus diffusus*, a species hitherto undescribed, is introduced on the authority of Mr. Dickson and Mr. Beeke.

815. *Sonchus canadensis*, Linn. changes its name to *S. cæruleus*.

825. *Hieracium taraxici*, and *Leontodon autumnale*, are removed to the genus *Hedypnois*.

850. Dr. Smith follows Mr. Curtis in making the *Serratula arvensis*, a *Carduus*.

873. *Gnaphalium montanum*, Huds. (different from *Filago montana* L.) resumes the specific name of *minimum*, originally given to it by the elder Botanists.

900. The genus *Matricaria* is stripped of all its British species, except *M. chamomilla*; the others being carried to the new genus, *Pyrethrum*, which also includes *Chrysanthemum inodorum*. See E. B. tab. 676.

912. The *Centaurea Isnardi* appears as a British plant, on the authority of Mr. Dickson's *Hortus siccus*.

We here for the present take our leave of this learned author, and his valuable work; of which we shall, in common with all other Botanists, impatiently expect the concluding volumes.—The length to which this critique has been necessarily extended allows us only to add that, if in the course of it we have ventured to express any doubts, or to differ in opinion from Dr. Smith, we trust that we have done it with that candor for which he is himself so conspicuous; and with that diffidence which cannot but be felt by all those who consider his ability, his indefatigable industry, and the peculiar advantages which he enjoys. The Botany of Great Britain, which has long been deeply indebted to him for many ornaments, and especially for the foundation of the Linnéan Society, has now received an additional proof of his zeal and attachment; relying on which, we have no hesitation in asserting that these islands are now in possession of the best *Flora* yet published.

ART. XI. *Anecdotes of the Arts in England;* or comparative Remarks on Architecture, Sculpture, and Painting, chiefly illustrated by Specimens at Oxford. By the Rev. James Dallaway, M.B. F.S.A. Earl Marshal's Secretary. 8vo. pp. 526. 10s. 6d. Boards. Cadell and Davies. 1800.

WHILE on the continent the works of architects are wantonly mutilated or destroyed, and those of statuaries and painters are torn from the places to which they had been (as it were) consecrated, with as much indifference as Mummius saw the most celebrated productions of antient Grecian taste removed from Corinth; we can here collect the treasures of successive generations, undisturbed by lawless invaders; and though Great Britain has taken an active and very expensive part in the wars of Europe, it has yet been, and we hope ever will be, secured from their subversive and wide-wasting ravages. Our insular security, and *unannoyableness*, if we may be allowed the word, have long enabled us to accumulate internal riches and comfort. In every direction, the country is covered with palaces, and decorated with scenery in which the hand of art has assisted nature; while the wealth of individuals has been employed in Greece, in Italy, and in other parts, to purchase and transport to their native country, a variety of the scattered and precious remains of antient art. Our buildings, their decorations, and their internal treasures, have considerable claims to the attention of genius; and, perhaps, from a want of national vanity in this respect, we have omitted to render common justice to ourselves. Though it is not to be disguised that we have not sufficient specimens to constitute a complete school of the arts; and that a student, who is anxious to attain excellence, will reasonably sigh to explore those regions which were once the favourite depositories of Genius: yet it must be observed, that our possessions of this kind are more important than they are usually supposed to be; and that, in the rage for foreign travel, we have been too much *Strangers at Home.* Such a book as that which is now before us, therefore, was very much wanted; and we congratulate the public that the execution of it has fallen into such able hands. By this expression, we mean not to pay Mr. Dallaway any immoderate compliment, nor to speak of his work as possessing supereminent merit. He is probably chargeable with various omissions and errors, because in the execution of such a survey they are almost unavoidable: but, whatever be the imperfections of this volume, it will be found to manifest knowlege and taste; and to be written in a manner which is calculated to inform, to amuse, and to excite a love of the arts. A deep scientific work it was not Mr. D.'s object to produce; and in one respect he designs it to be little more than a descriptive catalogue, or what we call " a Companion in a Post-chaise,"

——————" *quem tollere rhedâ*
Possis" ——— HOR.

though it would be doing it injustice to say that it possesses no higher merit. To his anecdotes of the Arts in England, are added comparisons with the most celebrated specimens in Italy, which a tour to Rome and Florence enabled him to form; and he has endeavoured to bring into one concise view whatever was most essential to a general knowlege of the subject under discussion.

The nature of this undertaking did not admit of engravings: but Mr. Dallaway laments the omission of them as a deficiency, and refers to works in which perfect representations are to be seen. Lovers of architecture are, at the same time, particularly recommended not to satisfy themselves with the study of the plans and elevations of buildings, but actually to inspect those structures which are admired for their superior beauty. Of that species which is commonly termed *Gothic*, this island boasts of many extremely beautiful as well as magnificent specimens; and justice to the taste and genius of our ancestors demands that they should be specified, and made more generally known. An able history and detail of the Gothic style would be a very acceptable work; and, since the attention of the curious has lately been directed towards this object, we are rather surprized that a Gothic Tour, or a Visit to our Sacred Gothic Edifices, has not been published. If a similar design were judiciously executed, we have no doubt that it would find ample patronage. Mr. Dallaway has furnished abundant materials for such a work; and in the interim his present publication forms a very desirable substitute.

A description of the magnificent repository of the Arts at Oxford is a principal object with the author; and a residence there for nine years gave him sufficient opportunities for examination: yet we are not sure that his statements and judgments will afford universal satisfaction; because in matters of taste, as well as of faith, discordant opinions will ever subsist. If this should be the case, we leave the controversy to mere artists and antiquaries: our engagements are too multifarious to allow us to engage in debates respecting an altar-piece, a statue, or a picture; and perhaps Mr. D. himself would not be very desirous of such an employment for his pen. He modestly says of himself, that ' every expectation he has formed of the public acceptance of these pages would be completely gratified, could they recommend to the younger students of the university the love and pursuit of the arts, by pointing out the opportunities which they enjoy.'

To exempt the study of the arts from the imputation of being a light and frivolous pursuit, Mr. D. observes in general, that,

'When applied to objects of their proper destination, the arts are capable of extending the sphere of our intellect, of supplying new ideas, and of presenting to us a view of times and places, whatever be their interval or distance. They are a source of agreeable sensations, which dispense as much utility as pleasure through the intercourses of life; which add a grace to society, and lend their charms even to profound solitude.'

There is much justice in this remark; and we have frequently wished that the attention of our clergy, who are often placed in retired situations, was more directed to the study of the arts: which would furnish an inexhaustible fund of amusement, without degrading their character, or in any degree unfitting them for the serious duties of their profession.

The work before us is divided into three parts: the first treating of *Architecture*,—the second, of *Sculpture*,—and the third, of *Painting*; and each part is subdivided into sections.

The first section of Part I. treats of the introduction of what is generally, though improperly, termed the *Gothic* style. Mr. Dallaway conjectures, but without advancing any satisfactory arguments in support of his opinion, that it arose from the mere love of novelty, or from the caprice of the Italians. The origin of this style it is perhaps difficult to discover: but its variations, improvements, and the distinguishing features of the various kinds which were produced at different periods, it may not be difficult to enumerate and describe. Between the Gothic and the Grecian architecture, there is a most striking dissonance. The Grecian temples were decorated by external columns or porticoes; the Gothic have their columns within, displaying only external arcades. —The Grecian temples were not lofty, but the Gothic are raised to a great height, and are distinguished by towers; particularly by spires, to which there is nothing in any degree analogous in the sacred structures of the Greeks and Romans. The most beautiful Gothic buildings are also distinguished by the long aile, the clustered column, the expanded and enriched window, the pointed arch, the vaulted roof, and by a variety of ornaments and decorations which are peculiar to that style. We may not be perfectly acquainted with its principles, because none of the Gothic architects have transmitted treatises of their art; and were some of their works to be destroyed, the most ingenious architects of the present day would be unable, perhaps,

haps, completely to reconstruct them. Their buildings are the effect of very great contrivance, evince wonderful skill in the execution, and are singularly adapted to give effect to the processions and ceremonies of that religion which prevailed at the time of their erection.

Mr. Dallaway regards the first Christian churches in Rome as being the archetype of Saxon architecture;—he marks the difference subsisting between the Gothic prevalent in Italy, Germany, and France;—he observes on the gigantic air of extent and massiveness which it wore in Spain, and which, from the minute decoration of parts borrowed from the Moors, obtained for it the term "Arabesque," or "Saraç nic;"—and he states that the English Gothic first established in England was in the reign of Henry III. Under the three Edwards, a perfect manner obtained; of which the peculiarities are thus enumerated:

'With incredible lightness, it exhibited elegance of decoration and beauty of proportions in the multiplicity of the arcades and pillars, the latter being usually of Purbec marble, each a distinct shaft; but the whole collected under one capital, composed of the luxuriant leaves of the palm-tree, indigenous in Palestine and Arabia. A very favourable specimen of the manner which distinguishes the early part of the fourteenth century, both as applied to roofs and arcades, is seen at Bristol, in the conventual church of St. Augustine, now the cathedral. But previously to another style of known peculiarities, the capitals became more complicated, the vaults were studded with knots of foliage at the interlacing of the ribs, the western front was enriched with numerous statues, and the flying buttresses, formed of segments of circles in order to give them lightness, were rendered ornamental by elaborate finials. This exuberance tended to the abolition of the first manner; and about the middle of the long reign of Edward III. under the auspices of W. of Wykeham, we have the earliest instances of that second manner, which in its eventual perfection attained to what is now distinguished, as the pure Gothick.

'The equally clustered pillar with a low sharp arch prevailed in the first year of Edward III. over which was usually placed a row of open galleries, originally introduced in the Saxon churches, and adopted, as far as the idea only, from them.

'To form some criterion of this pure Gothick; let me observe, that the pillars became more tall and slender, forming a very lofty arch, and that the columns which composed the cluster, were of unequal circumference. A more beautiful instance than the nave of the cathedral of Canterbury cannot be adduced. The windows, especially those at the east and west, were widely expanded, and their heads ramified into infinite intersections with quater-foils or rosettes, which bear on the points of the arching mullions. The roof hitherto had not exceeded a certain simplicity of ornament, and no tracery was spred over the groins of the vault, which rested on brackets carved into grotesque heads [*].

'In this and the immediately subsequent reigns, the large and lofty central tower (for the more ancient belfries were usually detached) and the cloisters richly pannelled, and having a most delicately fretted roof, were added to many of the cathedrals, and conventual churches then existing. Withinside, the canopies of tabernacle work over saints or sepulchral effigies, the shrines of exquisite finishing, repeating in miniature the bolder ornaments by which the building was decorated on a large scale, in the high altars and skreens of indescribable richness, continue to fascinate every eye by their beauty and sublimity.'

In the 2d and 3d sections, Mr. D. pursues the same subject; describing the florid Gothic of the 15th and 16th centuries, and marking its several varieties, till its final æra, and the introduction of the mixed style. Particular attention is paid to the cathedral of Gloucester [†]; the author observing that 'few other churches in England exhibit so complete a school of Gothic, in all its gradations from the time of the conquest.' After this remark, our readers would be disappointed if we omitted his description of the edifice itself; a description which is executed *con amore*, Mr. D. professing his extreme partiality to the city of Gloucester, in which he once resided; and which, he says, is endeared to him by attachments that will cease only with his life.

'Its peculiar perfection, which immediately strikes the eye, is an exact symmetry of component parts, and the judicious distribution of ornaments. The shaft of the tower is equally divided into two stories, correctly repeated in every particle, and the open parapet and pinnacles so richly clustered, are an example of Gothic, in its most improved state.

'The extremely beautiful effect of large masses of architecture, by moonlight, may be considered as a kind of optical deception, and nearly the same as that produced by statuary when strongly illuminated. Thus seen, the tower of this cathedral acquires a degree of lightness, so superior to that which it shows under the meridian sun, that it no longer appears to be of human construction.

'As to the parts nearer the ground under the same circumstance, I avow my preference of the Grecian style, for a portico and colonnade casting a broad shade from multiplied columns, and catching alternately a striking light from their circular form, become distinct; and a grand whole results from parts so discriminated. The Gothic, on the contrary, is merely solid and impervious, and owes all its effect to its mass and height.'—

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[*] 'The foliage imitated on the finials and capitals is that of plants which are indigenous in Palestine; and not of the oak or vine as it is usually called. When compared with the euphorbium, the resemblance will be found exact.'—This seems to indicate that we are to look to Palestine for the origin of the Gothic style, or that it is, as Sir Christopher Wren terms it, *Saracenic*.

[†] In page 58 he says: 'Taken altogether, the lover of ecclesiastical Gothic will consider Windsor as "the beauty of holiness;" and of sublimity, will seek no more admirable specimen, than the choir at Gloucester.'

'The heavy Saxon style, with enormous circular pillars bearing round arches with indented mouldings, distinguishes the nave, which is the chief part of the original structure erected by Aldred bishop of Worcester, in 1089. The south aisle is Norman, with windows of the obtuse lancet form, and finished with the nail head moulding, which is always the same on both sides. In the western front, and the additional arcade, we must observe a much later style, as the nave was considerably lengthened by Abbot Horton, in the fourteenth century.

'It is hardly possible to enter the choir, which includes every perfection to which the Gothic had attained during the fifteenth century, without feeling the influence of veneration. In the nave,

> " The arched and ponderous roof
> By its own weight made stedfast and immovable,
> Looking tranquillity," CONGREVE.

immediately engages the attention, and by its heavy simplicity renders the highly wrought ornaments of the choir, more conspicuous and admirable.

'At the termination of the nave, under the tower, is the approach to the choir; and above the great arch is a window between two vacant arches, richly sculptured.

'On the north and south sides, are the arches which support the vaulting of the transepts. Both of these are intersected at the springing by a flying arch with open spandrils, each spanning the space of the tower. The brackets are figures of angels with escocheons of the abbey, Edward II. and the munificent Abbot Sebroke, the founder.

'Upon the exact point of these intersecting arches, is a pillar forming an impost of the great vaulted roof, which is then divided into sharp lancet arcades, and has an air of incredible lightness. From this part, there are five more arcades divided by clusters of semi-columns, which reach from the base to the roof; and the ribs are infinitely intersected and variegated with the most elaborate trellis work, composed of rosettes, which, although they are so thickly studded, are not repeated in a single instance.

'Over the high altar, are angels in full choir, with every instrument of music practised in the fifteenth century. This is an extremely interesting specimen, if it be remembered, that we have no accurate knowledge of the musical instruments of the Greeks and Romans, but that which may be collected from their bas-reliefs and statues. Of the same æra are figures of minstrels with their different instruments placed over the pillars, on either side of the nave of York cathedral, and others of ruder workmanship on the outside of the church of Cirencester, Gloucestershire.'

Observations on military and domestic architecture introduce section 4.; which, and the two following sections, the author devotes to a discussion of the architectural beauties of Oxford. Indeed, no city of the British empire exhibits so rich and varied a groupe of public edifices; striking the traveller, on his approach to it, with mingled sensations of reverence and admiration for a spot on which learning proudly raises her numerous spires, domes, turrets, and towers, with classical taste and magnificence. In architectural grandeur, Oxford certainly surpasses its sister university; for, though there be no individual building in the former equal in beauty to Kings' Chapel in Cambridge, yet, as a whole, or as a collection of public edifices, Oxford stands unrivalled; and there are points of view in which it presents a most captivating and splendid prospect. In detail, also, it has much to invite the study of the antiquary and the artist; it possesses buildings of several æras, examples of various fashions in architecture, and monuments of the abilities and taste of different architects. It affords two specimens of the earliest æra of architecture in this country, as well Saxon as Norman, ecclesiastical and military;—the choir part of the church of St. Peter's in the East;—and the Castle built by the great Norman baron Robert D'Oiley, of which one solitary tower has survived the ravages of war and time, and which its antiquity and construction render extremely curious. Mr. D. also notices the Cathedral,—the style of the antient buildings of the University,—the original architect of New College, and its modern alterations,—Public Library and Divinity School,—University Church,—Magdalene Tower,—Christ Church,—Public Schools,—Bodleian Library,—Picture Gallery,—Quadrangle at Merton,—Wadham College,—Sheldonian Theatre,—Library at Queen's,—Front to the High-street,—Clarendon Printing-house,—Peckwater Quadrangle,—All Saints Church,—Radcliffe Library,—New Buildings at Corpus College, at Magdalene, and at Baliol,—the Observatory, &c. &c. In describing these several objects, he compares them with others of a similar kind, discusses the merit of their several architects, and makes such observations as he apprehends to be necessary towards correcting and improving the public taste. Mr. James Wyatt's alterations at New College are generally considered as proofs of the felicity of his genius: but to this opinion Mr. D. cannot entirely subscribe. As his criticism is made in a gentlemanly manner, we should have inserted it here, without pledging ourselves for its correctness: but we cannot afford the requisite space.

Respecting spires or steeples, we find the following judicious remarks:

'Upon the continent, the spire is rarely seen; in no instance indeed in Italy; and those of France and Germany have only a a general analogy to ours. Those of St. Stephen at Vienna and Strasburgh are, in fact, a continuation of the tower gradually diminishing from its base, with attached buttresses, sloping from their foundation. Such are likewise at Rouen, Coutances, and Bayeux in France. On the contrary, most spires in England, like that of Salisbury, their great archetype, which has never been equalled, are an addition to the tower, and commence distinctly from the parapet. It may be remarked, that the more beautiful specimens of a species of architecture exclusively our own, are extremely simple, and owe their effect to their fine proportions unbroken by ornamental particles. Even that of Salisbury gains nothing by the sculptured fillets which surround it, and those of the façade at Litchfield are frosted over with petty decorations. At Inspruck and in the Tyrol, I observed a large globe bulging out in the middle of the spires, which is covered with lead, a deformity not to be described.'

It is impossible, without extending this article to an immoderate length, to notice all Mr. D.'s observations on the public edifices of Oxford; or the information on relative points with which he enriches his pages. We must, indeed, pass over many passages which we had marked either for comment or insertion, and can only here admit the paragraph concerning Magdalene Bridge; by which the reader will perceive that, in this work, an inquiry into the merits of the subjects immediately in question is combined with a rich and comprehensive survey of whatever bears relation to the objects described. Hence this book corresponds to its title, and abounds with *Anecdotes* or *memoranda of the Arts*.

'The approach to the city of Oxford over Magdalene bridge, built by Gwynne, is unique in point of effect, and the first impression it communicates of the grandeur of the seat of the Muses. Whether it be a bridge or a causeway, the double columns are, at least, useless, for they add nothing to its support. I am aware of Milne's having adopted them at Blackfriars; and I think not happily, for the original purpose of the pillars is not ornament, but support. The architect of Magdalene bridge, it will be allowed, had a most impracticable ground to work upon, and his bridge at Worcester is a proof of his skill, where he had a single river only to cross. England is famous for that species of architecture. The bridges over the Thames exceed in extent and magnificence, not only those over the Seine, but in any part of Europe. The modern bridges at Rome are not beautiful; and the boasted Rialto at Venice has no merit but the single arch. We have many provincial bridges of superior lightness and construction; I will instance those only of Henly, Maidenhead, and Richmond, over the Thames *. But the most perfect, I have ever seen, is the Ponte Trinità, over the Arno at Florence, of three arches only, each spanning one hundred feet.

'* The finest Gothic bridge is that of one arch over the Adige at Verona, which spans 213 Roman palms, about 140 English feet. It was built by Fra. Giocondo, in 1468.'

feet. Such exquisite proportion and simplicity are the summit of the art.'

Mr. Dallaway closes his observations on the architecture of the University of Oxford, with declaring that they are free and unprejudiced; and with hoping that, while they are offered with diffidence, they will not be found either superficial or unjust.

The 7th and last section of Part I. traces the origin of architecture among the Greeks and Romans, and notices the age of Leo X., the building of St. Peter's church at Rome, the imitation of the Italian manner by the French and Germans, and its introduction into our island by Inigo Jones. Hence the author passes to the modern style of architecture, revived from the Greeks and Romans; and to our modern edifices, describing St. Paul's Cathedral in the first place, and then passing to others of inferior rank. This is a fertile and amusing section: but, rich as it is, England offered to Mr. D. many opportunities for greatly enlarging it, which we conclude will not be neglected in a subsequent edition.

To the architecture of the city of Bath, a compliment is paid as being singularly beautiful: but its beauties are not described, nor is one epithet of commendation bestowed on the Crescent; which, as a mass of private commodious edifices united in one Palladian whole, and forming a chaste Ionic skreen, perhaps stands unrivalled in Europe.

Country houses, or the elegant seats of our nobility and gentry, would furnish Mr. D. with ample matter for a distinct and extended section; an addendum which the tourist would deem very acceptable; and which, interspersed with judicious remarks, might be useful in restraining the excentricities of those modern architects who are more ambitious of attracting notice by producing novelty, than of following the principles of correct taste.

Though Part II. of this volume, which treats on Sculpture, occupies a very considerable portion of it, and though it contains a variety of information, we must pass it with a rather cursory notice. Professing his obligations to the criticisms of the Abbàte Winckelmann, the author exhibits a very amusing abridgment of the history of the origin and progress of Sculpture among the antients; points out to the young student those antient statues which are most celebrated, adding a short account of their discovery; and gives distinct catalogues, interspersed with remarks, of the several collections in England. The catalogue of the most admired antient statues being short, we shall give it place:

'1. The

'I. The equestrian statue of M. Aurelius was found in the Pontificate of Sixtus IV. (1471 to 1484) on the Cœlian hill, near the present church of St. John Lateran, who placed it in that area. About the year 1540, it was removed to the Capitol, under the direction of Michelagnola.

'II. The Torso of Hercules in the Vatican, was found in the Campo de Fiori, in the time of Julius II.

'III. The groupe of the Laocoon was discovered in the vineyard of Gualtieri, near the baths of Titus, by Felix de Fredis, in 1512, as recorded on his tomb in the church of Ara Cœli.

'IV. In the reign of Leo X. the Antinous, or Mercury according to Visconti, was found on the Esquiline hill, near the church of St. Martin.

'V. Leo was likewise successful in recovering from oblivion the Venus called de Medicis. It was found in the portico of Octavia, built by Augustus near the theatre of Marcellus, in the modern "Pescheria." Removed to the gallery at Florence by Cosmo III. 1676.

'VI. The colossal Pompey of the Spada-palace, was found during the pontificate of Julius III. (1550 to 1555) near the church of St. Lorenzo in Damaso.

'VII. The Hercules and the groupe of Dirce Zethus and Amphion, called "Il toro," now at Naples, were dug up in the baths of Caracalla, and placed in the Farnese palace about the middle of the sixteenth century.

'VIII. The Apollo Belvidere and the Gladiator of the Villa Borghese, were taken from under the ruins of the palace and gardens of Nero at Antium, forty miles from Rome, when the Casino was made there by Cardinal Borghese, during the reign of Paul V. (1605 to 1621.)

'IX. Soon afterward, the sleeping Faun, now in the Barbarini palace, was found near the mausoleum of Hadrian.

'X. The Mirmillo Expirans, or Dying Gladiator of the Capitol, was dug up in the gardens of Salust, on the Pincian-hill, now the Villa Borghese. It was purchased by Benedict the fourteenth of Cardinal Lodovisi.

'XI. The small Harpocrates and the Venus of the Capitol were found at Tivoli in the same reign.

'XII. The Meleager, once in the Picchini collection, now in the Vatican, was found near the church of St. Bibiena.'

We cannot peruse this catalogue without lamenting that the Gallic spoilers have removed from Italy so many of these invaluable relics of antient art; especially if it be true, as Mr. D. surmises, that the 'fopperies' of French taste will not allow them to improve by the correct models of which they have so unjustly obtained possession.

Among our modern sculptors, the late Mr. Bacon here meets with deserved commendation; and one of his last works, a monument of Mr. Whitbread, is noticed as 'a beautiful composition.' That singular female artist, the Hon. Mrs. Damer, unavoidably attracts Mr. Dallaway's commendation. The productions of her chissel, indeed, possess no common merit: but is there not some little affectation in inscribing her name on her works in Greek characters?—While noticing the productions of this very ingenious artist, the observation occurs that, 'among the antients, no female sculptor had attained to excellence sufficient to be recorded; but on the revival of the arts, we have one very extraordinary instance.' It is indeed an extraordinary one; and therefore we shall not withhold it from our readers:

'Propertía de' Rossi, born at Bologna, at the close of the fifteenth century, was not only versed in sculpture, but professed painting and music, in both of which she had reached no common excellence. Her first works were carvings in wood, and on peach-stones, eleven of which were in the museum of the Marquis Grassi at Bologna, each representing on one side one of the apostles, and on the other several saints. In these minute attempts having gained universal applause, she then gave a public proof of her genius in two angels, which she finished in marble, for the front of the cathedral of St. Petronius. A bust of Count Guido Pepoli was equally admired. The rules of perspective and architecture were not only familiar to her, but she is known to have sketched many designs in those arts; yet with all these talents, and a fame unrivalled by her sex, Propertía was most unfortunate. In early life she had been married without sympathy, and had fixed her affections on one whose heart was totally insensible. As her health was daily yielding to despair, she undertook a bas-relief of the story of Joseph and Potiphar's wife, which she lived just long enough to finish, and died young in 1530. It was at once a monument of her hopeless passion, and of her admirable skill. Who does not envy the possessor of such a relique, if it still exists, with such a tale belonging to it?'

Mr. D. has not overlooked the rising merit of one of our young artists, Mr. Flaxman.

In enumerating the several urns, sarcophagi, cippi, &c. in our collections of marbles, the author offers some observations on their sculpture:

'The Romans, (he says,) were magnificent in their sepulchres, and their sarcophagi were frequently composed of the most valuable marbles, and enriched with the most elaborate sculpture. The finest bas relief known is that of Bacchus and Ariadne, nearly seven feet long, which was found perfect in the Appian way; which is almost rivalled by the Sarcophagus, with the story of Meleager at Pisa.

'There are various symbols of dissolution which are common on Sarcophagi; such as a lion destroying a horse, Cupid burning a butterfly, and several others.

'A frequent subject was Apollo and the nine Muses. He was only blocked out roughly, but the other figures completed; and the Sarcophagus was kept by the sculptor to be adapted to any purchaser.

When it was bought, the head which remained to be finished was made to resemble the deceased.

'But Sarcophagi were frequently embellished with heterogeneous ornaments, such as Bacchanalian feasts, and sacrifices to the Bona Dea.'

It has been repeatedly remarked that, while our monuments of the dead are covered with the most horrid and doleful sculpture, those of the antients display universally pleasing subjects; or, if an allusion be made to death and the future life, as is supposed to be the case in the figures on the Portland or Barbarini vase, instruction is conveyed through the eye to the heart without shocking our feelings. We had thought that it had been universally the practice of the antients to exclude the image of Death from their monuments: but we are told that the collection of Mr. Townley contains the front of a sepulchral cippus, with a Greek inscription, and *the figure of a skeleton* (p. 330). Is this cippus a genuine vestige of antiquity?

As a critic on *Painting*, which is the subject of Part III., we less admire Mr. Dallaway than when he treats on architecture and sculpture. Though here, as in the former parts, there is much instruction for the young artist, (and which is properly inserted in an introductory or initiatory treatise,) yet his notices of our collections are cursory, and his enumeration of our living artists of eminence is very incomplete.. Whence this circumstance arises, we venture not to pronounce.—Mr. D. thus describes the English school:

> 'To speak generally of the English school, their colouring is less glaring than that of the Flemish and Venetian masters. Their talents are more admirable in portrait than history, particularly in those of females. In the pictures of French women painted by French men, there is usually a forced smile, in which the eyes and forehead do not participate. In those by English artists, there is a natural expression of grace and beauty, which indicates the character of the individual.,

On the whole, this work must be considered as a very amusing *Accidence* to the study of the arts; and without descending to minute criticism, we shall only express our hopes that Mr. D. will be encouraged to render it more perfect. Should he be induced to print a second edition, we recommend a most material addition, viz. *a complete Index*: which is extremely essential in a volume containing such a variety of matter.

An account of Mr. Dallaway's former publication, treating on *Constantinople Antient and Modern*, will be found in our xxvth vol. N. S. p. 121.

Art. XII. *A Translation of the Table of Chemical Nomenclature*, proposed by De Guyton, (formerly de Morveau,) Lavoisier, Bertholet, and De Fourcroy. With Explanations, Additions, and Alterations: to which are subjoined, Tables of Single Elective Attraction, Tables of Chemical Symbols, Tables of the precise Forces of Chemical Attractions: and Schemes and Explanations of Cases of Single and Double Elective Attractions. Second Edition, enlarged and corrected. 4to. pp. 160; and 12 Sheets of Tables. 14s. Boards. Johnson. 1799.

We observe, with great pleasure, that this useful elementary work has been so largely improved in the present edition, as to have become almost new; and for so much accurate information, condensed within a very moderate compass, chemical students will feel themselves under considerable obligations to Dr. Pearson. We are sorry that accident has prevented us from sooner announcing to them its appearance.

The table is divided into six columns, and forms four sheets, which are annexed to the book. The introductory part contains a defence of the new nomenclature, and some spirited remarks on the principal objections which have been urged against it. Respecting the first column of the table, which contains the simple or undecompounded substances, Dr. Pearson says that he has added to the fifty-five original articles, the nine following radicals; the *Laccic*, *Suberic*, *Zoonic*; *Uranite*, *Titanite*, *Tellurite*, *Chromite*; *Jargonia* and *Strontian*: but the *Lithic* is excluded. In explanation of some of these terms, we add the following notice, from a subsequent page:

> 'The ancient names of the species of metals are not changed; being single words, and having no known etymological import, they cannot mislead. Seven species of metals only were known to the ancients. One new metal, the *Uranium*, was discovered by Klaproth in 1790; that called *Titanium*, by the same chemist in 1796; the metal *Chromum*, by Vauquelin in 1797; and that called *Tellurium*, by Klaproth in 1798; and therefore were not in the original table.'

In the account of the IId column, Dr. Pearson has introduced the word *Calorific*, instead of *Caloric*, the term invented by the French. This table contains the compounds produced by the union of *Calorific* with any of the simple substances of the first column.—Col. III. consists of the substances produced by the combination of *Oxygen* with any of the other undecompounded bodies.—The IVth column contains the Gases.—Column V. includes combinations of oxygenated substances, united with different bases; 'which compounds are acids united to metallic oxides, earths, and alkalies.'—As the great number of substances contained in this table rendered some method of abbreviation necessary, we shall extract an explanation of the general principle on which Dr. Pearson has proceeded:

> 'The method of conferring the denominations of the particular compounds in this column is evidently this: a word is composed of an abbreviation of the name of the radical Acid and the terminating syllable *ate*, or *ite*, to denote the combination of an Acid with a metallic, earthy, or alkaline basis. When the name of the Acid in combination terminates in *ic*, it is named in the state of combination with a basis by the terminating syllable *ate;* and when the name of the Acid in combination terminates in *ous*, it is named in the state of combination with a basis by a word the last syllable of which is *ite*. For instance, *Acet*ATE, and the assumed Latin word *Acet*AS, denote a combination of the *acet*IC Acid and a basis of the kind just mentioned; and *Acet*ITE, and the assumed Latin word *Acet*IS, denote a combination of the *acet*OUS Acid and a basis. If the acetic Acid could combine with Oxygen to produce the oxygenated acetic Acid, its combinations would be named *oxygenated Acetates*. From this illustration it is hoped there will be experienced no difficulty to understand the *generic* terms *Muri*ATE, *Oxy-Muri*ATE, *Sulph*ITE, *Sulph*ATE, *Oxy-Sulph*ATE, *Pyro-muc*ITE, *Tartr*ITE, &c.; and it is presumed as little difficulty will be met with in forming the names of the species of these genera, which consists in subjoining the name of the basis given in the present Nomenclature. The meaning will be obvious of the terms Acet*ate* of Soda, Muri*ate* of Iron, *oxy-muriate* of Veg-alkali, Sulph*ite* of Vol-alkali, or vol-alkaline Sulphite, Sulph*ate* of Antimony, or antimonial Sulphate, oxygenated Sulphate of Veg-alkali, Pyro-muc*ite* of Zinc, Tartr*ite* of Cobalt, or cobaltic Tartrite, &c.'

The VIth column relates to Combinations; for the explanation of which, we shall borrow the author's own words:

> 'In the first of the five preceding columns are classed the undecompounded bodies. In the second are contained the combinations of Calorific or Gasogen, and any of the other undecompounded bodies, which are permanent Gases. And to the three other columns are assigned the combinations of Oxygen with one or more other undecompounded bodies, besides Calorific in one of these classes; but independently of Oxygen, and of the combination of Calorific with any *one* other undecompounded body, the substances belonging to the first column combine with one another, and these combinations are reserved for the sixth column. The meaning of the title of this column, namely, *combinations of acidifiable bases*, (but not acidified,) *and of substances not acidifiable*, will by this explanation be intelligible.
>
> 'The combinations of this head which are known are,
>
> 'I. Of the radicals of Acids, and of these with other substances.
>
> 'II. Of the metals with one another.
>
> 'We might add also, although less known, the combinations of *Earths with one another;* and of *Alkalies with Earths and Metallic Oxides;* even in the *humid way*.'

We give this slight sketch of Dr. P.'s general plan, merely to convey some idea of its extent and utility; and it is unnecessary to enter into farther particulars, because we conclude that every person, who is interested in chemical inquiries, will be solicitous to consult the work itself, which we can recommend as an excellent manual.

Art. XIII. *The Georgics of Virgil, translated.* By William Sotheby, Esq. F.R.S. & A.S.S. 8vo. pp. 229. 7s. Boards. Wright. 1800.

The difficulty of conveying an adequate impression of Virgil's Poetry to mere English readers has always been acknowleged, both by translators and critics. Among his other perfections, the peculiar graces of his style have, in a great degree, eluded every attempt to exhibit them on modern language. Yet neither genius nor learning has been wanting in those who have preceded Mr. Sotheby in this arduous undertaking: Dryden, Addison *, Warton, and Pitt, were sufficient masters of the beauties of their original, and of the resources of English, to render him as much justice as our language can afford. † To their translations, Mr. Sotheby offers no objections, but appears in fair competition with them; and he only professes 'that the version, which he now offers to the public, has not been lightly undertaken, nor negligently laboured.'—It bears, indeed, evident marks of serious application.

On these accounts, we have compared Mr. Sotheby's translation with his original only; and we have found it generally correct and pleasing. In most instances, it may be said that the versification is smooth and flowing, though we have occasionally remarked a flat line, or a turgid epithet. Still, however the distance between Virgil and his imitators remains undiminished by this new attempt.—We shall leave our readers to decide for themselves, on the merits of the translation of some noble passages at the close of the second book:

> ' *Me verò primùm dulces ante omnia Musæ,*
> *Quarum sacra fero ingenti percussus amore,*
> *Accipiant; cælique vias et sidera monstrent,*
> *Defectus solis varios, lunæque labores;*

---

* Addison deserves to be mentioned, though his translation was only partial.

† When speaking of translations of Virgil's Georgics, it is scarcely fair to omit to specify the Abbé De Lille's very elegant *French* version. Mr. Sotheby candidly expresses his sense of its general merit, in a note in his preface.

Unde tremor terris; quâ vi maria alta tumescant
Objicibus ruptis, rursusque in se ipsa residant;
Quid tantùm oceano properent se tingere soles
Hiberni, vel quæ tardis mora noctibus obstet.
Sin, has ne possim naturæ accedere partes,
Frigidus obstiterit circum præcordia sanguis;
Rura mihi et rigui placeant in vallibus amnes;
Flumina amem silvasque inglorius. O ubi campi,
Spercheosque, et virginibus bacchata Lacænis
Taygeta! o qui me gelidis in vallibus Hæmi
Sistat, et ingenti ramorum protegat umbrâ!
' *Felix qui potuit rerum cognoscere causas,*
Atque metus omnes et inexorabile fatum
Subjecit pedibus, strepitumque Acherontis avari!
Fortunatus et ille, deos qui novit agrestes,
Panaque, Silvanumque senem, Nymphasque sorores!
Illum non populi fasces, non purpura regum
Flexit, et infidos agitans discordia fratres,
Aut conjurato descendens Dacus ab Histro;
Non res Romanæ, perituraque regna: neque ille
Aut doluit miserans inopem, aut invidit habenti.
Quos rami fructus, quos ipsa volentia rura
Sponte tulere suâ, carpsit: nec ferrea jura,
Insanumque forum, aut populi tabularia vidit.
' *Sollicitant alii remis freta cæca, ruuntque*
In ferrum, penetrant aulas et limina regum:
Hic petit excidiis urbem miserosque penates,
Ut gemmâ bibat, et Sarrano indormiat ostro:
Condit opes alius, defossoque incubat auro:
His stupet attonitus rostris: hunc plausus hiantem
Per cuneos geminatus enim plebisque patrumque
Corripuit: gaudent perfusi sanguine fratrum,
Exsilioque domos et dulcia limina mutant,
Atque alio patriam quærunt sub sole jacentem.
Agricola incurvo terram dimovit aratro:
Hinc anni labor; hinc patriam parvosque nepotes
Sustinet; hinc armenta boum meritosque juvencos.'

' Me first, ye Muses! at whose hallow'd fane
Led by pure love I consecrate my strain,
Me deign accept! and to my search unfold
Heaven and her host in beauteous order roll'd,
Th' eclipse that dims the golden orb of day,
And changeful labours of the lunar ray;
Whence rocks the earth, by what vast force the main
Now bursts its barriers, now subsides again;
Why wintry suns in ocean swiftly fade,
Or what delay retards night's ling'ring shade.
But if chill blood restrain th' ambitious flight,
And Nature veil her wonders from my sight,
Oh may I yet, by fame forgotten, dwell
By gushing fount, wild wood, and shadowy dell!

Oh lov'd Sperchean plains, Taygetian heights,
That ring to virgin choirs in Bacchic rites!
Hide me some God, where Hæmus' vales extend,
And boundless shade and solitude defend!
‘ How blest the sage! whose soul can pierce each cause
Of changeful Nature, and her wondrous laws:
Who tramples fear beneath his foot, and braves
Fate, and stern death, and hell's resounding waves.
Blest too, who knows each God that guards the swain,
Pan, old Sylvanus, and the Dryad train.
Not the proud fasces, nor the pomp of kings,
Discord that bathes in kindred blood her wings;
Not arming Istrians that on Dacia call,
Triumphant Rome, and kingdoms doom'd to fall,
Envy's wan gaze, or pity's bleeding tear,
Disturb the tenour of his calm career.
From fruitful orchards and spontaneous fields
He culls the wealth that willing Nature yields,
Far from the tumult of the madd'ning bar,
And iron justice, and forensic war.
‘ Some vex with restless oar wild seas unknown,
Some rush on death, or cringe around the throne;
Stern warriors here beneath their footstep tread
The realm that rear'd them, and the hearth that fed,
To quaff from gems, and lull to transient rest
The wound that bleeds beneath the Tyrian vest.
These brood with sleepless gaze o'er buried gold,
The rostrum these with raptur'd trance behold,
Or wonder when repeated plaudits raise
'Mid peopled theatres the shout of praise:
These with grim joy, by civil discord led,
And stain'd in battles where a brother bled,
From their sweet household hearth in exile roam,
And seek beneath new suns a foreign home.
The peasant yearly ploughs his native soil;
The lands that blest his fathers bound his toil,
Sustain his herd, his country's wealth increase,
And see his children's children sport in peace.’

It is evident that the expression, ‘ Led by pure love,’ is by no means equivalent to the original, “ *ingenti perculsus amore:*” the endearing epithet, *dulces*, also, is lost in the first line; and *deign accept* is rather a bold elision. Several other observations of the same kind might be made: but we forbear.

The beautiful opening of the fourth book is thus rendered:

‘ *Protenus aërii mellis cœlestia dona*
Exsequar: hanc etiam, Mæcenas, adspice partem.
Admiranda tibi levium spectacula rerum,
Magnanimosque duces totiusque ordine gentis
Mores, et studia, et populos, et prælia, dicam.

In tenui labor; at tenuis non gloria, si quem
Numina læva sinunt, auditque vocatus Apollo.'

'Now while th' aërial honey's nectar dews,
Gift of a God, once more, invite the Muse,
Mæcenas! yet again, with fond regard
Crown the long labours of thy votive bard.
Worthy of wonder, here at large I trace
Th' unfolded genius of the insect race,
Their chiefs illustrious, and th' embattled field,
Manners and arts that peaceful studies yield.
The lowly theme shall claim no vulgar praise,
If Phœbus deign to hear th' invoking lays.'

The couplet beginning, 'Worthy of wonder,' is a very feeble and inelegant translation of

"*Admiranda tibi levium spectacula rerum.*"

This charming book would indeed require all the delicacy and fire of the *Rape of the Lock*, to transfuse its spirit with full effect.

On the whole, when we say that Mr. Sotheby's version of the Georgics may hold a respectable place among the efforts of preceding poets on the same subject, we bestow no inconsiderable praise. To execute such a task without faults would be almost to equal Virgil himself.—Mr. Sotheby has derived very respectable poetic reputation from his former productions, and his fame will suffer no diminution from his present labours.

Art. XIV. *Sketch of the Life and Literary Career of Augustus Von Kotzebue;* with the Journal of his Tour to Paris, at the Close of the Year 1790. Written by himself. Translated from the German by Anne Plumptre. To which is subjoined an Appendix, including a general Abstract of Kotzebue's Works. 8vo. pp. 384. 7s. Boards. Symonds. 1800.

This is an amusing performance; and to those who consider the power of writing passable comedies as a mark of extraordinary genius, it will even be interesting. The passion of the author for dramatic works appears to have been excited very early in life, and to have held the first place in his mind on all occasions. In Paris, during a most eventful period of the French Revolution, Kotzebue could find nothing to describe but the theatres; which is a proof of ardour, but a sure mark that he possesses no real greatness of mind. To write and to act plays have indeed been nearly his exclusive employment, and he considers every occurrence merely in its relation to these objects of his attention. His education seems to have contributed

buted powerfully towards the formation of this predilection; and perhaps the very theatrical mode of instruction, at present so fashionable, may supply us with *Kotzebue-makers* of our own growth :—but the tendency of such tutorage well deserves the attention of careful parents. The first illusions of dramatic performances strike deeply into young minds, and it requires much prudence to guard against their baneful effects.—It is but fair, however, to remark the bad tendency of the opposite system, that of confining children, at a very early age, to tedious acts of devotion; which the present writer has delineated in a very lively manner:

> 'Shall I confess by what means it happened, that this early propensity to piety was extinguished in my mind? It may perhaps hardly appear credible, but it was by attendance at church. Twice every Sunday did the tutors at Weimar regularly carry their pupils thither, where they were not allowed to speak, to move a limb, or even to ogle with the painted angels upon the ceiling. The strictest silence and attention to what was going forwards was required; nay, more, we were expected to write down, or retain in our memories at least, the text and heads of the discourse, which, in truth, was usually a most vapid composition. In winter, this task was performed with perishing fingers' ends; and in summer, when the weather was bright and serene, with an anxious longing to be out in the open air.
>
> 'How many hours of weariness and languor have I endured in the Castle Church at Weimar, till at length I fell upon an expedient for rendering them somewhat less irksome! No sooner had I caught from the preacher as much as was necessary to relate at my return home, than I stole into a retired corner of the seat, with the Weimar hymn-book, and there studied a history of the siege of Jerusalem annexed to it by way of appendix. In this I found a luxuriant repast for my imagination. The cry of the lunatic, in particular, who uttered the dreadful sounds of Woe! Woe! from the walls of Jerusalem, seeemed every Sunday as I read, to echo in my ears, and made my heart trill with horror. It will easily be conceived, that since this was the only book to be had at church, I read the history ever so often, that at last I could nearly repeat it by heart.
>
> 'Ye parents and tutors! if ye seek to educate your children to real piety and good morals, be careful how you weary their young minds with going to church. I could cite many fearful examples of the ill effects produced in children by the lassitude and want of employment they experience there. The siege of Jerusalem is not always at hand to relieve their languor, and the imagination being left wholly to its own devices, schemes have thus been formed which have occasioned the sounds of Woe! Woe! to be uttered by other mouths than the man above alluded to.'

At page 23, we observe a curious blunder of the translator; 'The deceased player, Abbott, came with his strolling company to Weimar.'—We presume that, with all the fondness of German writers for ghosts, Kotzebue did not mean to insinuate that Abbott appeared after his death, as a manager, at Weimar.

There is so much candour, as well as truth, in the following passage, that we shall insert it:

> 'With the French language I had been a dabbler from my childhood, but in Jena I made great proficiency in it. Boulet, the worthy old Boulet, was no common teacher of languages. Perfectly acquainted with the best authors of his century, from which he always extracted the finest passages, no one knew so well as himself how to introduce them in an appropriate manner. He had besides a most admirable talent at seasoning his instructions with wit and humour, and the happy turn of his thoughts was inexhaustible. My decided preference for the French language and French authors was acquired entirely from him. For, however strange the confession may appear from one who is not only himself a German, but even a German writer; yet I must own, that in the department of the Belles-Lettres, and particularly in the easy and concise manner in which their historical and philosophical works are written, I think we are far behind the French. This perhaps is principally to be ascribed to the heaviness and harshness of our language.'

We pass over the attempt to defend the author's dramatic works, which we conceive to be of little importance, as the public has already formed its decisive judgment respecting them; and we shall proceed to accompany him on his 'Flight to Paris.'

In the opening of this narrative, every heart must sympathize with the author; it describes the illness and death of a beloved wife,—the severest trial, perhaps, of human fortitude. When, however, we find that Mr. Kotzebue's feelings induced him to fly from his own house and family to Paris, before the awful catastrophe took place; and when we read of his visits to places of the gayest resort in the French Capital, and even to houses of ill fame; we are glad to recollect that this kind of *sentiment* is not of English growth. The dissertation on Parisian Courtezans might also have be enretrenched by a female translator, with perfect propriety. It would be in vain to tell us that Kotzebue only felt increased regret for his wife in those situations: a brothel is a strange choice for a house of mourning; and this most sentimental author might certainly have been better employed at home.

We extract the following observation on a French translation of one of the author's plays, for the benefit of his English *Doers*.

> 'This morning I received a visit from Madame de Rome, the translator of my *Adelaide of Wulfingen*. She had put her translation

into the hands of the performers at Monsieur's theatre, and was in daily expectation of their decision upon it. For my own part I am thoroughly convinced, that if, for the sake of some scenes, the piece in its original form deserved to live, Frenchified as it now is, it deserves nothing but damnation.'

We shall perhaps be treated, in due time, with the Herr Kotzebue's Flight to Petersburgh.

Art. XV. *A Philosophical Treatise on the Passions.* By T. Cogan, M.D. 8vo. pp. 367. 8s. 6d. Boards. Cadell jun. and Davies. 1800.

It is obvious that, in the study of the human mind, many advantages will be derived from a knowlege of anatomy and physiology; and such a discussion is therefore peculiarly adapted to the philosophical members of the medical profession. The most successful of those great men, who have earned laurels in this field, were Locke and Hartley; both of whom were bred to the practice of physic. Others, as Berkeley and Hume, have displayed equal nicety and even superior subtlety: but they must yield to the two former in the sum and value of their discoveries, and in the general utility of their works. The latter bewilder and perplex, while the former enlighten and guide to useful and beneficial conclusions.

The volume before us, which is the production of a physician, will be the more acceptable to many readers, because it is rather philological and moral than profoundly metaphysical; because it avoids the mazes of theory, and keeps within the sphere of facts. It claims particular notice on the ground of an improved classification of its subjects, of delineating them with nicety, and of discriminating them with justness and accuracy.

In the commencement of his work, the author has taken laudable pains to define his terms; as will appear from the following extracts:

'The term passion may with strict propriety, be used, and used exclusively, to represent the *first feeling*, the *percussion* as it were, of which the mind is conscious from some impulsive cause; by which it is wholly acted upon without any efforts of its own, either to solicit or escape the impression.'—

'The state of absolute passiveness, in consequence of any sudden percussion of mind, is of short duration. The strong impression of vivid sensation immediately produces a re-action, correspondent to its nature; either to appropriate and enjoy, or to avoid and repel the exciting cause. This re-action is very properly distinguished by the term *emotion*. The sensible effect produced at the first instant, by the cause of the passion, greatly agitates the frame; its influence is immediately communicated to the whole nervous system, and the commotions excited in that, indicate themselves both by attitudes and motions of the body, and particular expressions of countenance. These effects are such universal concomitants, that no very important change in the state of the mind can take place, without some visible change of a correspondent nature in the animal œconomy.'—

'It is alone by these visible effects, that the subject is discovered to be under the influence of any passion; and it is alone by the particular changes produced, or kind of emotion, that we are enabled to judge of the nature of the passion. Thus, although the passion exists prior to the emotions, yet as these are its external signs, they must indicate its continued influence as long as they continue to agitate the system.'—

'The third term, *Affection*, has in itself a different signification from either of the above. It always represents a less violent, and generally a more durable influence, which things have upon the mind. It is applicable to the manner in which we are *affected* by them for a continuance. It supposes a more deliberate predilection and aversion, in consequence of the continued influence of some prevailing quality. This distinguishes it from the transient impulse of *Passion*. Nor is it so intimately connected with any external signs; which distinguishes it from *Emotions*. The affections sometimes succeed to passions and emotions; because these may have been excited by something that become permanently interesting; or they may be gradually inspired, by a deliberate attention to the good or bad qualities of their objects.

'In this philosophic sense of the word, Affection is applicable to an unpleasant as well as pleasant state of the mind, when impressed by any object or quality: it may be produced by whatever torments or corrodes the heart as well as that which charms and delights it. Usage however chiefly applies the word to the kindly and beneficent affections.'

Dr. C. farther observes:

'After we have supposed a passion indicated by an emotion to be succeeded by some correspondent affection, we may yet consider this affection as the parent of new passions, emotions, and affections, according to the variety of circumstances connected with it.'

He next recapitulates the several senses which he affixes to the terms that form the principal subjects of his research:

'Confining ourselves therefore to what we deem the genuine import of the words, in opposition to the irregularities of custom, we shall as often as it may be necessary to observe distinctions, uniformly apply the term *passion*, to the violent impression made upon our minds by the perception of something very striking and apparently interesting; *emotion*, to the external marks, or visible changes produced by the impetus of the passion upon the corporeal system: and *affections*, to the less violent, more deliberate, and more permanent impressions, by causes which appear sufficiently interesting. The range of affection, may be from those stronger feelings which are approximate to emotions, to the mildest sensations of pleasure or displeasure we can possibly perceive.'

Conformably to the practice of all modern writers, Dr. Cogan considers the appetites 'as confined to corporeal wants and cravings, but we must still observe that they are as frequently the occasions of passions and emotions as other objects which are peculiarly adapted to the mind.'

Speaking of Love and Hatred, he remarks; 'they are also the parents of every other passion and affection; and the history of the human mind is no other than a developement of their operations in the infinitude of situations and circumstances in which it may be occasionally placed. These characters will undoubtedly entitle them to the denomination of *primary* or *cardinal affections*.'

Love, he says, 'may be considered either as a principle or as an affection. As a principle, it may be defined "an invariable predilection for good; an universal and permanent attachment to well-being or happiness."—When it is directed towards any particular object, it becomes an *affection;* and when it is more violent in its effects on the system, it is even deemed a *passion*.'

The following observations are not less just than ingenious, and they exhibit in a pleasing light the established order of things:

'Notwithstanding the excesses and exaggerations of hatred and malevolence, yet they cannot possibly be so extensive in their operations as the principle of love. The affection of hatred has particular and partial evils alone for its objects, while the principle of love may embrace the universe. As nutritious aliments are infinitely more numerous than the substances which are of a poisonous quality; thus does the number of those things which are pleasing, beneficial, important in their nature, infinitely exceed those which are either in themselves comfortless, or detrimental, or calculated to foster a malevolent disposition. The true object of hatred is alone some particular and partial evil, which we experience or dread; some incidental interruption to the usual tenour of our feelings; or some pernicious quality which may threaten this interruption. The objects of our fears, our anger, or our grief, are considered in the light of robberies, or painful privations; and not as permanent causes of the malevolent affections. They are not looked upon as streams pepetually flowing from one inexhaustible source, but as interruptions to an usual or desirable state, by adventitious causes. Happiness appears to be our birth-right, of which all the painful sensations raised by hatred, are the professed guardians. The wish for happiness is perpetual and unlimited, while our evil affections expire with the causes which gave them existence. Nor can malevolence extend itself to every individual in the creation, in a manner similar to the contrary virtue. That happy cultivation of our natures which inspires a benevolence towards all animated beings, cannot possibly have a perfect contrast or complete parallel in the most uncultivated and brutalized.'

Great precision and nice discrimination appear in the subsequent passages:

'As love and hatred may be resolved into that one principle, the *love of well being*; thus may the affections of desire and aversion be resolved into *desire*: although the use of both terms is in common language, necessary, in order to distinguish the objects of our pursuit, from those we wish to shun. Strictly speaking, aversion is no other than a particular modification of desire; a desire of being liberated from whatever appears injurious to well-being.'—

'But although, in this philosophical sense, desire may appear to be equally extensive with the affection of love, yet it is necessarily more confined in its application. Love relates to all things which appear good and beneficial in themselves, or to beings capable of receiving good. It comprehends the things enjoyed, and the state of pleasing existence in which those beings are actually placed, as well as the desireableness of such a state, and all the means and instruments of good. Desire mostly refers to the state in which we *are not*. It solicits some favourable change, and exerts itself to obtain it. Hatred also is universally applicable to whatever appears pernicious or displeasing in itself; aversion more immediately concerns whatever appears pernicious or is displeasing to *us*. They may be considered as the satellites of love and hatred; that perpetually accompany them, and are prompt to execute their orders. Wherever love or hatred direct their immediate attention, desire and aversion seek to appropriate or repel.'—

'The perception of an evil from privation in every instance, is stronger, than our estimation of the intrinsic value of that which occasions the painful emotion.'

Of another class of our inward feelings, the author gives this account:

'It now appears that some of our emotions may be excited, before the mind can possess leisure to contemplate the good or evil seated in the exciting cause! Yet even in these cases, good or evil are not excluded. For these emotions are most intimately connected with the idea of something peculiarly *important*; but we can deem nothing important unless it possess powers of effectuating good or evil. Their peculiar strength is even occasioned by the vivid idea of importance, while the emotions themselves manifest our *ignorance* of its specific nature.

'These emotions therefore are excited by the confused idea of something peculiarly interesting in the cause, and they are manifestly intended to awaken and direct the attention to this cause, that its nature and character may be ascertained. Surprise, like a watchful centinel, is equally alarmed at a sudden approach, whether it be of a friend or an enemy. Wonder is excited by a curiosity which induces us to investigate the character of the intruder with peculiar keenness; and although astonishment is almost overwhelmed with the subject, yet it is irresistibly attracted towards it, with a force proportioned to its magnitude. At the instant in which we feel our imbecillity the most, we are the most eager to investigate those qualities which we acknowledge to exceed our comprehension!

'The above characters ascribed to them plainly indicate that these emotions cannot be considered strictly speaking either as *passions* or *affections*, which are always inspired by the idea or perception of some specific good or evil, but merely as introductory to these: and it is very singular, that common language, without the suspicion of its being founded on philosophical investigation, uniformly characterizes them by the term *emotions*. We never speak either of the *passion* or *affection* of surprise, or of wonder, or of astonishment; but consent with one voice to denominate them *emotions*. It is also agreed that they are very distinct from the permanent calmness of an affection, and that they are common to the most opposite passions.'

'*Surprise*, *Wonder*, and *Astonishment*, are to be considered as INTRODUCTORY Emotions; having no immediate reference to the specific quality of the exciting cause.'

Dr. Cogan considers the passions as marked each by its exciting cause; and he thus distinguishes them:

'The exciting cause may respect either the *selfish*, or the *social principle*, which form two different CLASSES.

'In each class, the predominant idea of a *good*, and the predominant idea of an *evil*, will constitute two different *Orders*.

'The leading passions and affections under each order, point out the *Genera*.

'The complicated nature of some of the passions, and other contingent circumstances, may be considered as constituting *species* and *varieties* under each characteristic *Genus*.'

The author ranges the Passions and Affections under two Classes; these he subdivides into Orders; and the orders are again divided into Genera.

Class I. Passions and Affections which owe their origin to the principle of Self-love.

Order I. Passions and Affections excited by the idea of Good, as Joy, Gladness, &c. Contentment, Satisfaction, Complacency, Pride, &c. Desire, Hope.

Order II. Passions and Affections excited by the idea of Evil.

Genus 1. Sorrow, Grief, Melancholy, &c. Patience, Resignation, Humility.

2. Fear, Consternation, Terror, Dread, Despair, &c.

3. Anger, Wrath, Resentment, Indignation, &c.

Class II. Passions and Affections derived from the social principle.

Order I. Passions and Affections in which Good is the predominant idea.

1. Benevolent Desires and Dispositions; Social Affections; Sympathetical Affections.

2. Affections derived from good opinion; Gratitude, Admiration, Esteem, Respect, Veneration, Fondness, &c.

Order II. Passions and Affections in which Evil is the predominant idea.

1. Malevolent Desires and Dispositions; Malignancy, Envy, Rancour, Cruelty, &c. Rage, Revenge, and Suspicion, Jealousy.

2. *Displacency* indicated by unfavourable opinions; Horror, Indignation, Contempt, &c.

This classification appears to us superior to any that has yet been formed; and no material objection has occurred to us in the attentive survey of it which we have made. The reader will, however, observe the introduction of a new term; and, though we seldom encourage innovations of this sort, it is but justice to the author to state his reasons for the liberty which he has assumed:

'*Malevolence*, as a generic term, always conveys the idea of *ill-will* to a considerable degree. But there are hourly instances of displacency, and even of anger and resentment, without any mixture of that ill-will it describes. In some cases, painful resentments may be excited by the purest *good-will:* as in the anger of a parent towards his child, on account of conduct prejudicial to his welfare. Even the momentary ill-will indulged by a passionate man, seeking revenge for injuries received, deserves not to be stigmatized by the odious name of malevolence, which conveys the idea of permanent ill-will.

'For the above reasons, and from a reluctance to use a term so malevolent in its complexion and character more frequently than absolute necessity demands, I beg leave to substitute *Displacency* as a generic term. Its superior propriety will be manifest from the consideration, that every instance of *malevolence* is an indication of *displacency* to a high degree, although the latter is not at all times an indication of the former.'

The following remark points out a striking additional instance of a final cause:

'To these incidental causes, we may justly add the wise constitution of our natures as the *final* cause. Sympathy with the distresses of another is infinitely more useful than rejoicing in his prosperity. It is an incentive to administer relief, to annihilate this distress, and to restore the sufferer to the pristine state of ease and comfort; and therefore is it rendered, by the Great Source of Benevolence, more powerful in its influence and operations, than the sympathy of joy in their welfare; which cannot be productive of equal good. The different kinds of sympathetic sorrow are admirably adapted to the particular state of its objects, in order that each may receive its correspondent benefit. These considerations will explain the reason why an insensibility to the misfortunes of any one, is much more opprobrious than an indifference to his actual enjoyments.

'The immediate *expressions* of our joy are termed *Congratulations*.'

That our readers may be the better able to judge of the general ess and accuracy with which the author has treated his subject, we subjoin an extract from his remarks under the head of *Admiration* :

'That excellence which is the subject of admiration, may either consist in the intellectual powers of mind, or dispositions of the heart. Admiration may be excited by the contemplation of greatness and extent of genius, by indications of superior talents, by plans and projects which discover great ingenuity in contrivance and invention, or unusual skill in the execution. It is often excited by extraordinary exertions of benevolence; such as dangers encountered to protect and save a friend, a stranger, or an enemy; the greatness of the sacrifice made to misery, and the compassion that excites to extraordinary acts of mercy. In short the objective cause of admiration is whatever indicates a superior degree of wisdom, ingenuity, good sense, or benevolence. To such qualities it is properly confined. *Power* abstractedly considered is not the object of admiration; though the dignified or benevolent exertions of power to the production of good, may excite the highest degree of admiration, and render it a very strong emotion.

'It is obvious that the range of admiration is from the simpler approbation of the mind up to the most lively sensation, according to our conceptions of the extent of excellence, and also the degrees of our interest in its effects. It is also blended with various other emotions according to different circumstances attendant upon the passion. It is frequently introduced by *surprise;* when, for example, the discovery of these excellencies is sudden and unexpected; and then it becomes a vivid emotion. It is generally connected with some degree of *wonder ;* as we are so frequently ignorant of the causes which enabled any one greatly to excel ourselves or others; but as it is always excited by the real *discovery* of some qualities, it is not to be confounded with an emotion that proceeds from ignorance and embarrassment, previous to the discovery. When the evidences of wisdom or goodness exceed our utmost comprehension, or proceed far beyond the usual extent of excellence itself, they may excite astonishment.

'Whatever is good, or productive of good, is the proper object of love; excellence must of consequence be peculiarly calculated to excite the affection in a superior degree; hence the pleasing and intimate connection between love and admiration. When these are united with gratitude, they constitute the happiest and sublimest affections of the soul. When the object manifests extraordinary benevolence; when immeasurable extent of wisdom and goodness direct power to execute their purpose; and incalculable advantages are the issue of their united operations, admiration swells into delectable astonishment, and our conscious incapacity to fathom is an augmentation of enjoyment.'

The paradoxes in which Hume has indulged, when treating of Revenge, Pride, and Humility, and which none of his readers can fail to observe, are ably exposed and most satisfactorily refuted, in the notes subjoined to this work. Dr. Cogan also corrects the great mistake into which that eminent metaphysician fell, when he represented *Grief* as the basis of *Fear.*

To those who seek something more than amusement from reading, we can strongly recommend the present volume; since few works come before us which are better adapted to inform the understanding, and to improve the heart. Of the paradoxes and conceits which deform many of the publications of the present time, Dr. Cogan is never the imitator nor the advocate; and he is intitled to the acknowlegements of all those who rejoice to see the foundations of morals cleared and strengthened.

The *Second Part* of this Treatise consists of *Philosophical Observations and Inquiries, founded on the preceding Analysis;* which will be the subject of a future article.

[*To be continued.*]

MONTHLY CATALOGUE,

For JANUARY, 1801.

ARCHITECTURE.

Art. 16. *Essays on Gothic Architecture*, by the Rev. T. Warton, Rev. J. Bentham, Captain Grose, and the Rev. J. Milner (with a Letter to the Publisher). Illustrated with Ten Plates of Ornaments, &c. selected from ancient Buildings; calculated to exhibit the various Styles of different Periods. 8vo. pp. 149. 8s. 6d. Boards. Taylor, Holborn. 1800.

THESE Essays are introduced by Mr. Taylor in a short preface; in which he explains the reason for their publication, and evinces a considerable acquaintance with the subjects discussed. He apologizes for the term *gothic* in the title; which, though generally understood, conveys an erroneous idea, and is not to be found in our antient historians as descriptive of any style of building. We find difficulty in tracing not only the origin of the term, but of the art which it is now generally employed to express. No treatise by the architects of our most admired sacred structures having descended to us, we are left to conjecture concerning the origin of the Gothic style, and of its variations at different periods. A very remarkable and striking difference subsists between what are called the Saxon and the Norman styles; between that with the circular and that with the pointed arch: but to what propitious event, or kind genius, we are to ascribe the transition from one to the other, cannot now be determined. It is the opinion of some persons that we owe this style to the Saracens; of others, that it originated in the caprice of the Italians; one conjectures that our ancestors were led to it by observing the kind of arch which is made by poles stuck into the ground, and bent together at the top: while another supposes that it sprang from a wish of imitating that arch which is formed by the branches of an avenue of venerable trees; one imagines that we derived it from foreigners; another that we are indebted for it merely to our own genius. Of this last class is the Rev. Mr. Milner, who is of opinion that we were directed to the formation of the pointed arch, by observing the effect produced by the intersection of circular arches; and that the adoption of the former, in preference to and to the exclusion of the latter, was the parent germ which produced all those rich members and ornaments which so distinguish the Norman style, and give to it such captivating elegance and beauty.

‘The first arches (says Mr. M.) of this order, in the reigns of Henry I. Stephen, and Henry II. were exceedingly rude and irregular, sometimes forming the most acute and sometimes the most obtuse angle that can well be conceived; but when the style was further improved under Henry. III. and the three Edwards, it was discovered that the most beautiful and perfect kind of pointed arch was that which was formed by segments of a circle, including an equilateral triangle, from the imposts to the crown of the arch.’

If this be a fact, we have obtained one important principle of gothic proportion; and while it tends to raise our ideas of the scientific attainments of our ancestors, it should lead artists to inquire whether there be not some rules of proportion pervading this style.

Mr. M. is so partial to the *pointed arch* * and all its appendages, that he maintains that the falling off in sacred architecture, after the middle of the fifteenth century, is principally to be attributed to the lowering of the pointed arch, which then began to prevail. Be this as it may, and whatever may be the controversy on this and other questions respecting Gothic architecture, its history and various styles merit the consideration of the modern artist; and the Essays here collected with illustrative plates, together with the preface by the publisher, and the letter to him from Mr. Milner, compose an useful manual respecting the architecture of the middle ages.—Our readers may also refer to Mr. Dallaway's observations on this subject, quoted in pp. 63—66. of this Review.

Mr. Bentham's Essay on Saxon and Norman Architecture is extracted from his elaborate history of Ely cathedral —that of Captain Grose, from his preface to the Antiquities of England:—that of Mr. T. Warton, from his notes to the Fairie Queene;—and that of Mr. Milner, (excepting the private letter at the head of the volume,) from his History of Winchester.—The first six plates are taken from the delineations given with Mr. Wilkins's ingenious paper in the 12th vol. of the Archæologia; the others are illustrative of Mr. Milner's Essay on the Rise and Progress of the Pointed Arch.

The necessity of purchasing expensive works, on the subject of Gothic architecture, is in some measure precluded by the present judicious compilation.

RELIGIOUS.

ART. 17. *A faithful Narrative of the surprising Work of God,* in the Conversion of many hundred Souls, in Northampton, and in the neighbouring Towns and Villages of New Hampshire, in New

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* So enamoured of his theory is Mr. M., that he conceives that the intersection of two circular arches in the church of St. Cross may have produced Salisbury steeple.

England. In a Letter to the Rev. Dr. Colman, of Boston, written by the Rev. Mr. Edwards, Minister of Northampton, on Nov. 6, 1737, and published with a large Preface by Dr. Watts and Dr. Guyse. 8vo. 1s. Button. 1800.

We are not apprized of the propriety or the expediency of revising and republishing this narrative of some extraordinary circumstances attending a distant colony many years ago. The conversion of any person from an unrighteous life, to the practice of Christian piety and virtue, is indeed an event in which every benevolent man will rejoice; and as far as it was thus in the instance before us, so far it was certainly happy.—The relation is of an unusual kind; and the reader might suppose himself to be perusing the description of some epidemical malady, which suddenly arose in a country and gradually disappeared. Both Old and New England, we know, have been subject to enthusiastic and superstitious fancies and mistakes: but how far this might be the case in New-Hampshire, we cannot determine. Watts and Guyse are respectable names, but they could judge only from report, and might be also themselves too much warped to one side of the question.

Art. 18. *A Vindication of the People called Methodists;* in Answer to a "Report from the Clergy of a District in the Diocese of Lincoln." In a Letter to Thomas Thompson, Esq. Banker, in Hull. By Joseph Benson, a Preacher among the Methodists. 8vo. 6d. Butterworth.

The Report of the Lincolnshire Clergy, noticed in our Review for October, p. 210, was undoubtedly calculated to provoke a reply from the Methodists, against whom it was chiefly pointed; and accordingly Mr. Benson, a man apparently of an improved and regulated mind, here undertakes the vindication of the people with whom he is associated; availing himself, with much judgment, of those mistakes into which the Reporting Clergy were betrayed by a want of calm and deliberate consideration.

The Methodists have certainly some right to be angry at the representation given of them in the Report; and we applaud the writer of this Vindication for his able and spirited defence of them: but, as we would maintain strict justice and impartiality, we must observe that, while the Methodists are to be commended for resisting unfounded accusations, they ought not to pretend to more than they can fairly claim. If they approve the doctrines, they certainly object to the discipline and government of the church; and therefore they ought no more to arrogate to themselves the title of Churchmen, than most of the Protestant Dissenters, who are exactly in the same predicament. The Clergy have certainly some plea for remonstrating against the conduct of that class of Methodists, which Mr. B. undertakes to defend. Their very system of discipline is adverse to that of the Established Church; they choose their own preachers; they appoint laymen to the ministerial functions; and they will submit to no episcopal controul. They are, therefore, in fact, *Dissenters;* and when they speak of the Establishment as *their* Church, they must either be insincere, or they do not consider what they say; which last we believe to be the true statement. Since, however, the matter is now publicly agitated, let the Methodists be taught to regard themselves as *Dissenters*, if not on points of doctrine, yet on points of discipline; and let them *not* talk, as Mr. B. does, of their being compelled, in case that the suggestions of the Reporters are adopted by Parliament, 'to *separate from the Church.*' Mr. Benson's threats are a proof that he has no idea of ecclesiastical subordination.

As we cannot enlarge on this subject, we must refrain from taking notice of various other particulars in this letter: only adding our hopes that the *Toleration Act* will not be inconsiderately violated under a notion of protecting the Church; and that the people calling themselves Methodists will abate in their professions of zeal for an Establishment, with the government of which their religious habits are at variance.

Art. 19. *A Letter to the Lord Bishop of Lincoln*, respecting the "Report from the Clergy of a District in the Diocese of Lincoln;" in which Report the Increase of Methodism is considered as a Cause of the Declension of Religion By Cursitor. 8vo. 6d. Baynes.

It is not in support of Methodism, with which this writer disclaims connection, that Cursitor takes up his pen, but in behalf of universal toleration and religious liberty; because he is apprehensive that they are about to receive a dreadful blow from the introduction of a *New Toleration Bill* into Parliament, to which he conceives the Lincolnshire Clerical Report to be a preparatory measure. Of this bill he supposes the Bishop of Lincoln to be the patron; and he therefore publicly calls on him to consider whether the adoption of it would be necessary or politic.

Universal history having evinced the impotent folly of all persecution in religious concerns, we must deem it an aspersion on the Bishop of Lincoln to suggest that he is projecting a curtailment of the long boasted religious liberty of the country, until there is the fullest evidence of the fact. We trust that Dr. Prettyman has no such thoughts: but, apprized of the inroads of Methodism, and of the consequent desertion of the Parish Churches in his Diocese, he may have deemed it not only a matter of prudence but a point of duty to advert to the circumstance, in his letters to his Clergy; and, by inviting them to an examination of the state of religion, to stimulate them to a vigorous, conscientious, and serious discharge of their office, as men who have undertaken *a cure of souls*. This was surely a judicious measure, which all good men must approve; and they must think it also highly creditable to the Clerical Reporters, that, after having made the survey thus directed by their Bishop, they ingenuously took shame to themselves for the imperfect manner in which they had exercised their important profession. Thus far they are to be applauded; especially if the confession of negligence be followed up with a conduct suited to their clerical functions, and to the acknowleged deplorable state of their respective parishes: but it is surely very singular and unprecedented, as Cursitor observes, to argue from the negligence of Parish Priests, that Parliament should enlarge their power and authority. If the evil stated has arisen from remissness in the Clergy, the mode of cure is obvious.

We presume not to dictate to Parliament: but we are decidedly of opinion that there is nothing in the Lincolnshire Clerical Report, which can justify the measure which Cursitor apprehends to be in the contemplation of the Legislature; and, though not very partial to Methodism, we most ardently hope that no measure which bears the semblance of persecution will be adopted for the suppression of it. Let it not be forgotten that his present Majesty, in his first Speech to the Parliament, declared that he would "maintain the toleration inviolate."

Art. 20. *The Liturgy of the Church of England explained and vindicated*, so as to appear in perfect Harmony with the Scriptures, and very far distant from the Arminian System; now first printed from the Manuscript of Augustus Toplady, A. B. late Vicar of Broad Hembury, Devon, by the Editor of his Works. To which is prefixed an Essay on the Character and Writings of the Author. 8vo. 1s. Matthews, &c.

This editor and biographer, conceiving the highest opinion both of the character and writings of the late Mr. Toplady, rejoices that this manuscript has escaped the flames; and in giving it to the public, he prefaces it with a warm eulogy on the deceased author, declaring that he was 'a minister excelled by none since the days of the Apostles.' As a writer, the praise bestowed on him is equally ardent: but judicious readers of this little tract, however they may admire the honesty and the zeal of Mr. Toplady, will not confer on him the title of a strong and sound reasoner. He pronounces Arminianism to be 'a rotten cause,' and accuses its abettors of 'assurance' in attempting to explain the Liturgy of the Anglican Church according to their views. 'In the very first words (*when the wicked man turneth*, &c.) of the Liturgy,' says Mr. T. 'final perseverance stares us in the face, and ought to stare all Arminian writers out of countenance.' All, however, that he advances against the Arminianism of certain parts of the service-book, and in favour of what he calls '*saucy*' Calvinism, is little better than mere quibble. As the Book of Common Prayer was composed by divers fallible men, it may be expected to exhibit some dissonance of sentiment; which it certainly does. In some parts, it is Calvinistic; in others, not so; and who that reads it with a discerning eye would assert with Mr. T., that 'the Church of England and Arminianism are as diametrically opposite as light and darkness, grace and presumption, truth and error?'

Art. 21. *The Universal Restoration*, exhibited in a Series of Dialogues between a Minister and his Friend. Comprehending the Substance of several Conversations that the Author had with various Persons, both in America and Europe, on that interesting Subject; wherein the most formidable Objections are stated and fully answered. By Elhanah Winchester. The 4th Edition, revised and corrected, with Notes critical and explanatory. By W. Vidler, 8vo. 2s.—fine Paper, 4s. Parsons, &c. 1799.

That man must have an amiable mind who supports Mr. Winchester's hypothesis of Universal Restoration; and considering the infinite benevolence of the Deity, it must, on the first view, appear to be an extremely reasonable one. It is fair to conclude that, in the divine government, punishment is a *mean*, not an *end*; and that, when it has accomplished its intended purposes, it will cease. The perpetuity of misery, it may be argued, is inconsistent with our ideas of infinite goodness associated with infinite wisdom and power: yet, in opposition to this *à priori* reasoning, it will be alleged that the strongest terms are employed in the sacred scriptures, to express the future punishments of the wicked; the very same terms which are applied to the future life and enjoyments of the righteous. In replying to this objection, Mr. W. employs considerable learning and ingenuity; which, were we not acquainted with the history of religious sects, we should conclude would be read with a prepossessing attention: but many are like the pious old gentleman who loved to have hell-fire flashed in his face, and who contended for the eternity of hell-torments as a very *wholesome* doctrine. The opposite system of Universal Restoration is pressed with certain difficulties; to avoid which, some persons have maintained the middle position of the *annihilation of the wicked*: but there is something more noble, and more honourable to the Father of Spirits, in believing with Mr. W. and his editor that Death, together with sin and misery, will ultimately be destroyed.

The first edition of this work was mentioned in our lxxxth vol. p. 94.

Art. 22. *Practical Observations on the Revelation of St John*, written in the Year 1775. By the late Mrs. Bowdler. 8vo. pp. 190. 5s. sewed. Robinsons. 1800.

The first impression of this work was published in 1787, without the name of the author, and was noticed by us in vol. lxxxi. p. 189. It then formed only a pamphlet, at the price of 1s., and it contained an Appendix with Notes. Not having that treatise now in our possession, we cannot by comparison decide on the superiority of this new and enlarged edition, in which probably the notes and appendix are blended with the text: but as to the nature and general merit of the Observations, the opinion which we pronounced on the first is perfectly applicable to the second publication.

Art. 23. *Appendix to the second Edition of Mr. Beaver's Sermon on Self-Murther*; containing a Reply to Observations on the said Sermon in the Monthly Review enlarged, for July 1798. 4to. 3d. Seeley, &c. 1800.

Our account of Mr. Beaver's discourse is before the public; and whether or not any of our remarks stand in need of support by additional arguments, we must decline the subject, having no leisure for controversies of this nature. To our readers, therefore, and particularly to those who peruse the strictures now before us, we submit the merits of the present (not unfriendly) discussion. Mr. B. writes like a scholar and a gentleman; and we sincerely wish that his answer to our remarks may be as widely diffused as they were. The dreadful crime of suicide is certainly a subject of high importance, and merits the most serious attention of every one, whatever may be his rank or condition in society.

POETIC *and* DRAMATIC.

Art. 24. *Saint Paul at Athens*, a Seatonian Prize Poem. By liam Bolland, M. A. of Trinity College, Cambridge. 4to. Rivingtons, &c. 1800.

If this poem cannot boast of any passages remarkably disting for beauty of diction, for lofty sentiment, or for splendid im yet it may be read without fatigue or displeasure; and when collect how rare good poetry is, we think that the author deserves encomium for his performance:—but he will not tha for this *faint damning praise*.

The following lines appear to us to be the best:

'Upborne on towering Fancy's eagle wing
Methinks Imagination's piercing eye
Darts through the veil of ages, and beholds
Imperial Athens; views her sumptuous domes,
Her gorgeous palaces, and splendid fanes,
Inscrib'd to all the various Deities,
That crowd the pagan heaven. Amid the rest,
An altar sacred TO THE GOD UNKNOWN
Attracts my gaze; I see a listening throng
With eager haste press round a reverend form,
Whose lifted hands and contemplative mien
Express the anxious feelings of a mind
Big with momentuous cares; 'Tis He! 'Tis He!
Methinks I hear the Apostle of my God
From blind Idolatry to purer faith
Call the deluded City.'

A few cold criticisms, which we must beg to add, are no signed to damp the ardour of the poet for future undertakings to stimulate him to greater exertions.

———'Stephen,' who, 'mid showers of Death,
With meekest resignation bow'd his head,
And wing'd to brighter worlds his happy way.'

If the immediate consequence of bowing his head was to win happy way, he does not merit much praise for his meek resign

'The living God, whose all-creative hand
Stretch'd out th' expansive canopy of Heaven,
And in the liquid realms of ether hung
The pendent orb of Earth.'

The epithet *creative* is not sufficiently appropriate to the act the deity is here described as performing.

In page 9, the Senate of the Areopagus, St. Paul, and the gorical beings, are in great confusion and uproar:

———'Vice appall'd
With trembling steps retir'd, and guilty Fear
Shook every frame, when holy PAUL pronounc'd
The awful truth; dark Superstition's Fiend
Convulsive writhed within his mighty grasp,
And Persecution's dagger, half unsheath'd,
Back to it's scabbard slunk; celestial Grace
Around him beam'd, sublime the Apostle stood.'

The poem is very short, and therefore the digression from the subject in the latter parts is the more inexcusable.

Art. 25. *The Poems of Gray.* A new Edition. Adorned with Plates. 8vo. pp. 162. 10s. 6d. Boards. Printed for F. J. du Roveray. Sold by Wright, &c. 1800.

This elegant volume contains all the poetry of our celebrated bard; and a short account of his life and writings is prefixed. In this introduction, we observe little that can attract our criticism.

The editor expresses his belief that this volume is entirely free from typographical errors; and its general accuracy in this respect, we apprehend, is no more to be impeached than its beauty: but an important, though small incorrectness has found its way into the concluding line of Gray's *Sketch of his own Character*, inserted at p. 132. It is here printed,

'But left church and state to Charles Townshend and squire:'

which is unintelligible, solely from the word *Squire* being printed with a small s, instead of a capital letter, to denote that it is a proper name.

M. du Roveray's very handsome edition of Glover's Leonidas, and Pope's Rape of the Lock, have already been noticed by us: see vol. xxix. N. S. p 100, 101. He proposes speedily to publish a similar impression of Goldsmith's Poems.

Art. 26. *Reflection*, an Elegy, occasioned by a Visit to Cossey; dedicated to Sir William Jerningham, Bart.—With Colin, a Dirge. 4to. 1s. Norwich, printed. Sold by West and Hughes, London.

We should be very unwilling to sport with the feelings of a mind which is wounded and dejected by sorrow, but we must acknowlege that these lugubrious verses have impressed us so strongly with the idea of *Norwich Crape*, that our critical sense has been incapable of perceiving any beauty in them. Such coarse weeds do not become the elegiac Muse. Though in perfect simplicity, she ought to be attired with complete elegance, in "robes sky-woven."

If this writer had made proper use of his Reflection, he would have carefully avoided the press. A manuscript-piece is generally sure of admirers, especially among good neighbours in the country: but with reviewers, nothing can be expected to find favour that does not possess some degree of excellence.

Art. 27. *An Elegy:* supposed to be written in the Gardens of Ispahan. Dedicated to her Grace Georgiana, Duchess of Devonshire. By Merwan Ebn Abdallah Malek. 4to. 1s. West and Hughes. 1800.

It matters not *where* this Elegy, as it is called, is supposed to have been written: but we are sorry that it has been written any where; and particularly that, during the present dearness of paper, it should have been printed: for such a specimen of disjointed ideas, incongruous metaphors, and false grammar, is not often seen.

Art. 28. *The Revolution, or Britain Delivered.* A Poem, in Ten Cantos. 8vo. pp. 247. 6s. Boards. Scott. 1800.

This volume contains only six of the proposed ten cantos; the plan of which will best appear from the author's own words:

'The present volume includes the arrival of the Prince of Orange in Britain, and the narration to him of the errors of the preceding reigns or conduct of the Stuart family, which brought on the crisis that called for the Revolution.—This narration is put into the mouth of the old Earl of Bedford.

'The second volume will begin with the seventh canto, or an anticipation of the history of Britain, in the form of vision, after the Revolution, to a late period—and the remaining cantos engage the various events that marked the progress of the Revolution itself, to the settlement of the crown.'

The author expresses 'his opinion that his work, from the nature of the subject, cannot fail of being highly popular.' He is indeed very hearty in the good cause which he has undertaken to celebrate; and if enthusiasm for his subject had of itself been sufficient to have formed a poet, he would have had a fair chance of succeeding in making his work popular. For the production of a good epic poem, however, other qualifications are indispensably requisite; and a very public-spirited man may be a very indifferent poet, as appears from the present case.

The versification of this poem is frequently rugged, the measure being preserved by harsh contractions; and in his rhymes the author has been remarkably incorrect. Instances like the following, of uninterrupted negligence continued through eight successive lines, we have seldom before observed:

'For each dark breast, fanatic rancour fed,
Alike to Law and Reason's voice denied;
Against whose bane the monarch's rash command,
Now wish'd the Church's empire to extend,
That one fair faith the sister realms might grace,
And with one Crown, the Mitre's sway confess.
'Imprudent step, by interest's hate repell'd,
Lo! o'er her land, Pow'r's feudal arm prevail'd.'

It might not, perhaps, be very difficult to select, from any poem of considerable length, passages which would strongly argue for its condemnation, if the more meritorious parts were not produced in its defence. While, however, we acknowlege that the volume before us contains better lines than those which we have quoted, we must add that we have found none so superior as to make us "wonder by what magic they came there." Nevertheless, a perusal of this work affords more entertainment than many other compositions of the same kind, which possess superior poetical merit.

Art. 29. *La Mort d'Amyntas:* Poëme Pastorale. Par le Chevalier T. I. d'Ordre. 8vo. 1s. Jaques, Chelsea. 1799.

We are sorry that this little poem, which, in the exordium, announces the return of spring, should have remained on our shelves till another winter occurred. Indeed, we should not have had much to say, if we had possessed leisure to attend to it sooner: since all that we can praise consists of the innocence of the expedient which the young author has adopted to try the benevolence of his friends; the encouragement with which he has been honoured by those friends; and the kindness of the lady who has clothed this offspring in an English dress,

To enter on a serious examination of the original, or of the translation, should we be in a cross humour, might perhaps draw from us some critical remarks; which we always wish to keep back, when the author is young, and his friends are kind. Though this youthful bard has written his own elegy, and taken a solemn leave of this nether world, we hope that itwas occasioned by a false alarm, and that he will live to write better verses at a future period.

Art. 30. *Marie Antoinette; Tragedie en trois Actes, et en Vers. Par le Vicomte D*****.* 8vo. 3s. 6d. Dulau and Co. London. 1800.

The title of this production excites such ideas of horror and savage cruelty, that we opened it with fear and trembling: but the author has softened and diluted the well-known events (perhaps in mercy to his readers) by such common language and common exclamations, that the hard fate of this unfortunate princess may be read with much more fortitude in this tragedy, than in a newspaper. The most affecting circumstances have not been selected; nor have those which are adopted been heightened by poetical colouring. There is no one character strongly marked, nor a verse sufficiently striking to be remembered. Robespierre and Danton are less violent and atrocious than they have been always represented. The keepers at the Temple are loyalists, and good kind of people. No mention is made of the change of prison before the Queen's execution; nor of the savage brutality of the mob during the procession to the scaffold; nor are the indignities, which the Queen suffered upon it, painted with due horror.

If this drama had been undertaken even by a writer of great abilities, the story (we cannot call it the *fable*) on which it is founded is too recent and too true, to produce that kind of melancholy pleasure which the representation of distant events affords us on the stage. The present attempt is little more than the tragical history of the late Queen of France, *done into verse;* and its being in rhyme is the only mark of poetry with which this play is stamped. Indeed there was no occasion for invention; the matters of fact would have raised sufficient terror, had the most been made of them; in which case, that *pity* would have been excited which Aristotle requires. When, however, this great critic defines tragedy to be "an action exciting terror and pity," he adds: "but this is best accomplished by such events as are unexpected, and yet are consequences of each other." Now there is nothing unexpected in what is universally known to have happened to the deplorable heroine of the present tragedy. No surprise could be raised, but by falsifying that history with which millions are so well acquainted; and it seems as if an historical fact, on which a drama is founded, should not be so perfectly known as to prevent the creation of all suspense, or anxiety.

It should rather be so antient as to have been forgotten by some, and to be altogether unknown to a great part of the audience.

Art. 31. ΚΑΣΣΑΝΔΡΑ ΨΕΥΔΟΜΑΝΤΙΣ. By (Fra Gli Arcadi) Aurisco Geresteo. 8vo. pp. 109. 5s. Boards. Hurst. 1800.

In the long course of our critical labours, we have encountered many puzzling and puzzle-headed authors. We have speculated on *Ælia Lælia Crispis;* we have digged for the roots of Etymology, with Mr. Rowland Jones, in the *Io Triads* *; and we have studied the *Hyperbolical* and *Diabolical style* of the Ode to Horror, in that choice collection of our minor-poets, intitled *The Oxford Sausage:* but, in all our literary perambulations, we have not met with so sly and impenetrable a wag as the most illustrious Arcadian whose work lies before us. In other performances, the joke sometimes lies in the boots, sometimes in worse places: but in this exquisite piece of drollery, the jest is so effectually concealed, that we cannot discover it any where.

We have here a motley assemblage of Greeks, Trojans, and modern Frenchmen; Cassandra and Bonaparte, Homer and Ibrahim Bey: but for what purpose they are brought together, we cannot presume to conjecture. If our gallant countrymen, Lord Nelson and Sir Sidney Smith, had formed part of the groupe, we might have been rather more enlightened. Left as we are to our humble conjectures, we can only say that the author will find it as difficult to obtain the character of a poet, as his Cassandra did to gain credit as a prophetess. Like her auditors, also, his hearers will perhaps stop their ears against his declamations; especially as he has been most unfortunately erroneous in the doom to which he has consigned Bonaparte.

MEDICAL, &c.

Art. 32. *Remarks on Mr. John Bell's Anatomy of the Heart and Arteries.* By Jonathan Dawplucker, Esq. 8vo. pp. 68. 2s. 6d. Robinsons. 1799.

The work which is here *dissected,* with some humour and much severity, has been cursorily noticed in our preceding volumes, N. S. xiv. p. 334. and xxiv. p. 226. The present criticisms may have afforded amusement in Edinburgh, where the character of a Lecturer is an object of consequence, but we observe nothing in them that can interest our readers in general.

Art. 33. *Physiology;* or an Attempt to explain the Functions and Laws of the Nervous System; the Contraction of Muscular Fibres; and the constant and involuntary Actions of the Heart, the Stomach, and Organs of Respiration, by means of simple, universal, and unvarying Principles. To which are added, Observations on the intellectual Operations of the Brain; and on the Diversity of Sensations: with Remarks on the Effects of Poisons; and an Explanation of the Experiments of Galvani and others, on Animal Electricity. By E. Peart, M. D. &c. 8vo. pp. 327. 7s. 6d. Boards. Miller, &c.

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* See M. R. Vol. L. p. 388.

It has been our misfortune to displease Dr. Peart, by some of our criticisms on his former publications; and we fear that we shall again excite his indignation, by refusing to admit the force of his reasoning, on the very difficult task which he has here undertaken. This, however, seems to be unavoidable; for no concession would satisfy the Doctor, short of a surrender of all our principles in Natural Philosophy, in Chemistry, and in Physiology. We are not prepared for such a degree of *theoretical profligacy*; yet we would gladly bring our author to the way of truth, if that were practicable: but what should we do with a man who writes in the following strain?

'According to the antiphlogistic system, carbon, azote, and hydrogen, are three distinct principles; but as each of them is capable of *combining* with the *acid* principle and of *saturating* it, more or less completely; and as they are mutually convertible into each other, as is too well known to the antiphlogistians to need insisting upon, I hesitate not to affirm, that they are *one* and the *same principle*, in different states of purity, with respect to the admixture of other matters, and with different proportions of the *power* by which they are rendered atmospheric; and that principle I distinguish by the name of the *alkaline* or the *antacid* principle; which, therefore, includes both carbon, azote, and hydrogen.—In chemistry, those distinctions are useful; but as my present subject does not require the specification of the *peculiar* states of the antacid principle, the general term *alone* is employed in the following tract.

'But to consider all the absurdities and contradictory conclusions of the antiphlogistic doctrine, would be an unnecessary repetition of what I have already more fully accomplished. That it is *puerile* and *unphilosophical*, I assert, without the most *distant fear* of contradiction; and that the Franklinian doctrine of electricity is, if possible, still *more absurd*, I have proved to a demonstration, on former occasions; and have, repeatedly, called upon its admirers to defend it—but in vain.'

Determined to reject the conclusions drawn from facts, by our best writers, Dr. Peart takes the "high *priori* road," and settles the most difficult questions by his own authority. On such a production, we can only remark that, whether the ideas presented be true or false, the writer's process is incapable of proving or detecting them. To examine the details of the book would therefore be mere loss of time.

It is a singular instance of rapidity in composition, that this performance was written (as we are informed in the preface) in less than three winter-evenings. Few of the Doctor's readers, we apprehend, will be able to keep pace with his pen; which must indeed be the *Eclipse* of speculatists.

LAW.

Art. 34. *Reports of Cases relative to the Duty and Office of a Justice of the Peace*, from Michaelmas Term 1776 inclusive, to Michaelmas Term 1785, inclusive. Part III. and last. By Thomas Caldecott, Esq. of the Middle Temple, Barrister at Law. 4to. pp. 210. 12s. Boards. Pheney. 1800.

Sir James Burrow published Reports of Settlement-Cases, from the Death of Lord Raymond in 1732, to the year 1776. From that time till

Michaelmas Term 1785, they have been continued by Mr. Caldecott; and the present publication completes his plan. In 1786, the first part appeared, and in 1789 the second; both of which we noticed in our 80th volume, p. 245. The production shews evident marks of attention and accuracy, and will be found particularly useful by those gentlemen who attend the Sessions.—From 1785, to the present time, Settlement-Cases are included in Messrs. Durnford's and East's valuable publication of the Term Reports.

Art. 35. *The Spirit of Marine Law*, or Compendium of the Statutes relating to the Admiralty; being a concise and perspicuous Abridgment of all the Acts relative to Navigation, alphabetically arranged, and the Substance and References to the several Clauses placed in the Margin. By John Irving Maxwell, of the Honourable Society of the Inner Temple, and late of the Royal Navy. 8vo. pp. 562. 12s. Boards. Chapman. 1800.

We are informed in the preface, that the idea of this work originated with Mr. M'Arthur, who brought it down to the end of the year 1792, and then intrusted it to the care of the gentleman whose name it bears. It is a compilation which may perhaps be found useful by the profession as a copious index to the Marine Statutes, and 'as a book of practical instruction to Officers of the Navy and Revenue, Merchants, Masters of Merchantmen, and all persons in any degree connected with shipping:'—for whose service, indeed, it appears to have been principally designed.

Art. 36. *Memoranda Legalia, or an Alphabetical Digest of the Laws of England*, adapted to the Use of the Lawyer, the Merchant, and the Trader. By George Clark, Attorney at Law. 8vo. pp. 530. 10s. 6d. Boards. Brooke. 1800.

This publication may probably be found useful by those who have not an extensive collection of law-books, because the information which it conveys is easily obtained as it is wanted, by being alphabetically arranged.

Under the title *Alien*, we observe that the case of *Wilson* against *Marryatt*, B. R. M. 39 Geo. 3. Excheq. Cham. E. 39 Geo. 3. reported in the eighth volume of the Term Reports, and in the first of those published by Messrs. Bosanquet and Puller, is omitted.—It might have been introduced with greater propriety than several which are inserted in that division; for it was there determined that a natural born subject of this country may also be a citizen of *America*, for the purposes of commerce, and intitled to all the advantages of an *American* under the Treaty 37 Geo. 3. c. 97; and that the circumstance of his coming over here for a temporary occasion did not deprive him of those advantages.

Under the title *Husband and Wife*, the case of *Marshall* against *Rutton* is omitted; which overturned the decision in the case of *Corbet* against *Poelnitz*, and decided that a *feme covert* cannot contract and be sued as a *feme sole*, even though she be living apart from her husband, and possessing a separate maintenance secured to her by deed *.

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* See this Review, p. 22.

Several articles are introduced into this volume, which do not properly belong to the subject of law; such as tables for valuing annuities, tables of dividends, of interest, and a statement of public funds; and these insertions were made for the purpose of rendering the work more generally useful. Much information on a variety of topics is comprized in a small space, and we think that the volume may prove serviceable to several descriptions of readers.

Art. 37. *Report of a Case argued and determined in the Court of Exchequer Chamber* in Easter Term 40 Geo. III. between the Right Hon. Lord Petre, Plaintiff, and the Right Hon. Lord Auckland, and Earl Gower, his Majesty's Post-masters General, Defendants; with an Appendix. By John Joseph Dillon of Lincoln's Inn, Esq. 4to. pp. 90. 3s. 6d. Brooke. 1800.

The question discussed in this Case was, Whether a Peer professing the Roman Catholic religion, who has received his writ of summons, but has not taken his seat in Parliament, be intitled to the privilege of franking under the statute 4 Geo. 3. c. 24? An action was brought in the Court of King's Bench by Lord Petre against the Post Masters General, for having claimed and received from his Lordship the postage of letters directed to him at his usual place of abode, under the direction of the Chief Justice, before whom the cause was tried. A verdict was found for the Defendants, to which a Bill of Exceptions was tendered. On the argument in the Exchequer Chamber, it was contended for the plaintiff in error that, being a Peer, and having received his writ of summons, he was intitled to the privilege in question, though he had not taken his seat in Parliament. On the other side, it was argued that the privilege now claimed was strictly a privilege of Parliament; and that the noble Plaintiff, although he might become a member of the Lords' House of Parliament when he should think fit, was not so at the time of this transaction, from the want of having taken the oaths prescribed by the statutes of Charles II. and William and Mary.

Many sensible and judicious distinctions were introduced in the course of the argument, between the *Privileges of Peerage* and the *Privileges of Parliament*. Exemption from arrest for debt, and the right of being tried by the House of Peers, belong to Peeresses, and to the Peers of Scotland who are not of the Sixteen, as being privileges of the first description: but to the prerogative of franking, being a privilege of Parliament, and given to those who have the power of discharging their duty in Parliament, they are not intitled. The Judges were therefore finally of opinion that the noble Lord could not substantiate his claim, and that the judgment of the Court of King's Bench must be affirmed.

The Case is reported in a distinct and accurate manner; and Mr. Jervis and Mr. Abbot both appear to have discharged their duty to their clients with ability and information.

POLITICS, &c.

Art. 38. *Thoughts on the Repeal of the Statute made in the fifth and sixth Years of the Reign of King Edward VI.*; with some Observations on the Respect due to the Authority of Judges, and to the Verd of a Jury. By a Country Magistrate. 8vo. 1s. 6d. Hatcha 1800.

Ovid says of the palace of the Sun, "*materiem superabat opus*"—here we must reverse the compliment, if a compliment it can deemed; and we must confess that the execution of this Coun Magistrate is inferior to the goodness of his intention. Against pamphlet of Sir Thomas Turton, intitled, "an Address to the g Sense and Candour of the People," &c. (see M. R. vol. xx p. 324.) this writer points his animadversions: but he is rat diffuse and declamatory than argumentative. In p. 10, a sentenc begun but not finished; and in the 42d page we are introduced to very singular phænomenon, *a speaking planet.*

The author is of opinion that Sir Thomas Turton has been guilty of a censurable freedom of remark on the conduct of the Judge and Jury in the case of Rusby; and that, by his 'and other similar publications, Justice may have been arrested in her course; that one of the most sacred of all human authorities has, in fact, been calumniated; and that the axe has been laid to the root of Public confidence.'

Surely an individual may respectfully express his doubts of the soundness of a legal opinion, and of the wisdom of a particular verdict, without incurring so serious an imputation.

Art. 39. *Substance of the Bishop of Rochester's Speech,* in the House of Peers, May 23, 1800, in the Debate on the third reading of the Bill for the Punishment and more effectual Prevention of the Crime of Adultery. 8vo. 1s. Robson.

This speech would have been mentioned in our work in due course, had it not been accidentally mislaid. The reader will find in it the energetic diction and vigorous turn of thought, which characterize the other productions of the R. R. Prelate; but many of his arguments are drawn from suspicious sources, and built on doubtful constructions. We should, however, be carried beyond our limits, if we entered into any examination of them; and we have already stated our opinion on the important subject to which they relate. While we applaud the aims of the R. R. speaker, and of those who thought with him, we cannot help regarding the means by which it was proposed to carry them into effect, as inefficacious, inexpedient, and unjust. We again deprecate hasty and crude legislation, on a matter of such high importance,—We would be understood to level our objections chiefly against that provision in the proposed law, which precluded the seduced wife from receiving, from the author of her disgrace, the sole reparation which he had it in his power to render; and against the law in general, as dealing out punishment unequally, and groundlessly imputing to the other sex the prevalence of the offence so justly reprobated.

EDUCATION.

Art. 40. *The History of Jack and his eleven Brothers:* containing their Separation, Travels, Adventures, &c. intended for the Use of little Brothers and Sisters. 12mo. 1s. 6d. Boards. West. 1799.

This is not an uninteresting, though but an imperfect performance: as the plan is too wide and extensive to be well executed in so short a compass. That all the children at once should privately forsake their parents is an improbable and improper supposition, although the motive might be regarded as affectionate and dutiful; and that poor *little Willy* should be suffered to traverse, unfriended and alone, one of the *twelve* unknown roads which offered, is inconsistent with that brotherly love which they so naturally and warmly expressed, and in other instances manifested. The incidents and occurrences of their several routes will engage the young reader's attention: but if he has a feeling heart, he will much wish to know how it fared with the parents of these children during their absence; in what state they found them on their return; and what measures they then employed to promote their comfort, and that of each other.—The tenor of the work is to recommend industry and honesty, piety and benevolence: the language also is correct and good.

Art. 41. *The Prize for youthful Obedience*. 12mo. 1s. Darton and Harvey. 1800.

Here is too much bribery with pears, apples, grapes, chaises, dogs, pictures, &c. to persuade young Francis to learn to read, and to behave well: but the publication forms, on the whole, a very pretty present for young readers; and the extremely neat cuts contained in it will be highly pleasing to them.

Art. 42. *Puerilia. Progressive Exercises, adapted to the Eton Accidence;* to be written or repeated whilst Boys are learning the Nouns and Verbs: to which are added a few of the most obvious Rules, with easy Examples, to teach Boys to construe or translate from the Latin. 12mo. 9d. Sael. 1800.

The author of this work apprehended that an initiatory book was still wanting to lead youth to a perfect understanding of the use and application of the nouns and verbs, and he has therefore made these *Exercises* public. As far as we can judge, they appear to be well adapted to the intended purpose; if the Master, understanding the subject himself, judiciously seconds them by his own observation and diligence. With a little assistance of this kind, the young scholar will easily perceive the meaning and advantage of these and other instructions.—As errors of the press should be particularly avoided in works of this kind, we are sorry to observe several in this little manual.

Art. 43. *The Crested Wren*, by Edward Augustus Kendal. 12mo. 1s. 6d. Boards. Newbery. 1799.

This golden-crested wren pours from its beak a variety of information for the young reader; and while its declamations are restrained to accounts of its own different species, the several parts of the globe which they inhabit or traverse, and its own diversified changes and adventures, all is entertaining and instructive: but when it proceeds to a dissertation on politeness, affectation, ceremony, &c. though the remarks are just, the perusal begins rather to flatten and fatigue.

The volume is enlarged by the remarkable story of Hoang, who by integrity rose from beneath wicked oppression to become a vice-roy in China; and also by the relation (which, we think, is from Grozier) of a certain Chinese who instituted a law-suit against his favorite idol, on whom he bestowed great respect and expence, for not acting according to his desires and expectations; and who is said to have gained his cause, by its banishment from the city and province.

Art. 44. *Rational Brutes*, or Talking Animals, by M. Pelham. 12mo. 1s. 6d. Boards. Vernor and Hood. 1799.

Good Mrs. Benfield, when solicited by her children for pretty stories, with which she had often furnished them, now leads them back to an old tattered little book, written at a time when beasts and birds were supposed to talk, and fishes to sing; and we must confess that it presents to the young reader much pleasing and useful instruction. The great and laudable purpose of the writer is to inculcate humanity and kindness in our treatment of the brute creation.

MISCELLANEOUS.

Art. 45. *The Art of making and managing Cyder*; reduced from rational Principles and actual Experience. By Abraham Crocker, M. S. A. &c. 8vo. 1s. Wallis.

The author of this pamphlet professes that it is a re-publication, with considerable enlargements, of some observations on cyder-making, inserted in the agricultural report of his own county (Somersetshire). It treats of the different kinds of cyder-apples, of gathering and grinding them, &c.—of the proper fermentation of cyder, and of the mode of checking that which is improper,—and finally of racking and bottling. To many, this will be an acceptable little work; which the author concludes with all the enthusiasm of a man who is enamoured of his subject, assuring the cyderist that 'he may find himself in possession of a liquor fit for princes and the best of their subjects to regale themselves with.'

Art. 46. *Elegance, Amusement, and Utility; or the whole Process of varnishing on Paper and Wood*, with every Improvement. By J. Crease, Bath: to which is added, Gilding, working in Black and Gold, mounting Drawings, cleaning Pictures, &c. &c. 8vo. pp. 36. 2s. 6d. Champante and Whitrow.

Pamphlets of this kind are a fashionable mode of advertizing; in which, while the authors undertake to explain how particular articles may be made, they take care to inform the reader where these are to be had ready-made, or where the materials necessary to the process may be purchased. As the employments, about which Mr. C. here gives short instructions, are become very prevalent, especially among the ladies, he will probably find his account in this publication. Criticism has nothing to do with it: but, in his next edition, the author may, if he chooses it, write *litharge* for *letharidge*, in p. 21.

Art. 47. *The Contemplative Philosopher*: or short Essays on the various Objects of Nature throughout the Year; with poetical

Illustrations and moral Reflections on each Subject. 12mo. 2 Vols. 8s. Boards. Robinsons, Bent, &c. 1800.

Publications of this kind have often been favourably received; and when they are executed with tolerable ability, on a good plan, we feel ourselves impelled by a sense of duty to recommend them. As a family book for those who have little leisure for reading, or who have children for whose mental improvement they are anxious, the *Contemplative Philosopher* may be very acceptable. The work is in some degree on the plan of *Sturm's Reflections*, which have met with so large a sale; and in addition to an equally moral and religious tendency, it aims at improving the taste of the English reader, by embellishing each essay with quotations from the poets.

Though attempts have been inconsiderately made to diminish the sacred reverence due to Philosophy, we trust that none of the branches of genuine science will sink into disrepute: for piety and moral sentiment have a stable basis when they are erected on the knowlege of Nature; and, as Revealed Religion pre-supposes a system of virtue deducible from a knowlege of our own constitution, and of the works of the Deity around us, true Christian faith cannot be endangered by this study. Nothing, indeed, can be more really instructive than *to seek out* (to adopt the scripture language) *the works of the Lord*; and it is much more the part of sensible parents to instruct their children by such books as this before us, in the various objects, processes, and wonders of Nature, than to occupy their young minds with the idle nonsense which disgraced the education of the last age. The judicious plan of instruction is so to store the memory, that little shall be acquired which it will be desirable afterward to forget, or necessary to correct.

These remarks must not be understood to intimate that this work is calculated only for children; because readers of a mature age may well bestow their time on a perusal of it. The essays, of which it is composed, appeared originally in the *Universal Magazine*; and they are here collected, as we are told, in consequence of repeated inquiry and solicitation. They display considerable reading, a cultivated understanding, and a good heart.

Art. 48. *The Art of making Pens scientifically*, illustrated by an Engraving, by which Ladies and Gentlemen, and particularly Youths at School, may instantly learn to make Pens to suit their own Hands. To which are added, genuine Receipts for making Inks, of the most elegant and durable Qualities. Also Directions for Secret Writing; by which may be conveyed the most tender Affections of Love and Friendship, and Secrets of every Description and on every Occasion. By John Wilkes, M. A. P. Small 8vo. 1s. Crosby and Letterman.

The author of this little essay concludes it with hoping that it will escape the axe (it would have been more in character had he said the *pen-knife*) of criticism. We are not disposed either to chop or to cut it in pieces: but, considering the utility of the instrument, the scientific making of which he professes to teach, we are disposed rather to smile than to frown on this diminitive specimen of authorship; notwithstanding that a little self-interest peeps out at the end of it. Why should not the pen, which is employed on every other subject, be devoted to a description of itself? Compositors, and all those who are obliged frequently to read MSS. often wish that those who use pens knew how to make and mend them. Mr. W. therefore is sure of their good word; and he would be a *very saint* among the printers, if, in addition to his Art of Pen-Making, he would instruct authors to write legibly, and prevent their sending, as is too often done, mere *pot-books and hangers* for the printer to decypher, and *do into plain English.* Mr. Wilkes feels the *importance* of his subject, and exhibits it to no small advantage. Every article relative to it is described; the quill, the pen-knife, the hone, the strop, and the several kinds of ink; and, as according to Pope, "self-love and social are the same," his regard for the public induced him to mention *A Penman's Tool-Box,* which he has invented and furnished, and which is to be had at his warehouse, No. 57, Cornhill. *Vive la plume!*

Art. 49. *A Companion in a Visit to Netley-Abbey:* to which is annexed, Netley Abbey; an Elegy; by George Keate, Esq. 12mo. 1s. Wilkie. 1800.

This little publication comprises a short history and description of the celebrated structure of which it treats, and is rendered not less agreeable than useful as a companion to those who visit the ruins, by having the addition of Mr. Keate's elegant little poem.

Fronting the title-page, is an 'inside view' of the remains of the Abbey.

Art. 50. *Memoirs of the Life and Travels of the late Charles Macpherson, Esq.* in Asia, Africa, and America. Illustrative of Manners, Customs, and Character; with a particular Investigation of the Nature, Treatment, and possible Improvement of the Negro, in the British and French West India Islands. Written by himself chiefly between the Years 1773 and 1790. 12mo. pp. 258. 3s. 6d. sewed. Printed at Edinburgh; and sold in London by Vernor and Hood. 1800.

In this volume, but a small portion of the memoirs announced in the title-page is contained. Only the early part of Mr. Macpherson's life is here related: comprising not more than his first voyage, which was to the West Indies. The editor, in whose possession these memoirs are said to have been during several years, informs us that the proposed revival of the abolition of the Slave-trade induced him no longer to withhold from the public view, the author's observations on negro bondage in the West India colonies.

These observations, which are mixed with relations of facts, are interesting. Their tendency is to shew the effects of the different modes of treatment on that depressed and devoted class of the human race. The story of Madame Bellanger is particularly calculated to prove that actions the most benevolently intended, if planned without sufficient consideration and direction, may be productive of much mischief; and that unusual indulgences, particularly such as leaves more time at the disposal of the negroes, ought to be accompanied with great attention to their morals and manners: otherwise, the gift of time which is intended and which would be for their benefit if industriously employed, may be perverted into encouragements to idleness and riot.

A dialogue between a lady, who is an advocate for indulgence, and a Planter who defends severity, is carried on with great spirit on both sides. The Planter insists that the nature of the negroes is 'provokingly perverse, and incorrigibly bad:' that their 'furious and unconquerable passions prompt them to deeds which, to every person unacquainted with facts, appear altogether impossible. Will not a Negro slave, after performing the severe tasks of the day, travel ten, fifteen, nay, sometimes twenty miles, to visit a new mistress; partake of a favourite feast; or meet the object of his hatred and revenge? Will he not, in contempt of every obstacle, and in defiance of nature and necessity, continue to persevere in these habits of excess? Will he not, instead of allotting some portion of time to sleep or repose, remain the whole night devoted to intemperance and riot; and after travelling back his weary way, appear by day-break in the field to execute, with exhausted spirits, and a worn-out frame, the succeeding labours of the day?'

If this be a true picture, so far is it from proving the inferiority of the negro race, that it demonstrates in them activity and capabilities of which few Europeans are possessed. On the other side, the manners and morals of the Europeans in the West Indies are described not in the way of contrast, but as running nearly parallel to those of the slaves. 'Speak not of specks and tints in the negro character, where there are such dark and dismal shades in our own.' In the whole of the dispute, the best arguments are evidently on the best side.

We meet with many observations in this work, on the treatment of the slaves, which merit serious attention. The memoirs likewise are entertaining; and the present specimen induces us to hope that the remainder will soon appear.

Art. 51. *A new Essay on Punctuation:* being an Attempt to reduce the Practice of Pointing to the Government of distinct and explicit Rules, by which every Point may be accounted for after the Manner of Parsing. By Thomas Stackhouse. 12mo. 2s. Boards. West and Hughes. 1800.

The term *new* in this title page implies a previous work or works on the same subject, though no one is specified by the author: but we needed no specification to remind us of a tract published anonymously, in 1785, under the title of *an Essay on Punctuation*, to the merits of which we bore testimony in our lxxiiid vol. p. 123*. It is not in the depreciating spirit of *parallel* that we mention the eldest of these publications, but to remind our readers of its existence, and as a comment on the word *new* in Mr. Stackhouse's title.

The chief merit and claim to originality in the work before us seem to be comprised in the exercises for punctuation which it contains; and in the selection of which the author has chosen beautiful passages from our best writers, without naming them: which will be the more useful, because it will prevent young students from turning to the originals, as idle boys are kept from translations of the classics which they have to construe.

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* The book was written by an ingenious gentleman of the name of Robertson.

Mr. S. gives 15 rules for dividing a complete period into its constituent parts or phrases; and 45 for the indivisible parts of a subject. We fear that they will be found somewhat burthensome to the memory; and that the grammatical technica will be too learned and too lavishly used for the science of those who are the most likely to want and purchase this synopsis. It contains, however, many useful precepts: but some, perhaps, that will be intelligible solely to those who are not in want of them.

The work contains only 92 pages in small duodecimo: so that, if the rules are too numerous to be retained by memory, they cannot occupy much time in the perusal.

Art. 52. *An Appendix and Key to Stackhouse's Essay on Punctuation.* Every apparent Intricacy in the Essay itself is removed by the Simplicity and Perspicuity of this *Valuable Appendix.* The original Intent of the Characters used in Pronunciation is clearly demonstrated, by an analytical View of their Construction and mutual Reference; and a System founded thereon, which is at once *facile, correct, and practical.* By the Author of the Essay. 12mo. 1s. West and Hughes.

In this splendid promise, Mr. S. acknowleges that there were *apparent intricacies* in his Essay; and we wish that they may be removed with as much ease as the promise is made with confidence. As we had our apprehensions in perusing the Essay that it would appear complicated and obscure, we now fear that, in the Appendix, the author will

"Explain the thing till all men doubt it."

Indeed, the Appendix, as well as the Essay, seems to be too verbose and technical for giddy youth, who wish to arrive at knowlege by the shortest road.

In the first and second pages, the definitions are suffocated by the redundance of language with which they are terminated; and, after so many words expended in explaining and reasoning in the three clauses first premised, at page 5 we have them defined again, in the short manner of which they were susceptible at first.

The numerous literary tables, designed to shew the different degrees of connexion, have such an algebraic appearance, that they may frighten a young student; who will be led to imagine, on opening the book, that the dispersion of figures relates to numerical, and the letters to specious algebra.

Much as has been said to explain this little book, it does not yet seem likely to explain itself. The distinctions are minute and nice; but we fear that they will be found too numerous, complicated, and metaphysical, for incipient students in punctuation.

Art. 53. *An Essay on the Means hitherto employed for lighting Streets, and the Interior of Houses;* and on those which may be substituted with Advantage in their Stead; intended as an Attempt towards the Improvement of this Branch of domestic Economy by increasing the Effects of Light, and diminishing its Expence. With Explanatory Figures. By J. G. J. B. Count Thiville. 8vo. 1s. 6d. Richardson, &c. 1800.

It is desirable to have out *darkness enlightened*, in every sense of the words; and he who undertakes to accomplish it, in the cheapest as well as most effectual manner, is intitled to particular attention. Count Thiville presumes not to invade the province of the spiritual illuminator: but to that useful philosophy which respects the propagation and judicious distribution of material light, he appears to have applied himself with much assiduity. We shall exhibit the substance of his theory, and detail (as well as we can without plates) the practice which he recommends.

The Count observes 'that the effects of fire and those of light (which is an emanation of fire) are not subject to the same laws as the other bodies of nature, the quantity or velocity of which must be increased in order to increase their effects; whereas I shall establish as a fact, founded on experience, that in order to double or treble those of light, it is only necessary to double or treble its appearance, without increasing, in any degree, the actual body of the flame, or the consumption of those combustibles which maintain it.' Without controverting the position, which might indeed be controverted, 'that light is not subject to the same laws as the other bodies of nature,' it is sufficient here to attend to the means of increasing its appearance, and to the best application of those means in the construction of lamps. Now the light of a body emitting light may be increased on the principles both of catoptrics and dioptrics: but, says Count T. 'the application of dioptrics produces the best effects, if applied in a proper manner.' For some time, the application of the dioptric system, or of lenses, has been employed to increase the effect of light from lamps: but the author is of opinion that the kind of lens generally used, and commonly called a bull's eye, is by no means the most proper. In the method which he recommends, and for which he has obtained a patent, instead of spheres or portions of spheres, employed as instruments of refraction and reflection, *cylinders, or nearly segments of cylinders*, are substituted; and, as these would be expensive, as well as not so fit for the purpose, if made of solid glass, he recommends bottles filled with a pure fluid. By a simple apparatus, these are to be introduced into an ordinary lamp; and the Count undertakes to prove that, 'by placing his cylindrical refractors, with or without a fluid, at the distance of from thirty yards to one hundred feet, they will diffuse on the pavement a much greater and a more agreeable light than what is now produced by more than double the number of lamps.'—If this be established by experiment in our streets, there can be no doubt that the Count will be remunerated for his study, labour, and expence, since his plan combines utility with economy; and the public papers have informed us that an actual trial of it is now making, by order of the magistrates.

A plate faces the title-page, containing a variety of figures illustrative of the Count's principle and its application.

SINGLE SERMONS.

Art. 54. *On the Death of General Washington*; delivered Feb. 22, 1800, in the Church of Williamsburgh. By James Madison, D.D. Bishop of the Protestant Episcopal Church in Virginia, and President of William and Mary College. Second Edition corrected. 8vo. 1s. 6d. New York printed; London reprinted, for J. Hatchard.

Dr. M.'s zeal for the prosperity of his country, and his grateful remembrance of the late celebrated President of the United States, who is considered as (under Heaven,) the great instrument in promoting the political happiness of America, do honour to his character as a patriot; and he has here well supported his reputation as an author, by an animated discourse, in all respects well suited to the awful solemnity of the occasion.

An important biographical note is here given, relative to the birth, education, and life of General Washington.

Art. 55. *On the Purity and Perfection of Christian Morality*; delivered in the Meeting-house, Cheshunt, April 27, 1800. By E. Cogan. 8vo. 1s. W. Phillips.

This serious subject has rarely been treated with more perspicuity and energy than by this preacher. His eloquence is prompted by an enlightened mind, and by virtuous affections; and we sincerely wish that Christian professors, of all persuasions, would attentively consider Mr. Cogan's statement of the purity and perfection of Christian morality. If his sermon was not designed for the press, it is preferable to many which are avowedly written for publication.

Art. 56. Preached before John Sayer, Esq. Commissary for the Parts of Surrey, and the Clergy of the Deaneries of Southwark and Ewell, in Surrey, at the annual Visitation holden at Kingston-upon-Thames, 29th May 1800; and published by their Desire. By William Foster, D. D. Fellow of Eton College, Vicar of Kew and Petersham, &c. 4to. 1s. Paine.

A judicious and liberal exposition of the text, 1 Peter, ii. 17. Dr. Foster has affixed these words not as a mere motto to his discourse, but has endeavoured minutely to explain them, and to shew the connection subsisting between the four precepts here inculcated by the Apostle. We have no doubt that the sermon will be perused with as much satisfaction as it afforded to those who heard it.

Art. 57. *The Sin of Schism.* Preached at the Parish Church of Rempstone, Nottinghamshire, July 6, 1800. By Edward Pearson, B. D. Rector. 12mo. 1s. Rivingtons.

It is candidly acknowleged by this preacher, that some of the arguments employed in his discourse are taken from Dr. Rogers's *Persuasive to Conformity.* Without venturing to decide in so difficult a controversy, we shall content ourselves with the office of Reporters.

Schism is here defined to be 'a *needless* departure from the established form of Religion.' 'In cases of separation, the only question is, *who are the schismatics?* or, on whom *the guilt* of separation lies?' 'For a man to justify himself in departing from the established religion of the country, he must be able to say, that the Established Church requires his assent to such doctrines, or his joining in such a mode of worship, as he thinks, in his conscience, are inconsistent with the will of God.'

If this be all that is necessary to exonerate from the *sin* of schism, on how few will it attach? Pleas of conscience are urged by all Separatists.

Art. 58. *Appeals to Law reconciled with Christian Charity.* Preached at the Assizes, Nottingham, July 31, 1800. By Edward Pearson, B.D. Rector of Rempstone, Nottinghamshire. 8vo. 1s. Rivingtons

If certain expressions in the Gospels were to be taken literally, Christianity would be, as some infidels have endeavoured to represent it, incompatible with the necessary ordinances and regulations of civil society: but every person, who fairly appreciates the spirit and tendency of the Christian system, will perceive that it is as full of wisdom as of benevolence; and that those *orientalisms* which afford matter of cavilling to some, and are the causes of stumbling with others, inculcate nothing that is unreasonable or impracticable. The exhortations not to *appeal to law*, and to *turn the left cheek on having the right smitten*, are only Eastern precepts calling on us to suppress the irascible and revengeful passions; and cautioning us never to violate the great principle of charity in our attempts to redress injuries.

Mr. Pearson has happily chosen these considerations as the subject of an Assize Sermon, and his remarks are judicious. He very rightly observes that, though the strong Gospel exhortations to mercy and forgiveness do not prohibit and should not deter from an appeal to law on all proper occasions, they certainly ought to have a great influence on the *mode* of our appeal, and on the sentiments which we indulge in pursuing it. He might have added that, as the Apostles discountenanced appeals to *heathen* tribunals, Christian legislatures should be taught to frame the civil code on Christian principles; to make laws with mercy, that the conscientious may not object to apply to them; and, as *vengeance belongeth unto the Lord*, (the text, Rom. xii. 19.) not to be too liberal in awarding *Death* as the punishment of crimes.

CORRESPONDENCE.

' *To the* EDITOR *of the* MONTHLY REVIEW.

' SIR, ' Manchester, Dec. 7, 1800.

' IN your Review for November last, a very unfair account has been given of what I have said, concerning the comparative value of the lives of the unborn infant and the mother, in the 2d Part of my *Observations on Mr. Simmons's Detection*, &c. by representing, as an unqualified general assertion, an observation that is applied to a particular case. I have therefore to request, that you will do me the justice to give this letter a place in the page of your Review that is allotted to Correspondence with the Reviewers.

' The following passage occurs in page 291 of the Review, to which I allude: ' We shall pass over a large portion of disputatious matter, till we arrive at Dr. H.'s strange assertion "that the life of the *fœtus in utero* is of more value to society than that of the mother!" (p. 135.)—In page 134 of my publication I have expressly stated, when speaking of a woman capable of bearing a living child, "that the life of a female, in this situation, to herself, to her relations, friends, and to society, is unquestionably of much greater value than that of her infant."—Afterwards in p. 134 and 135, speaking of a woman, who cannot produce a living mature child, but may be delivered by sacrificing her child's life by the crotchet, I have said, "The life of a female, so circumstanced, considered with respect to herself and to her friends, will generally be considered as of much greater value than that of her child:"—"but, if we view this case upon a large scale, we shall perhaps be convinced, that the life of the *fœtus in uterò* is of more value to *society* than that of the mother."

'I have thought it necessary to submit this fuller statement of my opinion to the consideration of the general reader; and, trusting that I have not *asserted* any thing in my publication, which is not substantiated by arguments and facts, I leave the remaining criticisms to be judged of by those professional gentlemen, who have perused them.'

'I am, Sir, your most obedient servant,

'JOHN HULL.'

We have inserted this letter from Dr. Hull, that we may give him an opportunity of explaining an opinion which he had expressed, we still think, with too much latitude. When we revert to his arguments against Dr. Osborn's doctrine, we conceive ourselves justified in the representation which we gave in our criticism; a representation not drawn from the single expression cited from p. 135. As an author, however, must be allowed to be the best judge of his own intentions, we shall not object to the explanation given in this instance.

We return our thanks to some unknown Portuguese correspondent, who has communicated a critique by Mr. José Anastasio on Mr. Coelho Da Maya's solution of a problem inserted in the first volume of the Lisbon Transactions, and noticed in the Appendix to our xxviiith volume, p. 574. Our judgment of the state of science in Lisbon must necessarily be regulated by those productions of its press which reach our hands: but we have not seen any of Mr. José Anastasio's publications. The fame of the great Confucius, indeed, was in his life time confined within the limits of his native country.—We are obliged to our correspondent, but we cannot comply with his request by inserting his extensive communication in our Appendix.

Our due acknowlegements of the remarks signed C. V. L. G. are unavoidably postponed to our next Number.

A letter from Manchester claims our thanks: but we do not, at present, see what use we can make of it.

☞ In the Number for December, p. 371. l. 31. for 'persons had,' r. *it may have*; and l. 32. for 'may have,' r. *persons had*.—P. 434. l. 4. read, 'with *an* abstract.'

*** The APPENDIX to Vol. XXXIII. of the M. R. is published this Review.

THE
MONTHLY REVIEW,
For FEBRUARY, 1801.

Art. I. *The Periplus of the Erythrean Sea.* Part the First. Containing an Account of the Navigation of the Antients, from the Sea of Suez to the Coast of Zanguebar: with Dissertations. By William Vincent, D. D. 4to. pp. 340. 1l. 1s. Boards. Cadell jun. and Davies. 1800.

It is the professed design of this volume to offer 'much disquisition on a brief narrative;' to comment on a work with the above title, which, as is here justly observed, contains the best account yet published of the commerce carried on from the Red Sea and the coast of Africa to the East Indies, while Egypt was a province of the Roman Empire; and which was first printed at Basle in 1533, but from what MS. Dr. Vincent has been unable to discover. The Erythrean Sea is an appellation given in the age of the author, to the whole expanse of ocean which reaches from the coast of Africa to the utmost boundary of antient knowlege on the east, and included the gulph of Persia: but who this author was is uncertain. The work has been assigned to Arrian: but if this were the writer's name, Dr. Vincent thinks that it was not the historian of Alexander. He appears from internal evidence to have been a Greek, a native of Egypt, or a resident in that country, and a merchant of Alexandria. The Periplus itself is divided into two distinct parts, one comprehending the coast of Africa from Myos Hormus to Rhapta; the other, commencing from the same point, includes the coast of Arabia, both within the Red Sea and on the ocean; and then passing over to Guzerat runs down the coast of Malabar to Ceylon. Of these two parts, the first only is now presented to the public.—The time at which this Periplus was written has afforded matter for ample discussion; Dr. Vincent assumes for its date the tenth year of the Emperor Nero; and he supports his opinion, which is probable in itself, by much ingenious reasoning.

The Indian commerce has proved, in all times, a copious source of wealth to the nations which have successively enjoyed it. In the age of the Ptolemies, and during many subsequent periods, the people of Europe sought in Alexandria the most expensive gratifications of luxurious mortals, and the most acceptable offerings to their sensual deities: but, anterior to the foundation of Alexandria, the magnificence of Memphis, and of Thebes, may in all probability be partly imputed to the same cause. Dr. V. observes, (p. 57.)

'That some Oriental spices came into Egypt has been frequently asserted, from the nature of the aromatics which were employed in embalming the mummies; and in the xxxth chapter of Exodus we find an enumeration of cinnamon, cassia, myrrh, frankincense, stactè, onycha, and galbanum, which are all the produce either of India or Arabia.—Now it happens that cinnamon and cassia are two species of the same spice, and that spice is not to be found nearer Egypt or Palestine, than Ceylon, or the coast of Malabar. If then they were found in Egypt, they must have been imported; there must have been intermediate carriers, and a communication of some kind or other, even in that age, must have been open between India and Egypt. That the Egyptians themselves might be ignorant of this is possible; for that the Greeks and Romans, as late as the time of Augustus, thought cinnamon the produce of Arabia, is manifest from their writings.'

Something like a spirit of system is discernible in the prosecution of these inquiries: but that system is advanced with the politeness of a gentleman, and supported by the erudition of a scholar. We therefore proceed to state it.—There is no evidence of a direct intercourse between Egypt and India before the time of the Ptolemies. The establishment of this trade is attributed to Philadelphus: but the testimony of Agatharchides affords direct evidence to the contrary. Agatharchides was president of the Alexandrian library; he was contemporary with Eratosthenes, though younger than him, and flourished 177 years before Christ. His description of the western coast of the Red Sea closes at Ptolemais, as if there were no regular commerce beyond that point: but his account of Sabea discovers the medium through which the commodities of the east found their way to the west: (p. 31.)

'Sabea, says Agatharchides, abounds with every production to make life happy in the extreme; its very air is so perfumed with odours, that the natives are obliged to mitigate the fragrance by scents that have an opposite tendency, as if nature could not support even pleasure in the extreme. Myrrh, frankincense, balsam, cinnamon, and cassia, are here produced from trees of extraordinary magnitude. The king, as he is on the one hand entitled to supreme honour, on the other is obliged to submit to confinement in his palace: but the people are robust, warlike, and able mariners; they sail in very large vessels to the country where the odoriferous commodities are produced, they plant colonies there, and import from thence the larimna, an odour no where else to be found; in fact there is no nation upon earth so wealthy as the Gerrhêi and Sabêi, as being in the centre of all the commerce which passes between Asia and Europe. These are the nations which have enriched the Syria of Ptolemy; these are the nations that furnish the most profitable agencies to the industry of the Phenicians, and a variety of advantages which are incalculable. They possess themselves every profusion of luxury, in articles of plate and sculpture, in furniture of beds, tripods, and other household embellishments, far superior in degree to any thing that is seen in Europe. Their expence of living rivals the magnificence of princes. Their houses are decorated with pillars glistening with gold and silver. Their doors are crowned with vases and beset with jewels; the interior of their houses corresponds to the beauty of their outward appearance, and all the riches of other countries are here exhibited in a variety of profusion. Such a nation, and so abounding in superfluity, owes its independence to its distance from Europe; for their luxurious manners would soon render them a prey to the European sovereigns, who have always troops on foot prepared for any conquest, and who, if they could find the means of invasion, would soon reduce the Sabêans to the condition of their agents and factors, whereas they are now obliged to deal with them as principals.'

This quotation proves to Dr. Vincent that, in the reign of Ptolemy Philometor, 146 years after the death of Alexander, the Greek sovereigns of Egypt had not yet traded directly to India, but imported the commodities of India from Saba, the capital of Yemen. The monopoly to which the Arabians owed this unrivalled opulence was attached to an important secret in their possession, which enabled them to reach India by short and easy voyages; while the Greeks and Egyptians, from their ignorance of it, only traded with intermediate ports. This secret was discovered by Hippalus, probably about the year 47; it was a knowlege of the monsoons, or periodical winds; and from that time commenced a direct communication between Egypt and India. The Periplus, to which we must now advert, was in all probability written a few years subsequent to the discovery of Hippalus, and conducts the navigator or merchant, in the first part, from Myos Hormus to Rhapta.

'The principal merchants, who carried on this commerce both under the Ptolemies and the Romans, resided at Alexandria; and though the Ptolemies, for their own interest, might allow others to employ their capital in this trade, and the Romans certainly would not suffer themselves to be wholly excluded, still the standing law of the country was, that every merchant must employ an Alexandrian factor for the transaction of his business; and this privilege alone, with the profits of the transport, is sufficient to account for the immense wealth of the metropolis, exclusive of all other advantages.'

In a note, it is added that 'the revenue of Alexandria, in the worst of times, was 12,500 talents, equal to 2,421,875 l. sterling;' and till the moment of the Arabian conquest, it continued the second city of the empire in rank, and the first, perhaps, in wealth, commerce, and prosperity.

From Alexandria, the merchandice intended for the eastern market was conveyed up the Canôpic branch of the Nile, to the town of Coptus. The distance is above four hundred miles: but, with the assistance of the Etesian wind, which commences towards the end of July, this internal navigation might be performed in twelve days.

'Coptus was a city in the age of Strabo who visited it, common to the Arabs as well as the Egyptians; it was not actually on the Nile, but connected with it by a canal, and was the centre of communication between Egypt and the Red Sea, by a N. E. route to Myos Hormus, and a S. E. to Berenícè. Upon reference to the map, the reason of this is evident. The river bends here towards the east, and in proportion to its inclination shortens the distance of land carriage.'

Myos Hormus (the port of the mouse) was built by Ptolemy Philadelphus. It is situated on the western coast of the Red Sea, in lat. 27°, and is distinguished by three islands known to modern navigators by the name of the Jaffateens. Strabo describes the entrance as oblique, which was perhaps effected by the site of the island at the entrance; and he notices that the ships which sailed from Berenícè lay at this port till their cargoes were prepared.

Two hundred and sixty miles lower down the gulph, lay the port of Berenícè, also founded by Philadelphus. 'Ras-el-Anf is the leading point to fix Berenícè, for this is the Lepté promontory of Ptolemy, on which Berenícè depends.' This cape ends in a small bay which is now called Foul bay, and by antient navigators *Sinus impurus.* 'De la Rochette's chart gives us a small anchorage or inlet in the very bottom of the bay, which he styles Minè, or Belled el Habesh, the port of Abyssinia. Minè and Belled both signify a fort or castle. The principal Mameluk at Cairo is styled Shaikh al Belled, the sheikh of the castle.' We apprehend a mistake in this passage. *Belad* signifies a country; the expression *Men belad al Habesh*, is *terra citra Abyssiniam;* and *Shaikh al Belad*, means the chief of the country. Dr. Vincent fixes the site of Berenícè in 23° 28'; and he observes that, (p.78.)

'Notwithstanding it was built by Philadelphus, the route of the caravan thither, and the port itself were little frequented, as long as the Ptolemies reigned in Egypt.—The Romans saw what Philadelphus had designed, and they had the penetration, from their first entrance into the country, to reap the advantages which his successors had neglected. In the course of six or seven years, an hundred and twenty ships sailed from this port for India; these, indeed, were but a small part of the whole. The bulk of the trade still passed by Coptus to Myos Hormus, and continued in the same course till the period in which the Periplus was written.'

The author remarks that the passage quoted from Strabo stands alone as an evidence, that a fleet sailed from Egypt directly to India, previously to the discovery of the monsoons by Hippalus. 'If it did sail, it must still have coasted the whole way. But might not Strabo, from knowing they brought home Indian commodities, have supposed that they sailed to India, when in reality they went no farther than Hadramout in Arabia, or Mosyllon on the coast of Africa, where they found the produce of India?' Mr. Bruce has depicted a range of mountains as extending parallel to the coast, from the sea of Suez to the main of Africa. 'Below this range (says Dr. Vincent) there seems to be a level towards the sea like the Tehama of Arabia, and the Gurrumsir on the gulph of Persia: and I conjecture that Tisebarikè, the name which the Periplus gives to the tract in the neighbourhood of Berenícè, expresses this very level, and corresponds with the Tehama of Arabia.' Capt. Francklin has observed that, in Persic, *Teez u bareek* signifies *sharp* and *thin*: but is it probable that this tract should be called by a Persic name? We are disposed to think that *Men belad al Habesh* is the modern name of this very level; such compound names of places being common in Arabic, for example, And-al-Lus, *Juxta Lusitaniam*, Andalusia:—Mawer-al-nehr, *ultra flumen, trans Oxiana.*

Three tribes, named from their food, *fish*, *locust*, and *veal eaters*, intervene between the port of Berenícè and Ptolemáis Thêrôn, a small town deriving its appellation from the elephants, which the contiguous forests supplied to Ptolemy Philadelphus. The antient geographers place it under the parallel of Meroè[*], which Mr.

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[*] On the subject of the latitude of Meroè, Dr. Vincent inserts some remarks with which he was favoured by the late Mr. William Wales; and he subjoins a note containing a tribute to the memory of that eminent mathematician and astronomer, for the truth of which we can vouch, and which therefore we with pleasure transcribe. To the loss which science has sustained by his death, we add the regret which we personally feel on being deprived of a most worthy friend and truly valuable coadjutor.

'To Mr. Wales (says Dr. Vincent) I was known only by the courtesy of literature: but such was his love of science, that I never consulted

Mr. Bruce thought he discovered in Gerri: 'But (says Dr. V.) he had reason afterwards to conjecture that he found the remains of Meroè at a village called Gibbaini, for here he discovered ruins which were evidently Egyptian or Ethiopic, and such as he had seen no where from the time he left Axum. He likewise found an island in the Nile called Kurgos by the natives; and such an island, which served for a port to Meroè, Pliny mentions by the name of Tadu.' The latitude of Gibbaini, Mr. Bruce fixes at 17° 4′. In a corresponding latitude on the Red Sea, Eumenes built the fort of Ptolemais on a projecting point, and secured it from the natives by a fosse carried round the angle from sea to sea.

The regular and established port of Adûli is the next at which we arrive; and it can be no other, says Dr. Vincent, than the celebrated harbour and bay of Masuah, so well known by the accounts of the Jesuits and of Bruce, as the only proper entrance into Abyssinia. Two islands are mentioned in the bay of Adûli, which are those now called Sheikh Sidda, and Toalhout (abounding in fish;) while Orine, at twenty miles distance from the coast, answers to the Dehlac of Bruce.—Some speculation respecting the name *Adûli* demands a few observations. 'De la Rochette (says Dr. V.) has found the name of Duli still bearing a resemblance to the antient Adûli;' and it is added that Bruce met with a Mohammed *Adûlai* at Masuah. 'which seems to imply that the memorial of Adûli is not lost.' Again; 'Bruce imagines Adûli to bear relation to Adel.' The fact is that *Adel* signifies *just*, *equitable*, *inclining to neither side*. What connection there might be between Adûli (*Justus Promontorius*) and the kingdom of Adel, we presume not to say: but the name is the same, and in Arabic would be written *totidem litteris*.

'The sovereign of this coast, (says Dr. V.) from above Berenícè down the whole tract of Barbaria, is Zoskales; he is very superior to the other princes in the neighbourhood. Civilized in his manners, respectable in his conduct, liberal and honourable in his dealings, and instructed in the knowlege of the Greek language.' The Doctor remarks that the province assigned to this sovereign corresponds precisely with the territory allotted to the Bahr-nagash, or king of the coast, under the empire

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consulted him without receiving every assistance that it was in his power to give. I insert this as his last favor, and not without a tribute of gratitude to the memory of a man, who was as excellent in private life as an husband and a father, as he was eminent in the science he professed,—the friend and companion of the illustrious Cook.'

empire of Abyssinia; and we may add that Zoskales, like Bahr-nagash is not a proper name, but an official title signifying a vigilant, attentive, (superintendant.) Cosmas (styled Indicopleustes, from an erroneous belief of his having navigated the Indian ocean,) wrote his *Topographia Christiana* in A. D. 545; and here he records a Greek inscription, which the governor of Adûli had requested him to copy from a tablet affixed to a marble seat, of which he gives a magnificent description. The Adûlitic marble relates that Ptolemy, (Euergetes) receiving from his father the kingdom of Egypt, Africa, Syria, Phenicia, Cyprus, Lycia, Caria, and the Cyclades, invaded Asia with his land and sea forces. He reduced all the country on this side of the Euphrates, as well as Cilicia, the Hellespont, Thrace, and all the forces in those provinces; then crossing the Euphrates, he entered Mesopotamia, Babylonia, Susiana, Persis, Media, and the country as far as Bactria, and brought the whole under his dominion. To these conquests he added many parts of Abyssinia, and subdued the whole coast of Arabia from Leukè Komè to Sabêa.

"Thus having reduced the whole world to peace under my own authority, I came down to Adûli, and sacrificed to Jupiter, to Mars, and to Neptune, imploring his protection for all that navigate these seas."

It will occur to our readers that the rhodomontade of the Egyptian king does not impeach the veracity of the Greek monk; and though Ptolemy never conquered Thrace, nor approached Bactria, Cosmas may have exhibited an accurate copy of an inscription found at Adûli. His credit is supported by the following fact. The inscription, says Cosmas, was copied by order of Elesbaas the king of the Axiomites, when he was preparing for an expedition against the Homerites, on the other side of the Red Sea;—and the reign of Elesbaas, and the expedition into Arabia about the time of Cosmas's journey, are established by Baronius, Montfaucon, Ludolfus, Chishull, and Bruce. We must not, however, protract our stay at Adûli:—whence to the straits of Bab el mandub, we have no mention of any place but the bay in which the Opsian stone is found, on an extent of nearly 400 miles.

The straits at Bab-el-mandub are contracted to 23 miles, divided into two channels by the intervention of Perim and other isles; they open in an easterly direction to Cana or Cape Fartaque on the Arabian side, and to Aromata or Gardefan on the coast of Africa. 'These two promontories form the proper entrance to the straits from the Indian ocean, and are about 250 geographical miles asunder.' The coast of Barbaria (now Adel) extends from the straits to Cape Gardefan, about

450 geog. miles; it contains, according to the Periplus, four principal marts or anchorages, called by the general name of Tapera, but all attempts to make them correspond are in vain. Abalites was situated near the straits; Malao may be fixed at Delaqua, and Mundus at Zeyla: but the principal port was Mosullon, seated on a promontory, a whole degree north of Mundus; which suits no other point on the coast but Barbara, a town on an island close to the shore, adjoining to a narrow cape of considerable extent. The probability of this being Mosullon is enhanced by the similarity of name between the modern town and the antient province.

We next arrive at the promontory of Arômata, (Gardefan) with its two inferior capes, Elephant (Jebel-fil) on the west, and Tabai (Darfui) on the south.

> 'At Arômata terminates the modern kingdom of Adel, and the Barbaria of the Periplus; and here the coast of Ajam or Azania commences. Ajam signifies water, according to Bruce; and in this sense is applied to the western coast of the Red Sea, in opposition to the Arabian side where water is not to be had. If Ajam has any reference to this, it seem very ill applied to the coast before us; for between Arômata and Apókopa is a most desolate shore, where hardly the name of a habitable place occurs in the modern charts, and where the Periplus from Opône is a total blank. At Apókopa, the Cape Baxos (or shoalcape) of the Portuguese, commences the coast of Zanguebar, so called from the island of that name, the trace of which is preserved in the Zengisa of Ptolemy.'

From Apókopa extends a coast which the Periplus states at six days' sail, and calls the little coast and the great; on which not a name occurs, neither is there an anchorage noticed, nor the least trace of commerce to be found. The termination of it may be fixed at the modern Brava, which sufficiently corresponds with the Essina of Ptolemy, being only one degree from the line. To this succeeds a tract named from seven rivers, the mouths of the Quilimancè, which form the Pyralaan islands. The new canal of the Periplus is placed by the author at Mombaça; it being on an island in a bay separated from the land by so narrow a channel, that it is joined to the main by a causeway at low water. The island Eitenediommenuthesias of the Periplus (out of which the commentators unanimously collect Menûthias, whatever may be the fate of the remaining syllables,) is said to be low and woody, having no noxious animals, and situated 30 miles from the coast. Dr. V. thinks that Memfia, one of the Zanguebars, corresponds best with this account. It is situated one hundred miles from Rhapta (Quiloa), which the journal calls the last harbour of Azania, and the termination of discovery.

Rhapta is said in the Periplus to be inhabited by men of the tallest stature and the greatest bulk; and

> 'The port is subject to the sovereign of Maphartis, which is in Yemen, lying between Musa and the Straits; besides this power of the king, the merchants of Musa likewise exact either a tribute, or demand custom; for they have many ships themselves employed in the trade, on board of which they have Arabian commanders and factors, employing such only as have experience of the country, or have contracted marriages with the natives, and who understand the navigation and the language.'

Rhapta, however, was not the name by which this city was known to the natives. The place, says the Periplus, obtained that appellation among the navigators who were Greeks, from the word ῥάπτω, signifying *to sew*; and it was applied to this place, because they found here vessels not built like their own, but small, and raised from a bottom of a single piece with planks which were sewed together, (with the fibres of the cocoa,) and had their bottoms paid with some of the odoriferous resins of the country. 'Is it not (asks Dr. Vincent) one of the most extraordinary facts in the history of navigation, that this peculiarity should be one of the first objects which attracted the admiration of the Portuguese upon their reaching the same coast, at the distance of almost fifteen centuries.'

We have now followed the author of the Periplus from the commencement of his trading voyage at Myos Hormus, near the head of the Arabian Gulph, to Rhapta or Quiloa in lat. 9° south; which he mentions as the boundary of discovery in that direction. Ptolemy speaks in an uncertain manner of a place named Prasum, (green,) which he fixes in 15° south, the latitude of Mosambique; and opposite to it, at the distance of 5 degrees from the continent, lay the island of Menuthias, by which he certainly meant Madagascar.

With the accuracy of a merchant, the writer of the Periplus does not omit to state the exports and imports of the various places at which he touches. Cinnamon, cassia, myrrh, frankincense, ivory, rhinoceros' horn, tortoise shell, and slaves, compose the bulk of the former: while cloths, hatchets, metals, and wine, are to be found among the articles imported.

Dr. Vincent argues with great ingenuity against the possibility of an African circumnavigation previously to that of the Portuguese; and he asserts that there is no evidence of a farther progress to the south, on the western coast of Africa, than that of Hanno; nor on the eastern, than that of the Periplus. On this subject, we shall only observe that no new evidence can be procured, and that what exists will appear more or less cogent to different minds. We must confess ourselves disposed to credit the voyage related by Herodotus, till it can be proved that the circumnavigation, in such vessels as the Phenicians then possessed, was physically impossible; and our belief is founded on the following considerations: 1st, The simplicity of the narrative, unblended with miraculous adventures, which Dr. Vincent justly states as a criterion of personal knowlege in antient writers; 2d, The discovery of two important truths, the falling of the shadow to the south, and the peninsular form of the African continent; one of which could be ascertained by no other means, and the former of which was disbelieved by the very writer who relates it: 3d, The navigators only put to sea when circumstances were favourable; the sea which washes the southern peninsula is not always boisterous; and though the attempt was hazardous and success improbable, still no insurmountable impediment to its completion exists.

It appears that, when the Periplus was written, the Arabians possessed numerous colonies on the eastern coast of Africa, and probably had already peopled the islands of Comoro, and settled on the coasts of Madagascar, also called *Al Comar* by Edrisi. Their last residence on the coast was Sofala; and this limit they had not passed at the close of the 15th century, when Covilham found them ignorant of the farther extension of the continent.

An account of the Portuguese discoveries on the same coast concludes the work; and although this detail involves much curious discussion, yet on a subject so well known we deem it unnecessary to make extracts. 'Here (says Dr. Vincent) I close the first part of my design, which was to examine the navigation of the antients on the coast of Africa, from their first entrance into the Red Sea, to the termination of their progress to the south; and to connect their discoveries with those of the moderns, by fixing on the voyage of Gama, as the point of union.'

The Appendix contains four dissertations on the following subjects:

1st, An alphabetical catalogue of the articles of commerce mentioned in the Periplus, with an account of their nature and properties, as far as it is requisite for the elucidation of the journal.

2d, An account of the Adûlitic inscription found in Abyssinia by Cosmas Indicopleustes, a monk of the sixth century.

3d, An inquiry into the corrupt reading of the manuscript, in regard to the word Εἰστενηδιωμμενουθεσίας.

4th, The form of the habitable world as imagined by Pomponius Mela, Cosmas, and Al Edrisi.

The Arabic names mentioned by Edrisi are given in Roman characters by Capt. Francklin: but we wish that this gentleman had always mentioned both the Asiatic and European names of the countries specified. A few mistakes into which he has fallen, and a few more which we only suspect, require some observations. His candor will admit the corrigenda, as soon as they are pointed out.

The 16th region of Edrisi is called by Capt. Francklin *Tajdeen;* it should have been *Belad al Tajvin*, the country of the Tajvin, a race of idolaters, whose principal town is Tajvia, called Tagua by Major Rennell, and said to be 18 days' journey west from Doncola.

20th. *Gowaz.* We suspect that the true reading is *Cades*, or Acades (most holy); the country is probably *Agadez;* though not if Canem be properly placed by Major Rennell.

23d. *Belad Mufrada.* This country is named *Maczerat* by D'Herbelot. It is situated south of the Niger; and we suspect that its real name is Macrat, a tract once overflowed by the periodical rising of the waters.

31st. *Al Hureed.* Capt. Francklin has mistaken the first letter; the word is *Al Gerid*, a palm branch stripped of its leaves. *Belad-al-gerid*, vulgò *Biledulgerid*, the country of bare palm trees.

38th. *Alfazeh.* The country meant is *Sistan;* the name is new to us; and we apprehend a mistake, but can propose no emendation. The town of *Pasa*, called by the Arabs (who have no *p*) *Fasa*, is thought by Major Rennell to be the antient *Pasagarda*. It is at no great distance, and with the surrounding districts may retain the name of *Alfasa*.

39th and 40th. *Mughan* and *Sunda* are *Mecran* and *Sina*.

44th. *Al-Beharus.* If this be *Behar-al-Rus*, the Russian Sea, it probably means the shores of the Caspian.

As our limits will not admit of farther extension, we shall only remark that *Kurgea*, called *Georgia* by Capt. Francklin, is the country inhabited by the Kergis, east of the Caspian; *Albeian*, we suspect, should be *Al Iunan*, *Ionia;* and *Jenubia*, which he says is probably Sweden, is manifestly *Danubia*, the provinces south of the Danube.

ART. II. *The Miscellaneous Works of Hugh Boyd, the Author of the Letters of Junius.* With an Account of his Life and Writings, by Lawrence Dundas Campbell. 2 Vols. 8vo. 16s. Boards. Cadell jun. and Davies. 1800.

IT is an unlucky prognostic for an author, when critics stumble at the threshold of his book, and are obliged to find fault with the very title-page. This omen might have been averted in the present instance; for it was in Mr. Campbell's power to have qualified his attribution of the celebrated Letters of Junius to his friend Mr. Boyd, and to have advanced his assertion in a less peremptory and assuming manner. We can truly say that on this subject we perused Mr. C.'s arguments with the utmost impartiality, and, as we had never adopted any of the opinions formerly propounded on this mysterious question, the nomination of a new claimant conveyed no shock to our feelings. On the contrary, we were eager to investigate every circumstance respecting a writer, who might be qualified to excite, on reasonable grounds, a suspicion that he was the author of Junius's Letters; and it would have gratified us in a high degree, if Mr. Campbell had substantiated his proposed opinion, because we feel, in common with all lovers of our literature, an anxiety to know the real name of so powerful a writer:—but, for whatever fortunate publication that discovery may be reserved, we apprehend that it has escaped Mr. C.'s observation.

The judgment which we have thus expressed is founded on two principles; 1st, On the deficiency of Mr. C.'s positive proof; and, 2dly, On the internal evidence of Mr. Boyd's avowed publications, subsequent to the Letters of Junius.

The direct evidence, stated by the present editor, only shews that Mr. Boyd was an eager admirer, and, to the best of his abilities, an imitator of Junius; and if this medium of proof were allowed, there might be hundreds of living authors found for those compositions.—A popular writer forms the taste of many of his readers, by a process almost insensible to the pupil. The appearance of the Letters of Junius may be fairly reckoned as a new æra in our political compositions; and every succeeding essayist on temporary politics has endeavoured to approach their manner. Mr. Boyd mixed in political society at the time of the high celebrity of those philippics, was smitten with the love of parliamentary debates, (of which he was an accurate reporter,) and particularly admired the eloquence of the great Lord Chatham, which bears a considerable resemblance to the style of Junius. If, under all these circumstances, therefore, he should have expressed a strong interest about the publications of the day, and if he should have written somewhat in the style of the most fashionable party-authors, these are easy explanations of all Mr. Campbell's facts. The only difficulty, which he suggests, viz. that while Mr. Boyd corresponded with Mr. Woodfall, no letters by him can be traced in the Public Advertiser, unless those of Junius be adjudged to him, admits another solution. Mr. B. was, at that time, according to his biographer's account, a distressed man; and he might be employed in a subordinate capacity, to contribute to the daily exigencies of a newspaper. This appears to us the proper import of Mr. Woodfall's expressions on this subject: but we offer it merely as our own conjecture. Were we, however, to guess in the manner of Mr. Campbell, we should consider it as undoubtedly true. In striving to appropriate to Mr. Boyd a political squib, published in Ireland, he proceeds thus:

'Every endeavour was made, without effect, to discover the author. That Flood suspected Mr. Boyd is extremely probable; but I know not that he ever hinted such a suspicion to any one. Mrs. Boyd always thought that Sindercombe was her husband's production, from several circumstances which no one else possessed the means of observing; and many years afterwards, she was satisfied that her conjecture was founded in fact: though Mr. Boyd himself, never, either acknowledged or denied, that he was the author. This doubtless was his first attempt at preserving that secrecy in his political writings, in which he was always so successful, as well as his first essay in that species of literary composition, in which he afterwards so much excelled.'

A more curious specimen of the art of conjecturing was never offered to the public!

The perusal of Mr. Boyd's own writings, however, must convince every reader of critical powers, that his style is much inferior to that of Junius, both in force and correctness. The partiality of his biographer may not admit this decision, but a few examples will justify it. Would Junius have written the following sentences?

'The writer, whose unfortunate necessity it is to inculcate self-evident truths, has a delicate, and often a thankless office.—For it implies an extraordinary suspicion either of the dulness of his readers which cannot understand, or their obstinacy that will not confess.'

A more intricate and unfortunately expressed passage cannot easily be produced. Yet it forms the beginning of the preface to the *Freeholder*, which, we are told, is equal in merit to Junius's Letters.

We shall try another short extract from the same piece;

'For besides the disgraceful plea of customary servitude, there are certain whining reasoners who affect to despair of the constitution. To what purpose, they ask, are individual exertions of patriotism? Majorities in parliament, they complain, are certain; government invincible; pensions and places numerous and decisive; and rotten boroughs an incurable evil. Thence they infer that it matters not whether it be well or ill represented; that all is vanity and vexation of spirit; and that no advantage can be derived from any candidate whatever.'

Some dexterity is requisite to discover the relative of *it*, in the third period.—In the next sentence, the singular pronoun *thou* and the plural *you* are most inelegantly blended together.

That we may put the reader in possession of the strongest part of Mr. Campbell's case, we shall transcribe his favourite passage, on which he rests much of his friend's claim:

'We are no *longer* sunk in the dead repose of despotism and *long* parliaments. Those stagnations of corruption and filth, shall no more poison the land. "*Alba nautis stella refulsit*" The returning day-star of the consitution again illuminates the political hemisphere; and, in fulness of splendour, displays the glorious moment which restores to us our original rights. The power which we delegated, and the trust which we conferred, revert to us. The constitution regenerates. And the new birth inspires new vigour. As the giant received renovation of strength from touching his mother earth, so the rights of the people acquire new spring and force, when brought back to their original and parent source, the people's voice.

'Surely my brethren will not be so blind to their most essential interests, as to neglect or abuse, this only opportunity of protecting them. Is there a man amongst you, who will not praise and honour that truly constitutional measure, the bill for shortening the duration of parliaments? Shall there then be found a slave, so sottishly dull, or so shamelessly base, as to thwart the glorious purpose intended by that admirable bill?—The purpose of independence—the cause of liberty!

'Such, my friends, are the invaluable blessings now within our grasp. Such are the transcendant rewards now presented to us by the opportunity of an election. Power now returns to its genuine centre, the will of the people. It is theirs, and only theirs, to put it in action, and to prescribe its operations. The vital blood ebbs back to the heart of the *constitution*. Let us imitate the wisdom of nature, and we shall attain its successful effects. Let us give the vital streams again to flow through their constitutional channels. So shall the health of the whole body be restored, and its strength established. Every part of it shall revive and flourish. And the ghastly countenance of poverty and servitude, shall brighten into the smile of happiness and the triumph of liberty.'

On this passage, Mr. Campbell has observed;

'This appears to have been a favourite figure of Mr. Boyd's. In the Indian Observer he applies it no less happily than in the present instance. In talking of the circulation of commerce, he says, "The rich streams that have flowed through the arteries of protected trade, return through the grateful veins, to support the source from whence they issued." And it is peculiarly deserving of observation, that this metaphor is used by no other author except *Junius*, who in exhorting the kingdom at large to follow the example which the city of London had given them, by petitioning the King to dissolve the parliament, observes, "That the noble spirit of the metropolis is the life-blood of the state, collected at the heart; from that point it circulates with health and vigour through every artery of the constitution."

Here, again, Mr. Campbell has been too decisive. Pope, for example, has used this simile:

> " As man's meanders to the vital spring
> Roll all their tides, then back their circles bring;"

a passage only remarkable for its happiness of expression; for the common term, *circulation*, contains the general idea.

In p. 44 of the Freeholder, we meet with an oversight of which the author of Junius could never have been guilty: Mr. Boyd speaks of a courtier, possessed of estates in Ireland, who 'remembers that country only in the *large remittances* which he draws from her *exhausted bosom*.' Arrah!

The second of these volumes contains Mr. Boyd's account of his embassy to the King of Ceylon. It is well written, but offers nothing new respecting the court of Candy. The preface, which is avowed by Mr. Campbell, is more amusing and instructive. Mr. Boyd's *Indian Observer* terminates the volume. Of this periodical paper, when formerly published by Mr. Campbell, we spoke briefly in our 27th vol. N. S. p. 341; and we then remarked that Mr. C. had produced "*something like presumptive evidence*" in favour of the claim which he urged on the part of his deceased friend. The present renewal of this claim, however, has induced us more minutely to examine it; the result has been unfavourable to the conjecture; and the dogmatism with which it is asserted must be our excuse if we have scrutinized the preceding passages with severity. Mr. C. has endeavoured to seize for his friend the honours of a composition, to which few men of this age have been supposed equal. Whether the merit of Junius's Letters has been in any degree over-rated, we need not at present inquire; certain it is, that the name of the writer of them has been a secret as impatiently investigated as any of the most curious historical problems:—but who has ever inquired concerning the author of the Letters of Democrates, or of the Indian Observer? Those publications floated quietly down the tide of oblivion, till Mr. Campbell attempted to drag them from the flood, and bind them to the buoyant productions of Junius:—but we conceive that the efforts of this literary Mezentius will be fruitless; and that the name of Boyd will only occupy an innocent place in the list of those frequent attempts at fathering the unowned babes of genius, by which the present age is distinguished. Indeed, the high pretensions which have been urged for this gentleman have probably operated to the prejudice of those works of which he was confessedly the author.

Our expectations were unnecessarily raised by their alleged scope, and we have not discovered in them even one agreeable error.

Art. III. *An Appendix to the Supplemental Apology for the Believers in the Supposititious Shakspeare-Papers:* being the Documents for the Opinion that Hugh M'Auley Boyd wrote Junius's Letters. By George Chalmers, F. R. S. S. A. 8vo. pp. 147. 3s. Egerton. 1800.

We have already delivered our opinion respecting the supposition that the letters of Junius were written by Mr. Boyd, in the preceding article; and the present addition to the previous supplements and supplementary appendixes of Mr. Chalmers has not in any degree altered our sentiments on this subject. It must be confessed, however, that by the aid derived from some of his friends, Mr. C. has contrived to insert some occasional traits of amusement. A few anecdotes of eminent persons, to whom the letters of Junius have been imputed, relieve the languid eye of the reader, and even inspire him with unexpected gaiety, by the peculiar tone of the criticism which attends them. We are told of Burke, for example:

> 'It is curious to remark, that the taste of Burke corresponded with the judgment of Hume, in historic writing: they both concurred in approving simplicity of style, and strength of remark. Upon these principles, Edmund Burke engaged, at a subsequent day, in writing a history of England, which proceeded to the press: but it was suppressed, from a consideration of the popular prevalence of Hume's history. It is easy to perceive, from an examination of his *European Settlements*, that Burke, in history, would have shewn, like Hume, great profundity of observation, and elegance of narrative; but withal, great want of elaboration.'

For these qualities of *profundity*, and *elaboration*, we give the palm to our *supplemental* author: HE casts his lead into the waters of oblivion with persevering strength:

"Plunges for sense, but finds no bottom there!"

The only passage, which tends to settle the question concerning the person of Junius, occurs in a note to p. 35.

> 'On this subject, my intelligent friend, before mentioned, has written to me as follows: "I must assure you, that I frequently heard my most excellent friend, Sir Joshua Reynolds say, that Mr. Samuel Dyer wrote Junius. Dyer was an extraordinary man; learned, sagacious sarcastic in his manner, of almost inimitable silence in conversation full of observation and penetration. At this time, he smarted under the new administration of the Duke of Grafton, when Burke, &c was turned out: Dyer lived with Burke chiefly, and was Burke'

assistant in matters of calculation. Certainly Junius was written by some mortified man."

When we add that the late Dr. Warton was the *intelligent friend* who furnished this information, it will appear to deserve some attention. Mr. Chalmers, however, rejects this evidence, because Dyer was an ‘inefficient scholar,’ and had ‘idle habits.’ Yet even from Mr. C.'s biography, we can collect that Dyer was one of those persons, ‘*whose negligence is preferable to the obscure diligence of others.*’

Farther remarks on this subject will occur in the course of our examination of Mr. Malone's edition of Dryden's Prose works, in the article immediately subsequent to the present.

Mr. C. appears, on different occasions, sufficiently puzzled to ‘knit up the loop of his argument *;’ and he has darned it with such old and flimsy materials, that he brings to our recollection the stockings of Sir John Cutler, of metaphysical celebrity. [Vide Martinus Scriblerus.]

On the inaccuracy, which Mr. Chalmers pretends to have discovered in the style of Junius, he here enlarges with much asperity. It would be very amusing to see an edition of the Letters corrected and amended by Mr. C., who is well qualified to prove the Zoilus of political composition. Did not some gentlemen ingenuously inform us of the strange opinions which they adopt respecting authors, it would be impossible to conjecture with what little taste and discernment they read books. It forms the summit of the triumphal arch of our *Supplemento—Critico—Biographico—Appendico—Apologetical* author, when he arrives at the important truth that Hugh M‘Aulay Boyd was Hugh Boyd, and that Hugh Boyd was Hugh M‘Aulay Boyd. "Ευρηκα."—Here it is.

‘From Belfast, our patriotic Freeholder went to Dublin, where he was called to the bar, in Easter-term 1776, by the name of Hugh Boyd. We may hereby see how facts confirm each other: the fact, that Hugh M‘Aulay Boyd wrote the *Freeholder* at Belfast, in February, and March, 1776, goes to prove, that the same Hugh M‘Aulay Boyd was called to the bar at Dublin, in Easter term 1776: and, the fact, that Hugh Boyd was then, and there, called to the bar, strongly corroborates, by its coincidence, that Hugh M‘Aulay Boyd wrote the *Antrim Freeholder.*’

Is not this a process *whereby* to detect the author of Junius? and when we have perpended the *sum* and *substance* of the aforesaid pamphlet, must we not *then* and *there* our opinions lease, grant, and devise, unto the aforesaid George Chalmers, for the purposes therein recited; THAT IS TO SAY, that he the aforesaid George Chalmers shall well and truly prove, that t author of Junius could not write English grammatically; a that the said G. C. shall shew, on the oath of twelve cre table housekeepers, that they have read his Supplementa Appendix to the Supplementary Apology, without yawni more than twice at each line of his own composition?

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* This elegant figure occurs in pp. 43, 44.

Art. III. *The Critical and Miscellaneous Prose Works of J* *Dryden*, now first collected: With Notes and Illustrations; Account of the Life and Writings of the Author, grounded original and authentic Documents; and a Collection of his Lette the greater Part of which has never before been published. Edmond Malone, Esq. 8vo. 4 Vols. pp. about 560 in ea 2l. Boards. Cadell jun. and Davies. 1800.

As we have often thought that a complete collection Dryden's Prose Works would be a very desirable pub cation, we congratulate the admirers of that celebrated gen on the appearance of the present volumes. The charms of prose compositions are scarcely inferior to the fascinations his poetry; the same vigour, the same copiousness and variet and the same harmony, distinguish and embellish both. essays are frequently recommended by ingenious remar blended with valuable information; and always by the grace novelty in the manner, even when the subject has been nea exhausted by others. Dr. Johnson observes that "Dryd may be properly considered as the father of English criticis as the writer who first taught us to determine upon princip the merit of composition."—To this praise, we shall add t eminent biographer's remarks on the chief of these produ tions:

"The Dialogue on the Drama was one of his first essays of ticism, written when he was yet a timorous candidate for reputati and therefore laboured with that diligence which he might all himself somewhat to remit, when his name gave sanction to his p tions, and his awe of the publick was abated, partly by custom, partly by success. It will not be easy to find, in all the opulence our language, a treatise so artfully variegated with successive rep sentations of opposite probabilities, so enlivened with imagery, brightened with illustrations. His portraits of the English dramat are wrought with great spirit and diligence. The account of Sh speare may stand as a perpetual model of encomiastick criticis exact without minuteness, and lofty without exaggeration. praise lavished by Longinus on the attestation of the heroes of rathon by Demosthenes, fades away before it. In a few lines exhibited a character, so extensive in its comprehension, and curious in its limitations, that nothing can be added, diminished, reformed; nor can the editors and admirers of Shakspeare, in th their emulation of reverence, boast of much more than of having diffused and paraphrased this epitome of excellence, of having changed Dryden's gold for baser metal, of lower value though of greater bulk.

"In this, and in all his other Essays on the same subject, the criticism of Dryden is the criticism of a poet; not a dull collection of theorems, nor a rude detection of faults, which perhaps the censor was not able to have committed; but a gay and vigorous dissertation, where delight is mingled with instruction, and where the author proves his right of judgment, by his power of performance

"The different manner and effect with which critical knowledge may be conveyed, was perhaps never more clearly exemplified than in the performances of Rymer and Dryden. It was said of a dispute between two mathematicians, "malim cum Scaligero errare, quam cum Clavio rectè sapere;" that *it was more eligible to go wrong with one, than right with the other*. A tendency of the same kind every mind must feel at the perusal of Dryden's prefaces and Rymer's discourses. With Dryden, we are wandering in quest of Truth; whom we find, if we find her at all, dressed in the graces of elegance; and if we miss her, the labour of the pursuit rewards itself; we are led only through fragrance and flowers: Rymer, without taking a nearer, takes a rougher way; every step is to be made through thorns and brambles; and Truth, if we meet her, appears repulsive by her mien, and ungraceful by her habit. Dryden's criticism has the majesty of a queen; Rymer's has the ferocity of a tyrant."

Of the productions of an author, of whom Dr. Johnson farther declares that "nothing is cold or languid; that the whole is airy, animated, and vigorous: that what is little is gay, and what is great is splendid;" we naturally wish to possess the whole. Such appears to have been the object of the present editor; who has not only contributed to the fame of his celebrated author, but has rendered an acceptable service to the cause of the *Litteræ humaniores*.—The plan which he has adopted, in these volumes, we shall state to the reader in his own words:

'In the arrangement of the various pieces contained in these volumes, chronological order has been attended to, as far as was consistent with other still more important objects. With a view to mutual illustration, I have placed together all the Essays respecting the Stage; from which I have selected and given precedence to the seven principal, both in value and bulk, as forming one great body of dramatick criticism. These are, the Essay of Dramatick Poesy, the Defence of that Essay, the Preface to the Mock Astrologer, the Essay on Heroick Plays, the Defence of the Epilogue to the Second Part of the Conquest of Granada, the Grounds of Criticism in Tragedy, and the Answer to Rymer. All our Author's Dramatick Dedications and Prefaces, not comprised in the foregoing list, then follow, in the order of time in which they were written; and to these succeed all his other critical Prefaces, Dedications, Lives, and Miscellaneous Essays, chronologically arranged; with the exception of the Preface to the Translation of Ovid's Epistles, which, for the sake of juxtaposition, is placed in the same volume with the Preface to the Second Miscellany, nearly the same topicks being discussed in both.

'The first edition of each piece has in general been followed: but here also some deviation was neceſſary; for on collating the second edition of the ESSAY OF DRAMATICK POESY printed in 1684, with the first of 1668, I found that the author had corrected it with great care. From his revised copy, therefore, that Essay has been printed. In a Letter to his bookseller he mentions, that, previously to his Translation of Virgil being sent a second time to the press, he had spent nine days in reviewing it. As it was probable therefore, that some alterations and amendments were made in the Essays prefixed to that work, (though I now believe his revision was confined to the poetry,) I thought it safest, in printing those Essays, to follow the second edition; here, however, as well as in the former instance, availing myself occasionally of such aid as the earlier copies afforded, by which some literal errours of the press, both in those Dissertations and the Dramatick Essay, have been corrected. Of every other piece in these volumes the first edition has been followed, excepting only the Defence of that Essay: of which the original copy is so rare, that I have never met with it.

'Of Dryden's LETTERS, very few of which have ever been printed, I wished to form as ample a collection as could be procured; and am highly indebted to William Baker, Esq. Representative in Parliament for the county of Hertford, who most obligingly has furnished me with all the correspondence, now extant, which passed between our author and his bookseller, Jacob Tonson, from whom these papers descended to that gentleman: which, besides exhibiting a lively portrait of this great poet, contain some curious documents respecting the price of his works, and some other interesting particulars concerning them. To this series I have added a letter written in his youth to Mrs. Honour Driden, from the original in the hands of the Rev. Mr. Blakeway, of Shrewsbury; a letter to John Wilmot, Earl of Rochester, from a manuscript copy in the Museum; one to Samuel Pepys, Esq. from the original in the Pepysian Collection in Magdalene College, Cambridge; one to Charles Montague, afterwards Earl of Halifax, from the original in my possession; and sixteen letters addressed, at a late period of life, to his kinswoman, Mrs. Steward, or her husband; which have been obligingly communicated to me by her grand-daughter, Mrs. Gwillim, of Whitchurch, near Ross, in Herefordshire, by the hands of Mrs. Ord, of Queen Anne-street. Some others have been found scattered in miscellaneous volumes; and many more, I have no doubt, are in the possession of various persons, which might easily be discovered, if they would but search their family papers. With the hope that such an examination may be made, I shall give, in a subsequent page, a list of those persons in whose cabinets Dryden's letters are likely to be found.'

Independently of the letters, which now for the first time make their public appearance, Mr. Malone has given a collection

tion of Dryden's critical and miscellaneous works, hitherto dispersed in a great variety of books, some of which are become extremely rare. This collection we believe to be complete; it certainly is much more comprehensive than any that we have before seen [*]; and it attributes to Dryden, (we doubt not, with sufficient reason,) pieces which were not generally known to be his compositions. These productions, however, have been so long before the public, and their various merits have been so justly appretiated, that we shall dwell only on those parts which we think will have the recommendation of novelty to our readers. Of this description is some of the epistolary correspondence, from which we shall make one or two extracts.

The letters (which, to the best of the editor's judgment, are placed in chronological order) are chiefly addressed to the celebrated bookseller Mr. Jacob Tonson, and to the author's cousin Mrs. Steward: but we find also, besides those above enumerated, two to Dr. Busby, one to Lawrence Hyde Earl of Rochester, (second son of Lord Chancellor Clarendon,) one to John Dennis, and two to Mrs. Elizabeth Thomas, of whom the editor has given a full account in his life of Dryden, which we shall notice before we conclude this article. From most of these letters, we derived less entertainment than we expected: for if we admit that they were written with ease, we allow them their highest merit: but we must except that which was addressed to Mr. Dennis, and the epistle from the critic which produced it; both of which we would present to our readers, were they not too long, and had they not formerly appeared in print. We find them in a work intitled "Familiar Letters of Love, Gallantry, and several other occasions, by the Wits of the last and present Age;" &c. Sixth edition. 2 vols. 12mo. London, 1724.

Though we discover not much that is important, or highly creditable to the author's talents, in these letters, we perceive several interesting traits of character, and notices of habits peculiar to those times, which are now almost unknown.

'I am glad to hear from all hands, (says Dryden to Tonson,) that my ode (for St. Cecilia's Day) is esteemed the best of all my poetry, by all the town; I thought so myself when I writ it; but being old, I mistrusted my own judgment.'—In the same letter, we discover an instance of confidence which is very unusual with him. 'You told me not, (he remarks,) but the town says, you are printing Ovid *de arte amandi*. I know my translation is very uncorrect: but at the same time I know, nobody else can do it better, with all their pains.' In another place, however, he declares that his Virgil 'has succeeded above his desert or expectation.'

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[*] Several years ago, we met with a small Scotch edition of the *best* essays of this admirable writer, but it was only a selection.

That our readers may be enabled to judge of the sincerity with which Dryden was converted to the Roman Catholic religion, we shall present them with a passage from a letter to his relation Mrs. Steward:

'Madam 'Nov. 7. (1699.)

'Even your expostulations are pleasing to me; for though they shew you angry, yet they are not without many expressions of your kindness; and therefore I am proud to be so chidden. Yet I cannot so farr abandon my own defence, as to confess any idleness or forgetfulness on my part. What has hind'red me from writing to you was neither ill health, nor a worse thing, ingratitude; but a flood of little businesses, which yet are necessary to my subsistance, and of which I hop'd to have given you a good account before this time: but the court rather speaks kindly of me, than does any thing for me, though they promise largely; and perhaps they think I will advance as they go backward, in which they will be much deceiv'd: for I can never go an inch beyond my conscience and my honour. If they will consider me as a man who has done my best to improve the language, and especially the poetry, and will be content with my acquiescence under the present government, and forbearing satire on it, that I can promise, because I can perform it: but I can neither take the oaths, nor forsake my religion: because I know not what church to go to, if I leave the Catholique; they are all so divided amongst themselves in matters of faith, necessary to salvation, and yet all assumeing the name of Protestants. May God be pleased to open your eyes, as he has open'd mine! Truth is but one; and they who have once heard of it, can plead no excuse, if they do not embrace it. But these are things too serious for a trifling letter.'

When a needy man's sense of religion cannot be biassed by a certain prospect of pecuniary advantage, it may fairly be inferred that he is conscientious in his profession.

We now proceed to give some account of the biography prefixed to this work, which occcupies a whole volume, and of which the editor thus speaks:

'On reviewing the received accounts of Dryden's Life and Writings, I found so much inaccuracy and uncertainty, that I soon resolved to take nothing upon trust, but to consider the subject as wholly new; and I have had abundant reason to be satisfied with my determination on this head; for by inquiries and researches in every quarter where information was likely to be obtained, I have procured more materials than my most sanguine expectations had promised; which, if they do not exhibit so many particulars concerning this great poet as could be desired, have yet furnished us with some curious and interesting notices, and cleared away much confusion and errour; and enabled me to ascertain several circumstances of his life and fortunes, which were either unknown, or for almost a century the subject of uncertain speculation and conjecture.'

We are farther informed by Mr. M. that Dr. Johnson, in his Life of Dryden,

'Was obliged to rely for incidents and dates, on such information as had been transmitted by preceding biographers. Unfortunately, all the accounts of Dryden and his works were one continued tissue of inaccuracy, error, and falsehood. Very little had been handed down, and of that little the greater part was untrue. With the aid, therefore, of original and authentic documents, to rectify these mis-statements, to illustrate the history of our author's life and writings by such intelligence as I have been able to procure, and to dispel that mist of confusion and errour in which it had been involved, shall be the principal object of the following pages.'

We can readily grant that Mr. Malone has succeeded, in proportion to the labour which he has bestowed, in ascertaining dates, in settling the orthography of the name of Dryden, and in other particulars: but we must doubt whether the object was of sufficient importance to juſtify the length of his inquiry; and we are certain that the perusal of his investigations has been extremely uninteresting and tiresome. Too many pages also, in several instances, are employed in deciding the year of the publication of works which their want of merit has long caused to be forgotten. We cannot but regret an excessive accumulation "of all such reading as is never read." We sat down to this piece of biography with expectation, and we rose from the perusal of it with weariness. It is impossible that much anxiety can exist respecting the period at which the *Driden* family assumed the name of *Dryden*, or when Sir Charles *Sidley* was called *Sedley*; and it is equally impossible to feel any intereſt in the dull, monotonous accounts given of our poet's ancestors, both paternal and maternal. We are indeed indebted to them for having produced such a man as Dryden; but our gratitude is too heavily taxed when we are compelled to give attention to so many pages, which are totally unworthy of it.

Though we are obliged to express ourselves with severity concerning many passages in these biographical memoirs, yet there are parts which deserve commendation, and which we shall willingly point out to our readers.

The following is an amusing account of the versatility and caprice of Wilmot Earl of Rochester, respecting the different poets of his time:

'Lord Rochester, in 1668, at the early age of one-and-twenty, had the honour to be appointed a Gentleman of the Bed-chamber to

Charles the Second, who took great delight in his company. It is highly probable that the advancement of fortune to which Dryden alludes, was, his contributing, with others, to obtain for him the office of Poet Laureate. Being by his place much about the King, he resided chiefly in London, and the theatre engaged much of his attention. His good sense and good taste could not but have had a strong perception of the excellence of Dryden's poetical talents, to which we may be sure he always did justice in his heart, though at one time he was induced by spleen to speak slightingly of him. In 1673, MARRIAGE A-LA-MODE was dedicated to him; and they were then on such friendly terms as to correspond together, as appears from a letter of Dryden to him, which will be found in a subsequent page. Whether, however, from a jealousy in his nature, which could not endure that the reputation even of those whom he patronized should rise above a certain point, or from caprice, or from whatever other cause, he not only neglected, but ridiculed and endeavoured to depreciate several poets whom he had previously commended and supported. Otway, in the Preface to DON CARLOS, in 1676, says, he "could never enough acknowledge the unspeakable obligations he had received from the Earl of Rochester, who seemed almost to make it his business to establish that play in the good opinion of the King and his Royal Highness [the Duke of York]:" and in the following year, in the Dedication of TITUS AND BERENICE to the same nobleman, he owns with gratitude, that he had found him a most generous and bountiful patron. Yet of poor Otway in a year or two afterwards, in a SESSION OF THE POETS, Rochester thus writes;

"Tom Otway came next, Tom Shadwell's dear zany *,
And swears for heroicks he writes best of any:
DON CARLOS his pockets so amply had fill'd,
That his mange was quite cur'd, and his lice were all kill'd.
But Apollo had seen his face on the stage,
And prudently did not think fit to engage
The scum of a playhouse for the prop of an age."

'In like manner, having raised Crowne into some degree of reputation, in two years afterwards, on his DESTRUCTION OF JERUSALEM meeting with great success, Rochester withdrew his favour from him, "as if," says the author of a pretended letter under the name of St. Evremont, "he would be still in contradiction to the town." Nor did Shadwell or Settle escape from his satire, though, for particular purposes, he at one period was their protector. But in addition to the general inconstancy or jealousy of his nature, another motive prompted him to endeavour to mortify and depress our author: this was Dryden's attachment to Sheffield, Earl of Mulgrave, who had publickly branded Rochester as a coward for refusing

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' * Otway appeared on the stage in the part of the King in Mrs. Behn's JEALOUS BRIDEGROOM, which was performed at the Duke's Theatre in 1672; but was so "*dash'd*," as Downes expresses it, by the fulness of the house, "which put him into a tremendous agony, that he was spoiled for an actor." ROSC. ANGL. p. 34.

to fight him. Dryden's intimacy with Sheffield probably commenced about the end of the year 1673, when he was twenty-five years old; from which time to that of his own death, Rochester was a determined enemy of our author. In return for the Dedication of MARRIAGE 'A-LA-MODE in the spring of that year, he appears to have written a letter of thanks to Dryden, not now extant, which produced the letter from the poet already mentioned: but soon afterwards all friendly correspondence and intercourse must have ceased between them; for in this very year he warmly espoused the interest of Elkanah Settle, introduced him at Court as a rival, if not superiour poet, and wrote a Prologue which was spoken before that author's EMPRESS OF MOROCCO, when it was exhibited at Whitehall. To this play, which was published in 1673, is prefixed a Dedication containing some sarcasms on Dryden, or as he expresses it, " a most arrogant, calumniating, ill-natured and scandalous preface;" and still more to aggravate the offence, the play was ornamented with sculptures, and sold at an uncommon price.'

At p. 180. we are informed who were the principal persons engaged in the translation of Plutarch's Lives, and what share Dryden had in the work. As the account is curious, and introduces to our notice some memoirs of a gentleman and scholar who has been variously represented, and who is suspected of having been the author of the celebrated Letters of Junius, we shall transcribe it.

' The old version of the Lives of Plutarch, by Sir Thomas North, having become somewhat obsolete, a new translation of that most instructive and valuable work was undertaken by a " mob of gentlemen;" many of them bred at Cambridge, and friends of our author. Among the translators the most eminent were, Creech, Duke, Knightly Chetwood, John Caryll, Rymer, Dr. Brown, the traveller, Dr. William Oldys, and Mr. Somers, afterwards Lord Chancellor. To this work Dryden contributed, it should seem, the Prefatory Advertisement [*], and a very pleasing Life of that amiable historian, to whom we are more indebted for the characters of the most celebrated persons in Greece and Rome, and a thousand interesting circumstances relating to them, than to all the ancients besides. This translation, of which the first volume was published 1683 [†], though very unequally and imperfectly executed, continued, with all its defects, to be generally read from that time to the year 1758, when the proprietor put it into the hands of Samuel Dyer, Esq. a man of excellent taste and profound erudition; whose principal literary work, under a Roman signature, when the veil with which for near thirty-one years it has been inveloped, shall be removed, will place him in a high rank among English writers, and transmit a name, now little known, with distinguished lustre to

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'[*] See vol. ii. p. 424, n. 6; and vol. iii. p. 388, n. 7.'

'[†] The first volume of Plutarch's Lives, with the Life of Plutarch, was entered in the Stationers' Books by Jacob Tonson, April 25, 1683.'

posterity. He revised the whole of the former translation, comparing it with, and correcting it by, the Greek original; but translating only two of the lives anew*. A very good version of Plutarch's Lives having since been made, that Mr. Dyer did not do more is the less to be regretted.'

Here Mr. Malone adds the following 'long note:'

'Though I was not acquainted with this gentleman, nor ever saw him, I take this opportunity of vindicating his fame; having learned from the late Sir Joshua Reynolds, and other respectable persons, that he was a very learned, virtuous, and amiable man. He was born about the year 1725; was bred at Northampton, under the care of Dr. Doddridge; and for some time had the benefit of being instructed by the learned Dr. John Ward, Professor of Rhetorick in Gresham College. He afterwards studied under Professor Hutcheson at Glasgow; from which place he was removed to Leyden, where he completed his education. In 1759 he became a Commissary in our army in Germany, and continued in that station to the end of the seven years' war: after which, he returned into England; and, on the formation of the LITERARY CLUB in 1764, he was the first member *elected* into that very respectable Society; with whom he continued to associate, and by whom he was highly esteemed, to the time of his death, in September, 1772.—From an excellent portrait of this gentleman, painted by Sir Joshua Reynolds, a mezzotinto print was scraped by his pupil Marchi; of which a copy was made for the edition of the ENGLISH POETS, published by the booksellers of London in 1779, and erroneously prefixed to the works of *John* Dyer, the author of THE FLEECE, and other poetical compositions.

'Mr. Samuel Dyer is acknowledged, even by an enemy, to have been "an excellent classical scholar, a great mathematician and natural philosopher, well versed in the Hebrew, and master of the Latin, French, and Italian languages. Added to these emdowments, he was of a temper so mild, and in his conversation so modest and unassuming, that he engaged the attention and affection of all around him. In all questions of science, Dr. Johnson looked up to him; and in his Life of Watts among the Poets, [where he calls him "the late learned Mr. Dyer,"] has cited an observation of his,—that Watts had confounded the idea of space with that of *empty* space, and did not consider, that though space might be without matter, yet matter, being extended, could not be without space."

'Such is the testimony borne to Mr. Dyer's worth and attainments, by one who was once his intimate friend;† but he has added to it such a representation of his moral character, as, if it were correct, ought to brand his name to all posterity. Some of the charges brought against him are extremely curious. 1. That having been intended and bred by his parents for the ministry, he did *not* become a dissenting teacher. 2. That he did *not* translate Dr. Daniel Williams's religious tracts into Latin. 3. That he frequently partook of dinners, and suppers, and card-parties, at the houses of his friends. 4. That he began to translate a book from the French, but *abandoned*

'* Demetrius and Pericles.' † Sir John Hawkins.

that work. 5. That he would *not* undertake to write the life of Erasmus. 6. That the tenderness of his heart so far got the better of his regard to decorum, that he frequently visited a dear male friend and fellow-student, who happened to be seized with a malignant disorder, in a house of ill fame. 7. That he was much captivated by the learning, wit, politeness, and elegance of his friend; qualifications of which, we are told, Mr. Dyer, as a *philosopher*, ought not to have been emulous.—To such accusations no answer is necessary; but two others, of a very different complexion, require to be stated in the author's own words:

" It was *whispered* to me by one who *seemed* pleased that he was in the secret, that Mr. Dyer's religion, was that of Socrates. What *further advances* he made in Theism, I could not learn; *nor will I venture to assert* that which *some* expressions that I have heard *drop* from him led me to *fear*, viz. that he denied, in the philosophical sense of the term, the freedom of the human will, and settled in materialism and its consequent tenets."

'On this statement is is only necessary to observe, that there is no man whose orthodoxy may not be questioned, if such evidence as is here produced, be admitted. What Mr. Dyer's religious opinions were, I have no means of knowing; but common charity forbids our assent to so vague, conjectural, and unsupported a charge; nor is it by any means probable, that so excellent an understanding as Mr. Dyer is known to have possessed, should have been bewildered or shaken by the gloomy sophistry of Deists or Infidels. Very different kind of proof than—" it was *whispered* to me," and " *I will not venture to assert*," &c. will be required by every candid man, before he acquiesces in the belief of what this writer was so very *fearful* was the case, or supposes that a person of extraordinay talents, who was extremely beloved by many worthy men, was a fatalist and an unbeliever.

'To finish this dark portrait, we are further told, that—" About the time of this event [some pecuniary losses], he was seized with a quinsy, which *he was assured* was mortal; but whether he *resigned himself* to the slow operations of that disease, or *precipitated his end by an act of self-violence*, was, and yet is, a question among his friends."

'What at the time of Mr. Dyer's decease were the conversation or opinions of his friends, this writer had little means of learning; for, for some years before that event, I know, several of them held with him no intercourse whatsoever. And I think it but common justice further to add, that on inquiry several years ago, from some friends of unquestionable authority, who were well acquainted with Mr. Dyer, and had sufficient means of being truly informed, I arned, that for the foregoing uncharitable suggestion there was not e slightest ground; that gentleman, to the knowledge of several rsons who attended him in his last illness, having died a natural ath, in consequence of that dangerous disorder, a quinsy, in spite the best medical assistance, proving fatal to him; to the great ief of his surviving friends, one of whom, a gentleman of distin- ished talents, virtue, and piety, honoured his memory with the lowing eulogium, which was published in a newspaper of the day, and which it cannot be supposed such a man would have written i commemoration of an infidel and a suicide.

“ On Tuesday morning [Sept. 14th, 1772,] died at his lodgi in Castle-street, Leicester Fields, Samuel Dyer, Esq. Fellow of t Royal Society. He was a man of profound and general eruditi and his sagacity and judgment were fully equal to the extent of learning. His mind was candid, sincere, and benevolent; his frie ship disinterested and unalterable. The modesty, simplicity, sweetness of his manners rendered his conversation as amiable, a was instructive, and endeared him to those few who had the hap ness of knowing intimately that valuable unostentatious man, and death is to them a loss irreparable.”

‘ I shall add but one word more. When the great and ami Lord Essex was strongly pressed to put Raleigh on a Court Mart for disobedience of orders, he replied,—“ That I would do, *if were my friend.*”—If the writer of the very unfavourable charac which has been now examined, who was certainly *not* Mr. Dye friend for some years before his death, had been governed by t generous sentiment, this long note would have been unnecessary.’

The reader will find some farther mention of Mr. S. Dy extracted from a publication by Mr. Chalmers, in the preced article, p. 128. It is to be regretted that Mr. C. should h contributed to the diffusion of those defamatory suggestions Sir John Hawkins, relative to Mr. Dyer, which it is here t object of Mr. Malone to reprobate and to confute.

Dryden left three sons, Charles, John, and Erasmus-Henr and tenderness and affection for his children form a d tinguishing feature in his character. These young men a represented by a lady, who knew them personally, to ha been, “ fine, ingenious, and accomplished gentlemen.” Man interesting particulars will be found in the pages which M Malone has allotted to them; and in which he examines some length the account given by Mrs. Elizabeth Thoma (known by the name of Corinna,) respecting the poet's co fidence in judicial astrology, and his eldest son's acciden death: pointing out the inconsistencies, absurdities, and fals hoods of her relation.

We shall conclude our extracts with two or three instanc of Dryden's talent for repartee, though he was by no mean remarkable for wit in conversation.

‘ According to Steele, “ when a young fellow just come from th play of CLEOMENES, told him in raillery against the continency o his principal character, ‘ If I had been left alone with a fair lady I should not have passed my time like your Spartan;’ ‘ That ma be,’ answered the bard, with a very grave face; ‘ but give me leav to tell you, Sir, you are no hero.”

‘ Lady Elizabeth Dryden, one morning, having come into h study at an unseasonable time, when he was intently employed o

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some composition, and finding he did not attend to her, exclaimed, "Lord, Mr. Dryden, you are always poring upon these musty books;—*I* wish I was a book, and then I should have more of your company."—"Well, my dear," replied the poet, "when you do become a book, pray let it be an Almanack; for then, at the end of the year, I shall lay you quietly on the shelf, and shall be able to pursue my studies without interruption."—

'A gentleman returning from one of D'Urfey's plays, the first night it was acted, said to Dryden, "Was there ever such stuff? I could not have imagined that even this author could have written so ill."—"O, Sir," replied the old bard, "you don't know my friend Tom so well as I do: I'll answer for him, he shall write worse yet."'

Our quotations from this volume will satisfy our readers that the work is not devoid of either entertainment or information: but, as we before observed, they will find too many pages allotted to uninteresting details, and minute investigations. The unpleasing task, however, of dwelling longer on the editor's faults is spared us by the publication of an essay which will be the subject of our next article, and of which the manifest object is to ridicule the labours of Mr. Malone.

The first volume is ornamented by a frontispiece containing three engravings of Mr. Dryden; the first from an original portrait in the picture gallery at Oxford, probably painted in his thirty-third year, 1664;—the second from a print engraved by Faithorne, jun. after Closterman's picture, executed probably about the year 1690; and the third from a portrait drawn by Sir Godfrey Kneller in 1698.

Art. V. *The Essence of Malone*, or, the "Beauties" of that fascinating Writer, extracted from his immortal Work, in five hundred, sixty-nine Pages, and a quarter, just published; and (with his accustomed felicity,) entitled "*Some* Account of the Life and Writings of JOHN DRYDEN!!" 2d Edition, enlarged. 8vo. pp. 150. 3s. 6d. Becket. 1800.

IT must be acknowleged that much of the ridicule and censure, contained in this pamphlet, has been provoked by Mr. Malone's frequent digressions, and details of insignificant articulars, *magno conatu nugæ*; yet it must also be allowed that he author of the present publication has not only exhibited his ictim in a ludicrous point of view where such a display was ustifiable, but has created opportunities of reprehension for hich Mr. M. is not accountable *.

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* Our readers might imagine that an instance of misrepresentation ay be derived even from the title-pages of the two publications, when

This work is professedly ironical, avowing an admirati while it is the deadly adversary of the *Malonian manner;* with *some* 'felicity,' the Roman signature of *Minutius Felix* subjoined to it, though we think that the name assumed the original inventor of the *Cross-Readings* was more fortuna when he called himself *Papyrius Cursor.* In the biographi Canons here promulgated, and of which the original idea to have been taken from Edwards's celebrated *Canons of Cri cism*, (published above fifty years ago,) much humour and applied satire are discovered.—The author lays it down as first law, that a biographer should not only be correct in *tri* and *copious* to their *details*, but he should reform his own fre quent inaccuracies backwards and forwards, till the reader more in the dark than ever; and he supports his position numerous pertinent citations from the object of his irony.

Mr. Malone also furnishes but too many exemplifications this satirical writer's second Canon, namely, that 'the life of A should be the lives of B. C. D. &c. to the end of the alphabet yet, from this part of Mr. M.'s production, we have deriv the greatest entertainment. These Canons will remind readers of an exquisite paper in *the World*, written by that "veteran in literature," Mr. Owen Cambridge; in which he de scribes, with humour that will bear a comparison with Lucian the manner of writing history, and the fittest subjects to be introduced.

Of the third Canon, that 'a biographer cannot be too minute in what relates to his hero,' above twenty examples are produced; and it must be confessed, as we observed in the preceding article, that Mr. Malone's volume is very prolific in such illustrations. We shall transcribe two passages, in order to give our readers at the same time a competent idea of the nature of the original work, and of the talents of this severe but able reviewer:

> '*Dryden* was born at *Aldwinkle*, in the county of *Northampton.*
>
> '*Fuller, the historian*, was born at the same place.
>
> 'Who would think *Aldwinkle* a *generic* name, with branches and varieties that are full of intricacy! Yet we shall find the
>
> "*dignum vindice nodum,*"
>
> before we are much older.
>
> "*Tradition* says, that he was born at the *parsonage House* of *Aldwinkle-All-Saints.*"

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when they observe from our copy of Mr. Malone's title that he styles his biography '*an* account,' &c. and when they find the commentator sarcastically remarking on the alleged expression '*some* account,' &c. On turning, however, to the first page of Mr. M.'s life of Dryden, the obnoxious adjective *some* makes its inauspicious appearance.

" He (*Dryden* himself) has told us, that he was born in a village belonging to the *Earl* of *Exeter*."

" That village *must* have been *Aldwinkle, St. Peter's.*"

" But DRYDEN might not have known it!!!" " i. e. might have *thought it was* the estate of *Lord Exeter*, when it was *not!*"

' We attribute, hete, to a celebrated poet the most poetical confusion of local names, and the sublimest ignorance of local facts, respecting his *own* place of nativity, that perhaps the Muses ever produced, as living marks of their indifference to historical truth, where even the poet they love, *condescends* to deal with it, and *affects* compliance with it. The *editor* of a *poet* imbibes a little of that cup, and every *supposition* of such a *mistake*, though in prose, is *poetical*;—He is himself the *sublime*, that he delineates, which is the character, if I recollect, of his lineal ancestor, *Longinus!*

" *Yet Aldwinkle-All-Saints*, has *tradition* for it (*besides* the author's assertion, which, if he had not been a *poet*, would have had its weight.)"

" This *tradition, however*. may have arisen from the fact, that *Pickering*, his maternal grandfather, was *Rector* of that parish;—*but* he did not obtain his preferment till 16 years after *Dryden*'s death!"

" He *might*, however, have been curate of *Aldwinkle All-Saints*, and *perhaps rented* the *Parsonage house* of the Rector!"

' What luminous doubts are these! and how they jump over sticks backwards and forwards! No *certainty* can equal the effect of such *perhapses, mays*, and *mights!*

' But let us resume the village!

" It is a *village*—if indeed it should not rather be called *villages*—upper and lower."

" It is on the *western* bank of the *Nen.*"

" It has *two hundred families!*"

" It comprehends a *part* of the two villages of *Aldwinkle St. Peter's*, and *Aldwinkle All Saints.*"

' Mark the delightful intricacy of these branches from the *generic* tree!

" *Aldwinkle*—the *genus.*"

' 1st. *Species*—*upper* and *lower Aldwinkle.*

' 2d. *Aldwinkle All-Saints*—*Aldwinkle St. Peters.*

' 1st. Subdivision of the first and second branch.

' *The parts* of *All-Saints and St. Peter's*, lying in *upper and lower Aldwinkle.*

' Subdivision 2d.

' *Parts of A. All Saints, and A. St. Peter's, not* in *upper* nor in *lower Aldwinkle!!*

" It is *about* a mile *and a half* distant from *Tichmarsh.*"

" But *near five* miles from *Oundle!!*"

' Who would now conceive that *Malone* doubted of *Dryden*'s birth in some *one* of these *Aldwinkles?*

' But all of a sudden, like *Bays*, to " *elevate* and *surprize*," the *editor* archly whispers, that if it was not inconsistent with *Dryden*'s own account, (which—as *Malone* affirms—does not apply to the village he names) " *he* should *suppose* him born in *Tichmarsh!*" Mark the reasons!—and shew me the man who *would*, or *could* resist them

" 1st. *Gilbert Pickering*, his maternal great grandfather, had [illegible] seat there!!

2d. *Sir Erasmus Dryden*, his paternal grandfather, lived there!' (pp. 3, 4, and 5.)[*] *Probatum est.*'

" *Dryden's* " *Mac Flecnoe*" was reprinted by *him* with *slight alterations*.

" To gratify *curious readers*, (i.e. curious after *slight alterations*) they are (all) given below.

' They occupy *two pages*, and are of the following kind:

1 edition — — — — *paper*.
2 edition — — — — *papers*.
1 edition — — — — *to*.
2 edition — — — — *in*.
1 edition — — — — *poppey*.
2 edition — — — — *poppeys*.[†]

' To compress and epitomize the numerous examples above stated, of this interesting *Canon*, is no easy task, yet I wish to make the attempt.

' —— *Dryden*'s name *had been* spelt with an *i*.

—— He was born at *Aldwinkle*, but it was *not* the *Aldwinkle*, that *he* supposed.

—— His original stock was from *Cumberland*. It was *not* from *Huntingdon*.

—— His great *grandfather* was *perhaps* called " *Erasmus*" from his maternal grandfather, *Erasmus Cope*, who took the name from *his* godfather, who was the celebrated *Erasmus*.

—— One of his *ten* sisters married a bookseller; another a tobacconist.

—— *He* was *not* a fellow of *Trinity College;*
His cousin *Jonathan* was.

—— He was *not* a contributor to verses in *Cromwell*'s honor.

—— His father was a justice of the peace;
perhaps a *committee man;*
probably a *presbyterian.*

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[*] " I remember a repartee in *King Charles's* reign. It was about the time of *Oates's* plot. A cousin-*german* of mine was at the *Bear* in *Holborn*.—No—I am out—it was at the *Cross Keys*—but *Jack Thompson* was there,—for he was the intimate friend of the person who said the witty thing. —I am sure it was in that neighbourhood, for we drank a bottle thereabouts every evening." Having settled the *geography* of the *jest*, he told his audience the birth and parentage as well as the collateral alliances of *his* family, who made the repartee, and of *his* who provoked him to it." STEELE.

' [†] In the Isle of QUINT-ESSENCE, visited by *Pantagruel*, some of Her Majesty's officers of state were in the act of measuring " *les sauts des puces*." *Rabélais.*

—His contract was to give *three* plays per annum,—*not four, nor two.*

—The bill for his funeral came to *forty-four pounds*, and *seventeen shillings.*

—He gave *Tonson* credit, on account, for a payment of £268 15*s*.

—He had a patent as poet laureat.

—His first bookseller was *Henry Herringman.*

—He *purged* before he undertook any considerable work.

—He was fond of *fishing.*

—He kept *snuff* loose in his pocket.

—He wrote in a room on a *ground* floor in *Gerrard Street.*

—He eat at the *Mulberry Garden—tarts* with *Madam Reeve.*

—He wrote the first lines of his *Virgil* on a *window.*

—He did *not* enter ASTRÆA REDUX at *Stationers' Hall.*

—He reprinted *Mac Flecnoe* with *slight* alterations, which it would gratify the *curious reader* to *lay before him!!*

"*Sic itur ad astra* [*]."

'And such an historian is a lanthorn, hung at the tail of the kite—up they go together.

"This it is" (in his own dignified language) TO DELINEATE THE MAN—to collect, from sources hitherto unexplored, whatever contributes to throw new lights upon his CHARACTER, and ILLUSTRATE the HISTORY of his WORKS!!!"

This lively performance has certainly given us that pleasure which such an exertion of talents, and such a stimulus to mirth, are likely to create: but the writer nevertheless appears to us to deserve some portion of that censure which he has so unsparingly bestowed on Mr. Malone. *With what measure he has meted, it shall be measured to him again.*—The pamphlet, as well as the volume which it reprobates, is too long; and it is chargeable with the fault of tediousness, which is much less pardonable in a work that professes to amuse, than in one of which the avowed object is to inform. A *true bill* containing heavier accusations will also be *found* against the writer; for so many instances of acrimony and spleen are discoverable in this production, that a suspicion of the goodness of his intentions must be created, while the powers of his mind are reluctantly acknowleged. Though the manner of his censure is playful

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[*] 'There is a passage in one of my *Roman ancestor*'s common place books, which is well expressed and very apposite.—"The eye (said he) of an historian, should be like the wrong end of a perspective glass, by which the *objects* are *lessened.*" "He should be like *swallows* that swim and flutter, but whose agility is employed *in catching flies!*" I am sorry to add that *Scriblerus*, who was acquainted with some of the family, borrowed this passage, and adopted it into *his* work.'

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and light, something of a more serious nature seems to lurk beneath the surface.—The performance is universally attribute to George Hardinge, Esquire, a king's counsel, and one of th Welsh judges.

Art. VI. *Twelve Sermons, on the Advantages which result fro Christianity; and on the Influence of Christian Principles on th Mind and Conduct;* designed chiefly for the Use of Families.—T which are added *Philanthropic Tracts,* consisting of I. An Essa on the State of the Poor, and on the Means of improving it b Parochial Schools, Friendly Societies, &c. II. Rules for form ing and conducting Friendly Societies, to facilitate their genera Establishment. By James Cowe, M. A. Vicar of Sunbury Middlesex. Second Edition, revised and enlarged. 8vo. pp. 320 6s. Boards. Robson, Bremner, &c. 1800.

CLERGYMEN who are seriously devoted to the importan duties of their profession, and who perceive the goo effects of their pulpit-exhortations among their parishioners are often induced to attempt an extension of their pious services by means of the press: but, commendable as the motiv is, success is not the uniform consequence. The moral efficacy of parochial discourses more frequently results from th respectability and exemplary behaviour of the preacher, tha from their prominent merit as compositions; and when prompted by honest commendation, he sends them into th world divested of their chief enforcement, he is too frequentl mortified by the scanty praise which they obtain from stranger to his personal virtues. Sermons may also be well adapted t the circumstances of a particular parish, and yet not be calculated to please the public eye. The orators of antiquity endeavoured to confer an additional polish even on those speeche which obtained the highest applause, before they delivere them to be copied for general inspection; well aware that much higher degree of excellence is requisite in composition which are to be leisurely perused, than in those which are onl to be heard when recited.

We offer these remarks with the hope of checking, in som measure, the profuse accumulation of printed sermons, whe the powers of the mind do not vigorously assist the intentio of the heart; and with the design of suggesting to the clerg that the praise bestowed on their discourses, when delivered, not always a sufficient reason for committing them to th press. Mr. Cowe appears to agree with us in this opinion and, though he has yielded to the sollicitations of friends i publishing his sermons, he has not contented himself with

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verbatim exhibition of those reflections which were admired by his auditory. He professes to give the enlarged substance of them; and in preparing them for the world, it is fair to presume that he has taken additional pains. It is, therefore, the more to be regretted if he still has not considered, so much as we wish that he had, the extreme fastidiousness of the age; and yet more because we perceive throughout a laudable attempt to engage the attention, and to improve the hearts of his readers. He informs us that, 'at the request of several persons, for whose judgment he has the highest respect, he has been induced to divide a late publication "*On the Advantages which result from Christianity*" into several sermons (into nine); to exhibit the doctrines, the evidences, the precepts, and the motives of our holy religion, in a regular order; and make such additions, and new arrangements, as seemed most consistent with perspicuity.' Perhaps his arrangements may not wholly satisfy the critical and the learned: but this is the less important, as he is chiefly sollicitous of informing persons in the humble walks of life, and 'that his sermons should not exceed the powers of an ordinary man's attention.' His great and highly laudable object in the discourses now before us, as well as in his tracts formerly published, is to promote the improvement and happiness of mankind; which he endeavours to effect by diffusing religious sentiments and moral principles, among those who have little leisure and opportunity for the perusal of larger theological works.

Every person ought to be satisfied with that degree of praise which belongs to the scope and intent of his labours, and this praise we can here honestly bestow: but we are so well convinced of Mr. Cowe's good sense, candour, benevolence, and virtuous zeal, that we cannot refrain from wishing that, in various parts, he had more attentively touched and re-touched his discourses, before he submitted them to the ordeal of public criticism. By attempting to spread, he appears to us in some places to have disjointed his thoughts; and, occasionally, inferences are deduced from doctrines to which they do not most properly belong. Thus, in a sermon on a text (Phil. ii. 5.) which induced us to expect principally a delineation of the Christian temper or character, we have chiefly a dissertation on the Evidences of Christianity; and in another, after having been told that '*Christianity* appears to be a stupendous *dispensation of mercy*, which forms our minds to gratitude, humility, and devotion,' reference is made to the Lord's prayer, and we are exhorted 'every morning and evening to thank God for our *existence*, *powers*, and *faculties*.' The remark is just: but Mr. C. must perceive that gratitude for our *existence*, *powers*, and *faculties*, does not immediately emanate from the consideration of the *Gospel* as a stupendous *dispensation of mercy*.

With a similar inattention, in Sermon I., Mr. Cowe observes to the common people of the country;—'blessed with honest intentions and an upright heart, and accustomed from your infancy to the numerous comforts of an European life, you would not be happy in the sandy desarts of Africa or in the dreary wilds of America.' The truth of this assertion is not to be disputed: but, though they would be unhappy in the desarts of Africa, or in the wilds of America, *in consequence of their having been used to European comforts*, surely their having been blessed with honest intentious and an upright heart would be no source of wretchedness.

In Sermon IV. the worthy preacher has committed a little mistake, which he will permit us to point out to him. Speaking of the Lord's Supper, he observes that 'the participation of this ordinance has been the uniform, uninterrupted practice of Christians, of all ranks,' from the apostolic age down to the present day.' Here it appears that he did not advert to that respectable sect, vulgarly called Quakers, who neither employ the administration of Baptism nor that of the Holy Supper: but who, nevertheless, though they dissent in these particulars from Mr. C. and the generality of Christians, will doubtless agree with him in the sentiment expressed at the conclusion of this sermon, that 'God requires the religion of the heart, and that the best sacrifice which we can offer to our Maker is a pious and virtuous life.'

These blemishes, as well as others of a similar kind which might be adduced, are trifles which we specify solely for the purpose of stimulating the author to greater precision and accuracy. We have formerly noticed him with a degree of commendation (see M. R. vol. xxv. N. S. p. 181.) which these strictures are not meant to invalidate, but rather to excite to future exertions which shall demand enlarged praise. Indeed, we shall not now part with him without repeating our good opinion; nor without assisting him in the fairest way to make a favourable impression on our readers, by permitting him to speak more at large for himself.

In the third sermon, designing to illustrate the beneficial tendency of the truths of Christianity, he observes:

> 'As a further inducement to maintain steady and consistent characters, it may not be useless here to add, that, wherever the genuine doctrines of Christianity are neglected, that neglect will produce impiety, dishonesty, and dissoluteness of manners. But, if the essential principles of religion and morality are inculcated and imbibed, the gloom of ignorance will be gradually dispelled; the love of truth, of

virtue, and of devotion, will increase; liberal and useful arts will be cultivated and advanced; and a further reformation in the manners, the views, and the morals of mankind, will take place. Deeply is it to be lamented, that many of the lower ranks of society still continue in gross ignorance; it is, however, to be hoped, that a time will come, when Parochial Schools will be established, and proper means used, to disseminate, more effectually, the principles and the practice of piety, probity, benevolence, and sobriety, among the rising generation. In the mean time, it is earnestly recommended to you, as you value your children's happiness, to use your utmost efforts to give them such a degree of knowlege, and especially of religious knowlege, as will tend to check the progress of ignorance and immorality; will qualify them for fulfilling the duties of their station; and will prove a great comfort to you in the decline of life.'

The subsequent passage in the eighth sermon will be read with much pleasure:

'God has given us a moral law to regulate our conduct, on the observance of which the peace, the order, and the happiness of society depend. We are enjoined, to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly." If, therefore, we violate the rules of sobriety and moral rectitude, we injure ourselves; we introduce confusion and misery among mankind; and, without sincere repentance, we shall at last be excluded from that blessed society of perfect spirits in a better world. For to attain future happiness, our nature must be purified from vicious habits. God is a pure and holy Spirit, and cannot dwell in an impure and polluted heart. We must, therefore, eradicate, as far as we are able, every sinful propensity; we must avoid the solicitations of bad company; we must subdue the impulse of sensual passions; and we must acquire habits of self-government and purity. This sobriety consists not in a renunciation of the comforts and enjoyments of life. True religion requires no such sacrifice. It consists in guarding against criminal excess; in restraining our appetites within the bounds of reason and religion; in taking care that our minds be sound and well-regulated, and not contaminated by pride, envy, or revenge; and in cultivating, through Divine grace, the seeds of every Christian virtue—"love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance." A Christian, then, can neither be slothful, dissipated, nor intemperate. For, by indolence or drunkenness, our bodily and our mental powers are weakened and debased. In the Apostolic age, the manners of the Pagans were extremely dissolute. Christianity has certainly introduced a considerable improvement into the state of society. But, if its divine precepts were universally observed; if piety, probity, benevolence, and temperance, regulated all our sentiments and conduct; what a change would still take place in the world! What love and gratitude to God! What justice and veracity, what peace and charity, among men! And what sobriety and chastity towards ourselves!'

To the 9th sermon, on the future destination of the human race, the following practical observations are subjoined:

'All the principles, and all the precepts of the Gospel, tend to sanctify the heart, and concur in enforcing a sober, a virtuous, and devout life; and in evincing the importance and necessity of piety, justice, charity, and purity. Those discoveries of a state of immortality, which we enjoy, and which enable us to bear with patience the pains of disease, and the various distresses of life, naturally lead us, as moral agents, to cultivate integrity of conduct, and to prize, beyond expression, that divine religion, which removes every apprehension about our future existence. They are not intended, however, to gratify an idle curiosity, but to reform the heart, and to influence the practice. Remember, then, that every moral duty is enforced on evangelical principles, by the most awful sanctions; and that the precepts of Christianity regulate the affections, strengthen the bonds of society, and inculcate the most sublime virtue. Let it, therefore, be deeply impressed on all your hearts, that the design of the Christian religion is to promote purity of mind, and sanctity of life; and that immoral practices are incompatible with, and destructive of, the important end, for which it was revealed.'

The remaining sermons and tracts have already been mentioned in our work.

Art. VII. *A Hebrew Grammar*, for the Use of the Students of the University of Dublin. By the Rev. Gerald Fitzgerald, D.D. Hebrew Professor in said University. 8vo. pp. 200. Boards. Dublin. 1799.

Of the very great number of Hebrew grammars which have been published since the revival of letters, that of *Buxtorf* has been long the reigning favorite of the schools; and undoubtedly, as a Masoretical body of rules, it is the best that has yet appeared in the same compass. The huge volumes of *Guarin* contain many useful observations, particularly with respect to Syntax: but their bulk will ever prevent them from being in common use; and they are also incumbered with so many *minutiæ* respecting points and accents, that they are likely to disgust the learner, *in ipso limine.* This, indeed, was the case with all the more antient Hebrew grammars, before Capellus published his admirable work, *Arcanum punctuationis revelatum;* since which period, several attempts have been made to divest Hebrew grammar of its superfluous precepts, and to facilitate the acquirement of a language which is so necessary for the intelligence of scripture, and other theological purposes. Methods were even invented to teach Hebrew without the aid of *any* points; and unpointed editions of the Bible were printed for the use of those who wished to learn the language by those new modes.

The chief of these grammatical innovators was *Masclef*, a canon of Amiens; who, in the year 1716, published the first edition of his *Grammatica Hebræa, à punctis aliisque Masorethicis inventis libera.* In 1731 he gave a second edition in two volumes, with the accession of short grammars of the Chaldee, Syriac, and Samaritan dialects, on the same plan; and an elegant and pithy refutation of the objections of *Guarin*, who had strenuously attacked the former edition, in his preface to the above mentioned Grammar *.—Father *Houbigant*, of the Oratory, so well known for his splendid edition of the Hebrew Bible and his elegant Latin version, intended to give a third edition of *Masclef*, with a copious defence of his method against all its adversaries; among whom the principal, now, was the celebrated *Schultens*:—but, from what causes we know not, this projected edition never appeared. *Masclef*, however, had many followers in France; and the learned of that nation were divided in opinion, as to the superior utility of his new plan: but the greater number of Dutch and German critics opposing it, and the study of Hebrew letters declining in France, it has gradually fallen into disuse, and is now only found on the shelves of the curious. Perhaps it carried things to an extremity, by rejecting altogether the Masoretic punctuation, and substituting a novel and arbitrary pronunciation of the Hebrew letters: yet still it is an ingenious system; and there is no doubt that the Hebrew language may be more readily learned by it, than by the Buxtorfian method. It was introduced into England, with some alterations, by Hutchinson; followed by Bate and Parkhurst; and, more recently, by Professor Wilson of the University of St. Andrew's, in two editions of his Hebrew Grammar:—while Professor James Robertson, of Edinburgh, warmly defended the opposite system of his master *Schultens*; especially in the second edition of his Hebrew Grammar, published about twenty years ago †.

Professor Fitzgerald, in the Hebrew Grammar now before us, appears to have imitated L'Advocat, in steering a middle course; and he has given a plain, easy, and useful introduction to the Hebrew tongue, in English, for the use of students in our Universities, and particularly in the University of Dublin. 'To avoid (says he) the inconvenience of both methods, I have adopted an intermediate one, by retaining the vowel points, and such of the accents as are most distinguishable and useful: all the other accents, of which the number is considerable,

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* This edition was completed by *De la Bletterie*, the author dying during the impression.

† See Rev. vol. xix. anno 1758, p. 609, for an account of the first edition.

derable, appear to me wholly unnecessary, in the present state of the language.'—In this remark we incline to agree with the Professor; and, with pleasure, we add that we consider his work as a valuable compendium of Hebrew grammar,—perhaps, the best that has yet appeared in our own language.

It will not be expected that we should make large quotations from a work of this nature: but we shall give one specimen from the appendix, which contains some good observations on *the idioms and imagery of the Hebrew:*

'Of the idioms of the Hebrew some examples have been already given, as they occasionally arose from the nature of the subject: the following passages will exhibit others in a clearer and more collected point of view; and, to those who are prepared for the study of the Bible, will prove, I trust, no unacceptable introduction to it:

'Thus, from the rays of light breaking through openings, the dawning of the day is called עַפְעַפֵּי־שָׁחַר "The eye-lids of the morning," Job. iii. 9.

'And in the same figurative beauty of expression, a bird is called בַּעַל כָּנָף— "A master of the wing," Prov. i. 17.

'Wine—דַּם עֵנָב "the blood of the grape," Deut. xxxii. 14.

'Flame—לְשׁוֹן אֵשׁ "A tongue of fire," Is. v. 24.

'The sea-shore—שְׂפַת הַיָּם * "The lip of the sea," Gen. xxii. 17.

'Intimate friends—מְתֵי סוֹדִי † "The men of my secret," Job, xix. 19.

'A slanderer or evil speaker—אִישׁ לָשׁוֹן "A man of tongue," Ps. cxl. 11.

'An hundred years old—בֶּן־מֵאָה שָׁנָה "The son of an hundred years," Is. lxv. 20.

'Threshed-out corn—בֶּן־גָּרֶן "Son of the floor," Is. xxi. 10.

'An arrow—בֶּן־קֶשֶׁת "Son of the Bow," Job, xli. 9.

'Sparks—בְּנֵי־רֶשֶׁף ‡ "Sons of the burning coal," Job, v. 7.

'The same mode of expression is adopted by the Apostle, as in the following instance "ye are all υἱοὶ τοῦ φωτὸς; the children of light," i. e. enlightened by Christianity. 1 Thess. v. 5.

'The hand, eye, face, &c. are sometimes used in a peculiar manner by the Hebrews. ex. gr.

'הִנֵּה ‖ שִׁפְחָתֵךְ בְּיָדֵךְ "Behold! Thy maid is in thy hand," i. e. in thy power. Gen. xvi. 6.

'* In Regimen, for שָׂפָה f. sing. † In Reg. for מְתִים m. plur.

'‡ In Reg. for בָּנִים, from בָּנָה to *build.*

'‖ In Reg. with an *affix,* from שִׁפְחָה *a handmaid.*

‘הֲרִמֹתִי יָדִי אֶל־יְהוָה * “I have lift up my hand unto the Lord,” i. e. I have sworn. Gen. xiv. 22.

‘שִׂים נָא יָדְךָ תַּחַת יְרֵכִי † “Put, I pray thee, thy hand under my thigh,” i. e. swear unto me. Gen. xlvii. 29.

‘אִישׁ הַיָּשָׁר בְּעֵינָיו יַעֲשֶׂה׃ “Every man did (*what was*) right in his own eyes,” i. e. what pleased him. Judges, xvii. 6.’

We do not think that the author is equally happy in his explanation of some difficult passages of scripture; particularly that of Ps. lxviii. 14. which he thus renders: “Though ye have lien among the pots (*ye shall be as*) the wings of a dove, which are covered with silver, and her feathers with refulgent gold.” ‘That is (says he) ye shall be, not as when bond-men in Egypt, among pots and bricks; ye shall rise from this *oppressed*, *obscure* and *contemptible* condition, to a *free*, *splendid* and *glorious* one—ye shall be as a dove whose “wings are covered with silver, and her feathers with gold.” Here (he adds) the contrast, as to colour, is very remarkable,—between the gay silver and gold plumage of the dove, and the mean squalid appearance which the Israelites must have contracted during their *brick-making* in Egypt.’—What will some of our profound modern critics say, on reading this comment?

ART. VIII. *A Journey into Cornwall*, through the Counties of Southampton, Wilts, Dorset, Somerset and Devon: interspersed with Remarks, Moral, Historical, Literary, and Political. By George Lipscomb. 8vo. pp. 361. 5s. Boards. Rivingtons. 1799.

THE scattered information, which is supplied by desultory and irregular tours, can make but little permanent addition to the established stock of topographical knowlege, because it seldom finds its way to a regular station in the class to which it belongs. The journey of Mr. Lipscomb commences from Portchester castle in Portsmouth harbour, and, after having described an irregular track through the counties mentioned in his title page, concludes in London; and the greater part of the observations are such as the most cursory view is capable of affording. Indeed, there is ground for suspecting that the work was written at least as much for the sake of exercising a propensity to description, as with the view of imparting useful information. The author is frequently lost in his

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‘* 1 pers. sing. præter. *hiph.* from רוּם to *raise up* or *exalt.*

‘† Imper. *Hiph.* for הָשִׂים from שׂוּם.’

endeavours to attain the pathetic and the sublime:—'The turf is verdant as eternal spring';—and the setting of the sun is thus described: 'The glorious luminary of day descended with awful silent grandeur, till, on a sudden, resting as it were for a moment on the bosom of the mighty waters, it embraced the tremendous deep, and entered into "the vast palace of darkness."—Some of Mr. L.'s rhapsodies reach far beyond this.

Among the observations better worth notice, we find the following respecting the Mill prison at Plymouth; the state of which has lately been the subject of public and of official discussion:

> 'In this place of confinement for French prisoners, notwithstanding the accounts propagated to the contrary, we were happy to find them in possession of many comforts as well as every necessary.'—'We were informed that a fever had lately made great ravages in the prison, and were not surprised to hear this, when we walked round the south west wall, where the stench of the sewers was intolerable. I should not have been thus minute, if I had not entertained a hope, that the hint may reach those whose peculiar province it is to regulate places of confinement; and that they may be induced to effect some beneficial alterations.'

At Buckland, in Devonshire, the author visited the church and has given an account of the monument placed there to the memory of the late Lord Heathfield. In the same sanctuary is the monument of the late Sir Francis Henry Drake, Bart. and Mr. L. has copied the inscription, in which it is said that "His descent was illustrious, being lineally descended from the great naval warrior of the 16th century." This, the author observes, seems to contradict the accounts given in the biographical dictionaries, which mention that Sir Francis Drake, the circum-navigator, had no issue.

Mr. Lipscomb's account of the wonders performed by steam engines, at one of the tin mines near Mevagissey in Cornwall, seems to be worth extracting:

> 'At about the depth of 50 or 60 feet below the surface, water begins to collect, percolating through the different strata. (The whole depth of this subterranean cavern is said to be 120 fathoms). The lower parts of the mine would, of course, be overflowed by it, and the working of the ore completely obstructed, if it were not constantly carried off:—this process is now performed by an immense steam engine.
>
> 'The very extraordinary size of this stupendous piece of mechanism, which is said to have cost twenty thousand pounds, induced me to make some enquiries respecting it's force, powers, and capacity.
>
> 'I was informed, that the quantity of coal used to keep it in motion was seventy two bushels in twenty four hours. It raises sixty

sixty three gallons of water at every stroke, and performs fourteen of these motions every minute. The water thrown out upon the surface, by means of this wonderful machine, runs off like a river; and, being conducted to the mine before described, under the name of the *Happy Union* or *Stream-mine*, is there made use of, to separate the ore from the soil.

'There are two engines of this kind employed, during the wet seasons; but, in the summer, one only is found sufficient to carry off all the superfluous water: the quantity of which, upon an average, daily thrown out, according to the preceding calculation, must be upwards of nine hundred thousand gallons. But, notwithstanding the wonderful powers of the machine, the nicety of its poize is so exactly regulated, and it's perfection so complete, that the slightest pressure made with the palm of the hand upon a sort of bolt or key attached to a large valve, immediately suspends the operation of the whole; which is again as instantly restored, upon the removal of the force applied.'

In his approach towards the capital, the author is not a little indignant at the country seats which presented themselves to his view. He calls them 'ill constructed, ridiculous, habitations, miserably stuck together by narrow minded citizens; — among them, we meet with all the nonsense and absurdity which unbounded folly, aided by the assistance of wealth, can possibly have contrived :—efforts, even disgraceful to the vulgar heads which gave them birth.' Mr. L., no doubt, intended this for satire: but it appears to us to be language of a lower denomination.

The attacks of Mr. Lipscomb are not confined to the thriving citizens: but the poorer classes of people, in some parts of the country through which he passed, are mentioned with most unpardonable contempt. When we read such terms as 'brutal ignorance,' and 'almost inexterminable stupidity of the narrow minded boor', applied to Englishmen, we can scarcely regard them otherwise than as extravagant proofs of the author's affectation. Of a similar nature is the following irreverent mention of a country church-yard, though the remark itself may be true: 'the church, (at Ringwood,) usually an object of curiosity in country places, is not at all remarkable, unless for the illiterate nonsense that abounds on the grave stones.' In another part of his tour, however, he speaks of a country church yard in high-sounding terms of sensibility, and quotes Gray's ode.

At the conclusion, Mr. L. very composedly 'resigns his pen, with a consciousness, that not a line which he has written can wound the feelings of the most delicately sensible.' We apprehend that there are many who will not agree with him in his judgment of the sensations of other people.

Art. IX. *A Walk through some of the Western Counties of Engl* By the Rev. Richard Warner, of Bath. 8vo. pp. 222. 7 Boards. Robinsons. 1800.

The contemplative wanderer, who is fond of moralizi can without difficulty find a source of reflection in any o ject which presents itself to his view. Mr. Warner is a sen mental traveller of this description. He writes with little labo and seldom fails to improve each opportunity of introducin quotation. When he rises early, it is in obedience to "t breezy call of incense breathing morn;" and he arrives at place of repose just as "the curfew tolls the knell of parti day." Frequently, also, he expresses his meaning in langu that is more flowery than studied; which at first seems please by the allurements of metaphor, but which will not b the analysis of discriminating taste.—Mr. W. has howe rendered the account of his walk entertaining. His le descriptions are as copious as the time employed in observati would easily admit; and though his readers will meet wi no great depth of reflection, they will find that, when n ambitious of ornamenting his style, he can write in natu and sensible language. They will also perceive that he is well meaning and good natured traveller, who at his out wisely armed himself with a resolute disposition to be pleas whatever inconveniencies might arise.

The narrative is written in the form of letters, which are addressed to a friend who accompanied the author in one of his preceding excursions *. The route pursued was from Bath to Wells and Glastonbury; thence to the shore of the Bristol channel, and along the coast to Minehead, Ilfracomb, Barn staple, and Biddeford: whence the author made a serpentin track across the country to the coast of the British channel, and returned by the way of Glastonbury and Wells again to Bath. The journey was performed on foot, being a distance of 386 miles, and occupied seventeen days, *i. e.* from the 2d to the 19th of September 1799; the lateness of the season, and the unfavourable weather, having occasioned the author to direct his steps homeward sooner than he had originally intended.

Though such an expedition affords little opportunity for minute observation, yet Mr. W.'s concise accounts of some of the towns through which he passed will be read with pleasure. We shall extract his brief description of Barnstaple.

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* See accounts of Mr. W.'s former Tours, Rev. N. S. Vols. xxvi. p. 9, and xxxi. p. 183.

' A long

A long hill now gratified me with an extensive prospect, and
layed Barnstaple and the country round it, with some of the
es and fertility of Devonshire; a different view to any I had
erto seen, as the Northern part of the county exhibits only
ged beauties, and majestic features. From this elevated spot,
nstaple appeared to great advantage, situated in a broad and fer-
vale, which is belted with high hills, watered by the river Taw,
adorned with many elegant gentlemen's seats. A woollen trade,
nerly carried on here with considerable spirit, threw a large sum
money into the town, and enabled its inhabitants to beautify it
many very respectable houses; this trade has of late failed, but
e, silk-stocking, and waistcoat manufactories still give life to
place, which contains above four thousand inhabitants. Besides
source of wealth and population, the pleasing character of the
ntry around, and the comparative cheapness of this part of
land, have added to its inhabitants, by inducing many independent
ilies to settle here entirely; a circumstance that renders Barnstaple
far the most genteel town in North-Devon. It boasts, indeed,
e of the marks of a metropolis, balls every fortnight, and a
ular theatre; and nothing is wanting to render it compleatly
eeable, save a *decent pavement;* the little oval pebbles with which
treets are studded, being not only extremely unfavourable to the
s, but what is much worse, very injurious to the feet. A noble
y stretches along the river-side to a great length, terminated at
end by a handsome piazza, over the centre of which stands the
ue of Queen Anne, with the following inscription:

'ANNA.

temeratæ fidei testimonium Roberti Rolle, de Stevenstone,
Agro Devoniensi, Armig. 1708.'

At Totness, a town which 'boasts a situation perhaps
ivalled in point of beauty,' the incongruous mixture of
ecian with Gothic ornaments, which the author noticed
the church, incites him to express a wish that instances of
verted taste might be *heavily taxed:* which, he is of opinion,
uld prove more productive than any scheme of finance
herto practised. Who should be the assessors of such a
? It is to be feared that they would be troubled with many
eals!

A small wooden cut, representing the portion of the track
cribed, is placed at the beginning of each letter; and two
asing *acqua-tinta* views are also given, one a representation
Berry Pomeroy Castle in Devonshire, the other of Culbone
urch in Somersetshire.

Mr. Warner has just published a *History of Bath,* in a large
o volume; to which we shall hereafter endeavor to pay due
tention.

Art. X. *Narrative of the Deportation to Cayenne, and Shi*
the Coast of Scotland, of J. J. Job Aimé, written by
With Observations on the present State of that Colony
the Negroes; and an Account of the Situation of the
Persons at the Time of his Escape. 8vo. pp. 282. 5s.
Wright. 1800.

This narrative has added to the many instances befo
lished, of the rigour and brutality which have bee
cised on the victims of the revolution of the 18th Fru
(Sept. 4, 1797.) but the present author, notwithstand
own sufferings, professes to derive consolation from th
parison of the events of that period with those of th
early times of the new republic:

> 'I know not,' he says, 'whether I am deceiving myself, b
> I reflect on the great calamities to which I have been eith
> ness or a victim, I imagine that I perceive a progressive dir
> in the atrocities of which they have been composed, if no
> phrenzy that has given them birth. Whether the public
> was greater and stronger at the commencement, or whe
> authors of our miseries were afraid again to act the scenes
> already caused so much disgust, 'tis certain the first were t
> ferocious, and that though their rage by no means abate
> still manifested itself in less dreadful consequences. Thus
> sacres of the prisons were exchanged for the systematical a
> tions of the revolutionary tribunals, then for the *fusillade*
> military commissions, and these last for deportation. Thi
> tainly a cruel amelioration.'

That part of M. Aimé's narrative, which descri
treatment experienced by the persons deported to C
corresponds with former accounts; and indeed it
many particulars with which the public were before m
quainted. In such a relation of sufferings, it is
natural and justifiable that the language of complaint
vective shall often occur: but its too great frequency,
of producing the effect intended, serves rather to bl
feelings which a more simple statement of such fact
inevitably excite. In some instances, also, we think
author has dwelt with too much emphasis on petty grie
and neither the language nor the sentiments possess
and spirit which run through the narrative of M. Ram

The account of the state and productions of Cay
short, but worth notice. The decree which gave li
the slaves at that colony, and 'which was hastily pro
without being preceded by any of those measures whi

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* See Rev. Vol. xxx. N. S. p. 129.

dence required,' appears not to have added to the happiness of their condition. Subsequent regulations, indeed, have abridged this liberty to little more than the name; as they are obliged to work at such plantations, and for such wages, as the principal agent of government pleases to direct, and are liable to punishment for neglect. The reflections of M. Aimé on this subject seem to involve inconsistencies:

> 'The productions of Cayenne are generally of the first quality, and some of them are not found in our other colonies. The cotton is in high estimation, and the coffee is classed after that of Moka. The roucou, which is so advantageously employed in colours, flourishes there. The clove is cultivated with the greatest success. The nutmeg has been greatly neglected but there is no doubt that it would succeed. The cinnamon and the pepper trees are by no means rare; the cocoa and the vanilla are also to be found among its produce. Lastly, the sugar-cane flourishes as at Saint Domingo. Under a protecting government, and with a different system, this colony might be advanced to an high degree of prosperity.—Such was the opinion of many of the colonists; and when I objected to the miseries of the climate: We agree, said they, that French Guiana is the grave of the Europeans; but if it was more inhabited; if a course were given to the stagnant waters; if the forests were levelled, which intercept the circulation of the air, it would not be more unwholesome than the Antilles.'

The author's escape from Cayenne, his shipwreck, the humanity with which the passengers and the ship's crew were assisted by the people of Fraserburgh, (near which part of the coast of North Britain, the vessel was wrecked,) and the intrepid exertions of one of the inhabitants, (a young man named George Milne,) to which those who escaped were principally indebted for the preservation of their lives, form an interesting relation.

At the end of the narrative, is a list of persons deported to Cayenne, in which are particularized those who have died and those who have escaped. By this list, it appears that, of 329 persons embarked from France since the 1st of Vendémiaire, VIth year, 171 had died, at the time when the author quitted the colony. Twenty four had effected their escape, and two had been recalled.

For the convenience of purchasers, who may be desirous of binding this account with the former publications on the same subject, a general title is prefixed to this narrative, independently of its own title page.

Art. XI. *Communications to the Board of Agriculture;* on Subj relative to the Husbandry and internal Improvement of Country. Vol. II. 4to. pp. 500. 1l. 1s. Boards. Ni &c. 1800.

The title affixed to the papers, here edited by the Boar Agriculture, is certainly more appropriate than th which have generally been given to the publications of ph sophical and other societies; who profess not to be respons for any of the systems or statements contained in their peri cal volumes, but only to aid the diffusion of knowlege, and useful discussion. *Transactions* and *Memoirs*, the words wh have been commonly chosen on these occasions, express more t they are meant to convey; since the essays and experime recorded are neither the acts of the Society as a body, always of any of its members; nor does the Society consi itself as answerable for them, which it ought to be for Transactions. In the use of the title *Communications*, th can be no such impropriety. It expresses that the object of Society, or Board, is to collect and to disseminate the hi discoveries, and observations of experienced men, leaving public to decide on their respective merits.

As those establishments, which are calculated to enla the sphere and to keep alive the ardor of inquiry, may ex numerous suggestions relative to the professed views of t institution, we are not surprised at the appearance of a sec volume * of papers on rural affairs, published by the Boar Agriculture; because, though the President may complain the inadequacy of its funds, it enjoys authority and advanta not possessed by any other Agricultural Society. Lord Som ville, the late President, laments the large sums expended publications, and advises the Board to limit its charges in department: but this volume is no evidence of its having p fited by the lecture of economy. Elegant paper and typog phy, and well-executed plates, make a handsome book, wh at least does credit to the taste of the Board; and perhaps world will not inquire whether this mode of publishing consistent with the finances of the Society: but it is m material to consider how far it is proper that a work, wh is designed for farmers and practical agriculturists, sho appear in so expensive a form. Now, indeed, most farm can as well afford to give a guinea for a book as any class his Majesty's subjects: but, not being in the habit of elegant indulgence, it is to be feared that the price of volume will operate as an obstacle to the dissemination of it. Public utility required a cheaper edition. We think also that the papers should have been printed separately as well as conjointly; in order that the individual, who is desirous of information on a particular subject, might not be obliged to purchase a bulky miscellaneous volume to obtain it.

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* For Vol. I. See Rev. N. S. Vols. xxv. and xxvi.

In this work, the Board of Agriculture closely copies the Society of Arts, Manufactures, and Commerce; in proposing premiums of gold and silver medals, and selecting for publication the most valuable of those papers which it has received. To the plan of stimulating by rewards, there can be few objections; and medals, or equivalents in money, are generally very convenient to both parties: yet, in the imposing situation in which the Board of Agriculture stands, it may be wise to propose other kinds of rewards, especially in the case of cottage-building for the laborious poor. This subject has not escaped attention in the list of premiums: but, if in certain well-chosen districts the Society were to erect a cottage as a *pattern*, the money thus expended would perhaps contribute more effectually to the domestic comfort of the poor, and in course to their virtue, than the distribution of a few gold medals. The pattern-cottage might have on its front some such inscription as this: *Erected by the Board of Agriculture, to manifest its zeal in promoting the comforts of the poor, and to stimulate others to go and do likewise.*

We admire the object of the second premium proposed:—'To the person who shall build on his estate the most cottages for labouring families, and assign to each a proper portion of land for the support of not less than a cow, a hog, and a sufficient garden,—*the Gold Medal*:' but, as many intelligent gentlemen and agriculturists have expressed their doubts of the propriety of generally annexing so much land to each cottage, would it not have been more judicious to confine the reward to the greatest number of cottages with gardens annexed; not more than two being together?

Of the list of offered premiums, we shall take no farther notice than by generally remarking that the objects to which they point are judiciously chosen, as connected with the internal improvement of the country.

Thirty papers on different subjects are contained in this volume. The first is intitled *Observations on the various modes of Inclosing Land*: by Robert Somerville, Esq. of Haddington.

In this communication, occupying 113 pages of rather close letter-press, and illustrated by 13 copper-plates, the writer presents a detailed account of the various fences now in use, as collected from the different surveys; and he states the method of erecting them to the best advantage, together with the benefits and defects of each. As also connected with his subject, to which he appears to have devoted much time and attention, Mr. S. invites the proprietor or occupier of a district, which is intended to be inclosed, to consider—The nature of the soil—Its present value and probable increase—The objects chiefly requiring attention—The modes of inclosure suited to the natural circumstances of the soil, climate, &c.—and the materials for making fences, with the means of obtaining them.—It is impossible for us to enter into all the details of this treatise: in the course of which the writer gives a catalogue of Simple and Compound Fences, afterward separately discussing each, detailing their nature and advantages, and the best method of constructing them.

In the Section on *Live Hedges*, Mr. S. gives the following catalogue of *Hedge Plants:* but should he not have inserted the *Elm* and the *Maple*, which by proper management make good fences, and have omitted the mulberry and *gooseberry*, (recommended in *Miscellaneous Articles*,) at least till experience had confirmed their utility in this respect?

'1. White thorns.
2. Black ditto.,
3. Crabs.
4. Briars.
5. Holly.
6. Beech.
7. Willow.
8. Birch.
9. Poplar.
10. Larch.
11. Hazel.
12. Privet.
13. Allar, or alder.
14. Elder.
15. Whins, or furze.
16. Brambles.
17. The mulberry.
18. Miscellaneous articles.'

Mr. S. also enumerates the different kinds of gates, gate posts, and stiles; concluding with some general observation on the effects of inclosure on the population, manufactures wealth, and public revenue of the kingdom, in which h endeavours to demonstrate that inclosing will tend to increas our numbers and our resources.

A short Sketch of the Drainage and Improvement of a Mars near Marazion, in Cornwall; describing a peculiar Mode taking off the Water, and securing the Land from the overflowin of the Sea. By Richard Moyle, of Marazion.

A piece of marsh, or bog, containing thirty-six acres, ha been always covered by two or three feet of water, and durin spring tides was overflowed by the sea, by means of a rive which passed through the land. From the depressed situatio of the marsh, it was impossible to drain it with the aid of th river; and recourse was had to a wooden pipe, with valves connecte connected with the shore at the part called half-ebb: which completely answered.—In cutting the drains to this wooden pipe, a pot of copper coins, containing about 1000, which appeared to belong to the Emperor Victorinus, was discovered; and on examining the different substrata, at a considerable depth below the surface, willow trees and hazel nuts were found in the most perfect state. Could the planet which we inhabit write its history, what convulsions and revolutions would it record!

The third paper relates, in the compass of a single page, an *Embankment against the Sea*, made by Mr. Tatlow, on Lord Ashburnham's Caermarthen estate. This embankment was effected by the simple process of a furze hedge, seven feet and a half high; which served, like the groins on other parts of the coast, to collect a body of sand equal to its height, and so to break the force of the sea, and prevent its depredations on the shore.

Queries relative to the Farm at Teston, in Kent, answered by Sir Charles Middleton, Bart.

A satisfactory reply is here given to each question; and the conclusion of the whole is, that, though in raising to high condition a farm which had been much neglected and *out of heart*, the occupier may at first be materially *out of pocket*, the result of a course of years will be highly advantageous. A considerable capital, however, will be requisite to bear the drawbacks.—The Teston farm contains 250 acres; and Sir Charles states that, in the first year of its falling under his management, the whole amount of the produce consisted of two loads of hops from six acres, forty-one quarters of wheat, twenty-seven of barley, twelve of peas, and thirty loads of hay and clover; value in all, six hundred and ninety four pounds; whereas, he adds; 'I have had on the same farm, in its improved state, nineteen loads of hops, one hundred and thirty quarters of wheat, thirty-seven of barley, one hundred and thirty-seven of beans, five thousand two hundred and forty bushels of potatoes, and eighty-three loads of hay: value in all, four thousand two hundred and twenty-seven pounds.'

Observations on the State of America. By William Strickland, Esq. of Yorkshire. Received 8th March, 1796.

Mr. S. appears to have taken great pains to collect information, during his visit to the United States, on the points proposed to him by the Board as matters of inquiry; and his paper is replete with information, but not particularly interesting to English farmers. He was desired, in the first place, to learn *What was the Price of Land?* On this head, he informs us that; 'In America the price of land is chiefly affected, not by variety of soil, but by the vicinity of easy conveyance of the produce:—that, in Europe, rent must ever be connected with price; but in America, rent is never thought of, for land is very rarely let.' In New England, the average price of land is 4*l.* per acre. In New York, (old settled country) 3*l.* 5*s.* 10*d.* per acre; and the little land that is let yields an interest of not more than 3½ per cent.

The following remarks are offered by Mr. Strickland, respecting the objections generally prevalent in America, against renting land or becoming tenants:

'Very little land is let, few of the people born in the country being ever willing to become tenants, and farmers from England, who alone would be tenants of any value, are very few in number, and those, as far as I can find, in general not of a very respectable description. Custom or ignorance can alone cause this objection; since they who purchase land, purchase it with money that would otherwise afford them seven or eight per cent. at the least; whereas if they rented land, it would be at a rate that would not pay more to the owners of it, than an interest of three or four per cent.; a great gain this to the tenant, who would besides have many indulgences. So great is the difficulty of procuring regular tenants, that people here, who possess more land than they choose to occupy, or can cultivate themselves, are getting much into the way of letting it upon shares; a system which nothing but extreme poverty, or extreme ignorance, can vindicate.

'This evil is rapidly increasing; an instance of this tenure I have before noticed at Boston. I have not yet heard of any in New York; but in Jersey and Pennsylvania instances are too frequent; to the south of these states I have met with none.

'A country thus occupied must ever be in the worst cultivation, and both owner and occupier in a state of poverty. The terms of this tenure are various, according as agreements can be made; in some instances, the owner finds half the seed, and half the live stock, the tenant every thing else; and he has half the produce; in other instances, the owners find half the live stock, and have one-third of the produce, &c.

'Want of capital in tenants, the difficulty of procuring them, and their ignorance when procured, was the cause assigned for this wretched mode of occupation; but it was observed, that under this tenure, the owner could command the mode of cultivation; and that therefore, such lands were better cultivated than others: this, however, presumes the landlord to be more intelligent than his tenant. The extent of the evils arising from this mode of occupancy, many parts of Europe sufficiently show: wherever it is found, poverty and the worst of cultivation attend it, as ever must be the case, where the interest of the owner and the occupier are at eternal variance; here, the owner purchases the worst of stock, because it is the cheapest, and another is to have the management of it; and the occupier bestows the least labour, because another is to have half the profit of it. It was scarcely to have been expected, that such a system should have crossed the Atlantic.'

In Delaware and Maryland, the price per acre is 4*l.* 17*s.* and no where is it higher. From a general view of the subject, Mr. S. infers that '*land in America affords little pleasure or profit, and appears in a progress of continually affording less.*'

What is the Price of Labour? was the next question. In answer, we are informed that, at New York, a common labourer, as one who carries the hod, has 4*s.* 6*d.* per day, carpenters, 5*s.* 7½*d.*, masons and bricklayers 6*s.* 9*d.* and 7*s.* 3¼*d.* Other mechanics, about 5*s.* 3*d.* In Virginia, observes Mr. S., 'every thing is performed by the labour of slaves, except on the west of the blue-ridge, where they are not numerous; there the labour of the white people may be procured, during almost any part of the year, at about 2*s.* and their victuals; where slaves are doomed to toil, the freeman holds labour to be a degradation. Virginia is in a rapid decline, brought on by her adherence to so pernicious a regimen.'

From the author's recapitulation of the price of agricultural labour in the different States, he deduces the general 'average to be 1*s.* 7¾*d.* in summer and 1*s.* 5¼*d.* in winter.' Formerly, he says, all circumstances considered, wages were nearly alike on both sides of the Atlantic; and the price of labour having risen in Europe of late years, he is of opinion that they are again nearly on an equality.

The next question was; *To what Circumstance is it owing, that Eight Bushels of Wheat, raised by dear Labour, are a profitable Crop in the central States? The Fact is curious.* It is observed in reply that agricultural labour, as is shewn above, is not dear, at least not so as to affect the price of the product. Mr. S. thus recapitulates the produce of the several states:

' RECAPITULATION.

	Average produce of wheat.	Maize.	Buck wheat.
	Bushels.		
In the state of New York -	12 per acre	25	15
Jersey, Pennsylvania, Delaware, Maryland - -	8 ditto		15
Virginia (east of the Blue ridge,	7	15	25 oats
Ditto (west of ditto) - -	12	20	25

He accounts for the smallness of the average product by circumstances which are not much to the credit and honour of the United States, whose constitution is severely reprobated.

As the present state of our country makes a large importation of corn necessary, and as much will probably be brought to us from America, the following particulars respecting the mode of separating the grain from the straw in Virginia may not be uninteresting:

'The use of the flail is scarce known here; almost all the wheat is trodden out in the field by horses upon the bare sandy soil, with which much of it gets incorporated, and afterwards is separated from it by sieves, or some other means that answer the purpose; the consequence of this is, that a considerable quantity of dust adheres to the surface of the grain, and insinuates itself into the groove on one side of it, so that no art can entirely clear it away; and thence I am told millers are unable to make superfine flour from Virginian wheat; and on that account, that it bears a price, inferior to what the quality would otherwise demand. A weevil, or some other insect, greatly infests the wheat of this state when in the straw, which makes it necessary to tread it out as soon as possible after harvest; and this is frequently attended with inconvenience and loss. In unloading the wheat of this state from shipboard, or otherwise working among it in the granaries, the people employed are frequently so affected with a *prickling* or *nettling* on the skin, as to be unable to go on with their work, but without being able to account for the cause of it. I recollect a similar circumstance happening, in unloading a vessel laden with Virginian wheat, some years since at Liverpool, when it was said to be caused by a minute insect. Oats are not extensively cultivated in any part of America, and are every where bad; but those of this state, of the worst possible quality; they have certainly kernel sufficient to enable them to vegetate, but are, notwithstanding, light as chaff. The cultivated oat appears again returning to the original grass. I never saw any oats that would be marketable in England, except some in the German tract in Pennsylvania, and they would admit of comparison with such only as we should esteem very moderate.'

To the question concerning cultivation, the following was added:

"*The husbandry of every country depending mostly on the market for cattle and sheep and wool; how far is the bad culture of America owing to a want of them? Is there a demand for beef, mutton, and wool, in any quantities for exportation, or otherwise? And how far does the existence of these circumstances, in the vicinity of large towns, remedy such bad cultivation?*"

In answer, this list of prices is given.

'1794, September. New York city. Beef, $3\frac{1}{4}\frac{5}{10}$*d.* to $3\frac{3}{4}\frac{1}{10}$*d.*; mutton, $3\frac{3}{4}\frac{1}{10}$*d.*; veal, $5\frac{4}{10}$*d.* to $5\frac{1}{2}\frac{1}{10}$*d.*; lamb, per quarter 2*s.*; pork, $5\frac{4}{10}$*d.*; pigs, live weight, $2\frac{1}{2}$*d.* per lb.; butter, 1*s* $1\frac{1}{2}$*d.*: new milk, $3\frac{1}{4}\frac{8}{10}$*d.* per quart; chickens, 10*d.* to 1*s.*; hay, 2*l.* 5*s.* to 2*l.* 16*s.* 3*d.* per ton; wheat, 5*s.* $7\frac{1}{2}$*d.*; barley, 3*s.* $11\frac{1}{4}$*d.*; maize, 2*s.* $9\frac{3}{4}$*d.*; rye, 3*s.* $1\frac{1}{2}$*d.*; oats, 1*s.* $8\frac{1}{4}$*d.* per bushel.

'New York state. Beef, $3\frac{6}{10}$*d.*; mutton, $2\frac{3}{4}\frac{1}{10}$*d.*; butter, 9*d.*; wheat, 5*s.* $4\frac{9}{10}$*d.*; pair of good oxen, five or six years old, from

13*l.* 10*s.* to 14*l.* 12*s.* 6*d.*; three years old, 6*l.* 15*s.* per pair. Fat sheep which may weigh 14lb. per quarter, 6*s.* 9*d.* each; wool of good staple 4lb. per fleece, 1*s.* 5½*d.* per lb.'

A farther detail of prices is given, to which the following remarks are subjoined:

'From the above detail of prices, it will not only be evident, that the demand for exportation must be greater than the supply; but that the consumption of the great towns, affords a price more than sufficient for all the articles that are carried to them. A very large proportion of the supply, both for exportation, and the consumption of the large towns, is brought from very great distances; cattle from the Chenessee country on lake Ontario, and from Kentucky, into the neighbourhood of Philadelphia; the former not less than six hundred miles, the latter about seven or eight hundred. The chief part of the flour comes in barrels, from the heads of the rivers that fall into the Atlantic; and some by land carriage, from the neighbourhood of Fort Pitt to Philadelphia, a distance of three hundred miles. That a supply in itself moderate, when compared with the vast extent of country, should be collected from such great distances, is sufficient proof that the large towns have no beneficial effect on, or power to remedy, the bad cultivation of the country, even in their own vicinity.'

The remaining questions respected the *spontaneous Growth of White Clover in America; Timothy Grass; the Supply of Great Britain with Hemp and Oil Cakes from America; the Extent of the Practice of Irrigation in the States*; and *the Influence of Indigence among the Poor, in promoting Emigration beyond the Mountains.* From Mr. Strickland's replies, it appears that oil-cakes, but not hemp, may be procured from America; that irrigation is little practised; and that, as to indigent poor, there are none in the United States: for he observes:

'In a country, where in every part the demand for labour greatly exceeds the supply, where wages are high, and provisions not in proportion to them, no one can want, that will labour; and the able, who refuse to work, will there meet with no support. In the country, I never heard of poor; in the great towns, there is a reception for such as want it: in which are a few people, chiefly negroes and foreigners, whom the accidents to which the lower classes are liable in a town, or the diseases of a new climate, compel here to seek a refuge. These poorhouses are either maintained by a tax on the inhabitants, or more generally by the corporation of the town, or by the state.

'None emigrate to the frontiers beyond the mountains, except culprits, or savage back-wood's men, chiefly of Irish descent. This line of frontier-men, a race possessing all the vices of civilized and savage life, without the virtues of either; affording the singular spectacle of a race, seeking, and voluntarily sinking into barbarism, out of the state of civilized life; the outcasts of the world, and the disgrace of it;

are to be met with on the western frontiers, from Pennsylvania, inclusive, to the farthest south.'

Perhaps, a subject of the United States may not be pleased with the general complexion of these observations: but they shew at least the impression which a survey of America would have on an Englishman; and they are calculated to repress that ardour for emigration across the Atlantic, which some Europeans may be supposed to cherish. The learned in America will probably take some notice of the paper. We have given numerous extracts from it, being desirous not only of exhibiting its substance, but of doing this, as far as we were able, in the words of its sensible author.

Account of some interesting Experiments on the various Modes of raising Turnips. By Mr. W. Jobson.

It is here *conjectured* that a heavier crop *may* be raised by sowing in drills, at 27 inches distance, with dung immediately beneath the plants, than in broad-cast: but farther experiments than those here recorded are necessary to ascertain the fact. Mr. Jobson allows that there are some advantages in sowing turnips broad-cast.

Account of Herefordshire Breeds of Sheep, Cattle, Horses, and Hogs. By T. A. Knight, Esq. of Elton near Ludlow.

Much useful information is here given relative to the Herefordshire stock and mode of husbandry; with hints on grazing, and some remarks on the size of animals, in opposition to certain statements of Mr. Culley. Mr. K. appears to be an accurate observer, and writes to instruct: but he is perhaps too partial to large stock.

Experiments on fatting Sheep; fed with Oil Cakes and Beans mixed together.

Mr. Green, the communicator, assures the Board that the sheep fatted in this way paid him wonderfully well.

Copy of a Letter from Mr. Campbell, at Fort Marlborough, with an Account of Seeds sent by him, by the Queen Indiaman.

This paper is more calculated for a botanical than an agricultural society; and we do not perceive of what use it can be to farmers, nor how it can advance the internal improvement of our northern isle. In fact, its object is to promote the transfer of the useful trees and plants of Sumatra to our West Indian colonies, and to the continent of America. The seeds sent home by the Queen were those of the cordage palm, the caminium, the copaya, or oil-nut of the Malays, the teak, the soy bean of Japan, and the catupa, a delicate fruit lately discovered. It will be for Government to consider how far the importation of teak timber from the East will answer for the navy. The intelligent writer of this paper asserts that 'a teak ship will run three, four, or five times as long as an oak one, without material repair.'

Account of Experiments in cultivating Rice, brought by Sir John Murray from India. By the Right Hon. Sir Joseph Banks, Bart. K.B. and P.R.S.

It is necessary for us only to report the result of these experiments: viz. that the dry or mountain rice will not produce grain in this climate. Sir Joseph, however, thinks that, as the quantity of the blade was uncommonly great, 'it is not impossible that it might be advantageous to sow it as food for cattle; for a very large proportion of stock might certainly be maintained upon an acre of it.'

An Inquiry into the Cause of Blight in Wheat, which occasioned the Failure of the Crop in the Summer of 1795*; with Observations, and a Mode of preventing a Repetition of the same Evil. Also an Account of the Origin and Increase of Smut Balls, Vermin, &c.* By Robert Somerville, Esq. Surgeon 1st Battalion 8th Fencible Regiment.

We cannot refrain from observing that this paper is very prolix. As Mr. Somerville was writing for farmers, who compose not the most reading class of men, he should have been more aware of the probability of tiring their patience. He tells us that by the help of a microscope, he has discovered that the cause of smut in wheat is an insect resembling the wood-louse, though infinitely smaller:—but how is this insect to be destroyed? By having recourse to the old method of brining or pickling;—so that the farmer, after having read a long paper, is left to pursue his accustomed habits, and to resist his old enemy by old measures. A new infusion, however, not hurtful to vegetation, is recommended, instead of the common lixivium; composed of *Barbadoes aloes*, *tobacco*, *and helebore powder*: but the author endeavours to render a more essential service to agriculture, by a recipe for destroying the smut producing vermin on the growing crop; viz. to dip a large woollen cloth in the preparation of *aloes*, &c. above mentioned, to weight it properly, and to drag it backwards and forwards, up and down the ridges of the wheat-field. This operation must be performed in dry weather.

Experiment to ascertain the Efficacy of Mr. Davis's new Method of cleaning smutty Wheat. Extracted from the Minutes of the Board.

The Board resolved, on this experiment, that Mr. Davis's discovery was highly useful and important.

Observations on Embankments, explaining the Nature and Construction of those calculated for reclaiming Lands from the Sea, from Rivers, and from Lakes, or for preventing Encroachments, and

Most warmly do we applaud the Board for inviting discussion on a subject of such national importance as that on which this paper treats. Country gentlemen, and especially the trustees of turnpike-roads, require to be instructed in the scientific principles of wheels, and of road-making; for, if they were properly enlightened in these respects, they could not endure the frequent nuisances which are observable on our high-ways, nor allow the roads to be unnecessarily pulverized and destroyed by wheels that seem to be constructed on purpose to demolish the hardest materials. Our road-waggons, which carry the greatest weight of any land vehicles, have indeed *broad* wheels, but they are not *flat*. Their fellies (or felloes) resemble a section of the central part of a double cone, by having a projecting streak in the middle, which completely frustrates the design of the legislature in allowing broad wheels to pass on paying a less toll. They have the appearance of broad wheels, but they in effect are narrow; and they should be prohibited as speedily as possible. A consideration of the principles established by Mr. Cumming, in this ingenious and philosophical paper, must tend to this effect, and to the correction of other errors observable in our wheel carriages. Mr. C. shews that wheels, of which the outward rims are sections of a cone, more obstruct the draught and are more injurious to the roads, than those of which the rims are cylindrical. It is observed in favour of *cylindrical rims*, that they advance in a straight line; that they have no friction nor rubbing at the circumference; do not increase friction on the axis; have no pressure against the linch pin; have no tendency to displace, break the texture, or retard the concretion and induration of the parts on which they roll; and that, advancing *in a straight course* with the least possible resistance, they serve to improve the roads, to relieve the cattle, and to preserve the tires of the wheels. On the contrary; *conical rims* require a constant force to confine them to a straight line, which force creates a rubbing and friction on the rim; they increase the friction on the axis; in dry weather, they pulverize the best materials; in a compressible state of the roads, they derange and break the texture of the parts; they increase the labour of the cattle, and promote the wearing of the tires.

It evidently follows, therefore, that certain advantages are to be obtained by the substitution of the former for the latter. Mr. Cumming calculates these advantages, and is surprised that the bent axis and conical rims should be continued, especially on turnpike-roads.

In the Appendix to this valuable paper, the author contends for roads that are level in the middle, of a sufficient space for all carriages, and properly abutted so as to prevent the lateral extension of the materials. On this point, we are not exactly prepared to coincide with him: but we entirely join with him in urging the necessity of legislative authority to prevent the use of any other broad wheels than such as are truly cylindrical, with a smooth flat rim, and the heads of the nails level with the tire.

To this paper is subjoined a *Short Account of Experiments on Broad wheeled Carriages, exhibited before the Board of Agriculture, on the 18th day of March, and on the 30th of May, 1799,* by the Same.

These experiments seemed to impress conviction in favour of the cylindrical rims.—We presume that the rapid glance, which we have taken at this communication, will induce all our philosophical country-readers to study the whole of it.

Description of Lord Somerville's Drag Cart, &c. and the Method of adjusting the centre of gravity of the Load.

This invention of the late president is mentioned by Mr. C., in the foregoing paper, as a very important discovery: but we are precluded from giving a description of it by our inability to copy the plates.—The same also may be said of the following articles, giving an account of his Lordship's *Two furrow Swing and Wheel Ploughs, at nine Inches and a quarter Furrow in the clear*;—and of Mr. *Ducket's Hand-Hoe.*

Letter from John Talbot Dillon, Esq. M. R. I. A. Under Secretary to the Board, to Lord Somerville, respecting the Fleeces of the Spanish Marino Sheep.

The object of this letter is merely to correct an error respecting the weight of the fleece of *Marino* sheep, in the author's *Travels through Spain,* &c. published in London in 1780.

Letter from Sir John Call, Bart. M. P. on the Smut in Wheat, Blights, and the manner in which plants are nourished.

Sir John is of opinion, that smut is occasioned by certain animalcula deposited in the husks which cover each grain, about the time when the wheat is in bloom:—but, as animalcula attack not vigorous but diseased plants, should he not have gone one step farther, and have considered the origin of this evil as some injury which certain plants receive from cold nights, or other causes, while the wheat is in bloom, when it is known to be in the tenderest state, and by which the circulation of the juices is obstructed? It is worthy of remark, in corroboration of this notion, that smut prevails more in one year than in another, when no precaution is taken.

A Ledger Account of the Farm of Mr. William Dann of Gillingham, Kent, for 1797, *with Remarks.*
Inserted as a Specimen of Farm Book-keeping.

On Clay and Marle. By Mr. Josiah Rodwell, of Livermere, near Bury, Suffolk.

Mr. Rodwell received the gold medal for this communication; which informs us that, by a plentiful application of clay and marle on poor dry heath land, he so greatly improved an estate as to raise its rental from 150l. to 700l. a year.

On Provincial Farming Societies.

This essay recommends the institution of small agricultural Societies; and some, we are told, are already formed on the plan here suggested.

On the Improvement of British Wool.

This paper contains a selection of letters from a numerous correspondence, to the contents of which we cannot minutely attend. It concludes with remarks by the late president, whose opinion on this subject we shall hereafter have occasion to notice, in our account of a separate publication.

On Iron Rail-ways. By John Wilkes, Esq. of Measham.

The utility of an iron road or track for the wheels of carriages, made on a *perfectly inclined plane*, may be easily conceived; and where such road or rail-ways are practicable, we should suppose that they would be soon adopted.

The xxxth and last paper contains *An Abstract of Baptisms and Burials in Four Parishes of Fifty Counties in England;* collected by Sir John Call, Bart. and communicated to the Board of Agriculture, with an Address, dated 21st Feb. 1800.

The result from these abstracts is that our population has increased and is increasing.

As the Board of Agriculture occupies a most dignified and commanding situation, it may be supposed to invite communications superior to those which are offered to any other Institution of a similar kind. It will not, perhaps, be able to gratify exorbitant expectation: but many of the papers here offered to the public are highly interesting and important; and the whole contribute to form a volume which all impartial critics will deem an augmentation of the credit and the merits of the Society.

ART. XII. *Sermons of the late Rev. John Touch*, A. M. Minister of Aberlour and Mortlach, Banffshire; revised by his Son, the Rev. P. Touch, late Chaplain in his Majesty's Navy. In three Volumes. Vol. I. including, in the Preface, Memoirs of the Author. 8vo. pp. 390. 7s. bound. Scott. 1800.

ONE only of the three volumes above announced is here delivered to the public: but the two others are to follow, 'as soon as health enables the editor to resume his studies.' Whatever allowance it may be requisite to make for filial partialities, it must be acknowleged that the account which is here given of the deceased writer of these sermons is amusing and instructive. In the earliest period of his public ministry, he was appointed, by the General Assembly of the church of Scotland, preacher in a populous but detached district, (Pluscardine,) in the county of Moray; and it is rather surprizing to be told of the extreme ignorance which, so few years back, prevailed among the inhabitants of this *Scottish* territory; even so far, that 'they were totally unacquainted with the Bible, and strangers to every doctrine of natural as well as revealed religion.' Happily, however, "they were docile, obliging, and mild;' and by prudence, resolution, and diligence, Mr. Touch effected a great alteration, and appears to have dwelt among them with harmony and utility, till both he and they reluctantly yielded to a mandate which nominated him to a parish in Banffshire. Here he continued his activity, and was particularly successful, in this and another district, in checking the progress of popery. During these labours, an unsolicited presentation was sent to him for the living of Aberlour, where he resided in amity and high esteem, during almost thirty years. Here the editor observes:

> 'I have seen a good deal of the world, but I can declare with truth, that I have never yet found, in any country parish, either abroad or in Britain, so much religion on *reasoned* principles, and without *cant*, such a perfect knowledge of every duty men owe to God, to society, and to themselves, such a distinct and universal acquaintance with the history of Christianity, and of all religions and nations, as I found among the well taught and enlightened country people of that congregation.'

A royal presentation, however, removed the author to Mortlach, an adjoining parish: in which new situation, though advancing in life, he continued his vigilance, and witnessed the good effects of his labour; till, debilitated by a stroke of the palsy, he died in October, 1780, in the 80th year of his age.—The preface concludes with a character of the author in different relations and circumstances of life;—an account which places him in high esteem while living, and intitles him to honourable remembrance now that he is departed.

The eight sermons which follow seem to indicate the tongue and the pen of a ready speaker and writer. The manuscripts in general, we are told, were left in a very unfinished state, and plainly shewed that there was no intention that any of them should be published to the world: but the editor, in the hope that they might be acceptable, 'and for several private reasons,' determined to send a few of them to the press. The first represents, with energy of diction and of sentiment, the ministerial duty and character; the three following treat of public worship; these are succeeded by two on the excellence of the *Righteous*, and one on the ornament of a meek and quiet spirit; on each of which subjects we find sensible, practical, and animated reflections. The last sermon bears rather a singular title; 'Christ did not die for all men;'—a proposition, surely, not very enlivening nor comforting: but this intelligent and spirited preacher was probably a systematical divine, and that system, which he had embraced, no doubt appeared to him the language of reason and scripture.—We, however, regard the volume as not properly the subject of much critical remark; and we refrain from farther reflections, when we find that, according to a hint mentioned above, the publication has a charitable design; being intended to assist some descendants of the author, who, in the decline of life, have been deprived of their property.—May the event prove favourable to their wishes!

ART. XIII. *The Pronunciation of the English Language vindicated from imputed Anomaly and Caprice;* in Two Parts, with an Appendix. By the Rev. James Adams, S.R.E.S. 8vo. pp. 164. Printed at Edinburgh; London, sold by Booker.

It seems by no means necessary that, because the inhabitants of Great Britain and France are unhappily at war, they should therefore each be hostile to the other's language. Both tongues, no doubt, in one respect or another, have their advantages, although the French appears to have a nominal superiority by the universal currency which it has obtained in Europe. The author of the present work, however, is offended (not to say exasperated) at its pretensions.

'Let French (says he) have its due and limited merit: let it serve as a humble handmaid to our language, and general pursuit of literature; but Heavens forbid its becoming our mistress, and object of main attention! Long has it aimed at universal monarchy in Europe, by diminishing the sway of Latin, and still endeavours to cast a general blur on English, German, &c. The last summer, I well known teacher in London published *a plan of universal language grafted on the French.* It merits the scorn of every Briton: grafted on such a stock, this tree of literature will thrive no better in Britain than the accursed tree of liberty.'

The first part of this work is styled, 'an analytical process respecting elementary combinations and variations, chiefly confined to monosyllables:' the second is 'an investigation of prosody in all the multiplied forms of words, syllables, Greek and Latin analogy, &c.'—These subjects Mr. Adams endeavours to explain and illustrate by a variety of remarks, which may engage the attention of the reader, according to the rules and principles advanced; and *attention* must be given, or these winged words and letters will almost insensibly elude his grasp.

Mr. Adams expresses his dislike of the 'term, or rather the abuse of the word, *exception*, which (says he) in English grammars, especially such as are written by the French, *are* carried to an absurd excess. Here the teacher stops, and thinks his solution satisfactory and full; when interrogated on the cause of *exception*, he submissively answers he cannot tell; and being urged, ignorantly asserts, that it is an *indefinable mode, or capricious use of English pronunciation.*'—It is impracticable for us, however, to enter into an examination of this writer's theory, or indeed to recite the leading principles on which he founds the analysis and solution of many changes and difficulties, held forth as indefinable and capricious.—We respect a kind of patriotic zeal which he displays on the subject; and we concur in the censure of those grammars, compiled particularly by the French, which are, he says, 'replete with erroneous principles, false English, limited and defective rules; and discover inattention to, or ignorance of, that direction of *reason*, in English pronunciation, which frequently pays more regard to the *import and origin* of words, than to simple elementary powers.'

As languages were not originally formed by reason and rule, it is wonderful that they have been so well preserved and reduced to their direction; and it is no doubt as true of the English tongue as of others, 'that the presiding genius of the language is not actuated by mere anomalous caprice:' but some persons will ask, where is the residence of this presiding genius? others will reply, the court and its environs; to which others again will no doubt add that courtly conversation, however it may have been deemed fashionable and polite, has been often and greatly defective in correctness and purity.—Different languages require a difference of construction; yet, according to the regulations which grammarians prescribe, in all there are, and must be anomalies or exceptions; to reduce the number of which, and to liberate the English tongue from the *general* charge of being discordant and lawless, form the design of this author, which he prosecutes with assiduity and fervor. For a more particular view of his method and success, we are obliged to refer the reader to the work itself: but we must not omit to observe that this performance is 'an extract of a former attempt presented in Latin and French three years past, now reduced to a more regular plan, divested of foreign matter, and the display of satirical fancy, to which repeated challenges, and formal defiance of answering common objections,—gave birth.' His British spleen, however, he acknowleges, is now moderated:—'If now and then (says he) I dropt some remains of former satire, and sinister comparison against *the fashionable, easy, polished, nervous, most regular and unvarying Gallic tongue*, it is not to depreciate its real merit, but to bear down the unjust reproach, (chiefly made by our rivals the French,) of imputed anomaly and caprice.'

We could dispute some of this writer's remarks, but we have neither inclination nor leisure to notice more than a few;—as for instance, the word *syrop* or *syrup*, which, he says, 'is a Greek word, per *u* Greek (upsilon) su-ro-pion, not per *y* Greek, as the French name it;' deriving it, we suppose, from *Συρω*, *trabo*, and Οπος, *succus*: but we should rather incline, with Dr. Johnson and others, to regard the term as of Arabic extraction, and to spell it sirup or sirop. In another place, when selecting some monosyllables to which objection might be made, he remarks that they are drawn from other languages, and he proceeds to amuse himself and his reader with the word '*Gig*, a modern vehicle; the inventor (he adds) may answer for the name, perhaps the contrast of *jig*, (*dance*) made him prefer the radical part of *gigle* (to laugh), which is German.'

The Appendix forms a dissertation 'on the dialects of all nations, and a vindication of that of Scotland.' It is peculiar, lively, and we may add, sensible; and it shews, as well as the former part, that the author is not unacquainted with learned subjects: but it will doubtless be deemed, at least in some instances, fanciful. The latter characteristic may perhaps appear from the following, as he terms it, 'singular conclusion, founded on fact, that will carry with it surprize and conviction;' viz.

> 'Those languages we now most notice, and admire as most reduced to art and best suited to the ear, are, perhaps, the most corrupt and disguised, I mean the Greek and Latin, and such among the modern tongues as are nearest formed on their model: that those, which we most overlook and despise within our insular bosom, are

less corrupt, and approach nearest to the original language of man; for that language must be deemed most affinitive to originality, into which all other languages may be radically resolved, and consequently, with some allowance of change, was the very speech of Adam and Eve in Paradise. The question has been often asked, what that language was? A learned Etymologist, in the time of Queen Elizabeth, wrote a folio, to prove that it was pure Welch. Not only the assertion, but the very problem, is still received with laughter, to which I expose myself by not letting loose those muscles which exhibit the impression of ignorance joined with surprize, for that is the source of this weakest passion of man, laughter, which is no confutation of error. A philosophic pause will create doubt, and doubt may produce a problem, and problem be supported with specious reasons, tending to point out a hidden truth, that the learned Welshman soared above the reach of vulgar prejudice and ignorance.'

We shall not contest the point, whether Welsh was the first language of man; nor whether, bearing, as Mr. A. says, much radical resemblance to Hebrew, it be not the second least corruption of primitive language.—This *honour of originality*, ascribed to the Welsh, the author is willing they should divide with the Gaelic of the Highlands, and old Irish.

Mr. Adams declares that he had not read Mr. Sheridan's Dictionary till after he had finished this work: which he mentions to ward off the charge of *pillaging* from that performance, which some persons might be inclined to advance.

☞ The price of this work, omitted in the title-page, is 3s. 6d.

ART. XIV. *History of Great Britain*, from the Revolution to the Accession of the House of Hanover. By W. Belsham. 8vo. 2 Vols. 12s. Boards. Robinsons. 1798.*

SEVERAL years have elapsed since the author of these volumes became known to the public as an historian, and we have had more than one opportunity of doing justice to his merits in that character. In the year 1793, he published *Memoirs of the Kings of Great Britain of the House of Brunswic-Lunenburg*, and terminated his narrative at the death of George the Second †: intimating his intention of resuming his labours at some future period. This promise was fulfilled in 1795, when Mr. B. presented to the world his *Memoirs of the Reign of his present Majesty*, to the Session of Parliament ending in 1793‡; and he executed this arduous and delicate task with considerable spirit and ability. By a retrograde motion, he now offers to us a view of our history from the Revolution to the accession of the House of Hanover, the point at which he began his historical career.

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* We regret that, by some accidental circumstance, these volumes have remained thus long overlooked.

† See M. R. *n. s.* vol. xiii. p. 143. ‡ *Ib.* vol. xvii. p. 121.

Of this very important period, various accounts have appeared; and of late our attention has been directed to the works of Somerville, Coote, and Lord Bolingbroke, (we allude to that Nobleman's Letters lately published,) in which the events of the reigns of King William and Queen Anne are discussed in an accurate and satisfactory manner. This circumstance will account for our not dwelling so long on the subject of this article, as the work itself and the period which it illustrates would otherwise have tempted us to have done; and we shall content ourselves with making a few extracts, to enable our readers to form a competent opinion of the contents of these volumes, and of the manner in which they are executed.

'In relation to the present volumes,' Mr. B. observes in his preface, 'it must suffice to say that the author has deviated little, if at all, from his original plan. Where he has varied from the earlier histories, he has not merely referred to but quoted his authorities; which are chiefly Sir John Dalrymple and Mr. Macpherson; to whom the public owe great obligation for their interesting and important communications. Ralph is a vast storehouse of historic information; and his minute and laudable accuracy, as an annalist, makes ample compensation for his literary defects, his captious comments, and perverse paradoxes. Bishop Burnet is, for the most part, highly entertaining, notwithstanding his vanity, his negligence, his credulity, and his prejudices. Placed in the midst of the scenes which he delineates with a rough, not a feeble, pencil, he has evidently no reserve or disguise; and though his authority is very slender, unsupported by any concurrent testimony, yet is his history such as every succeeding writer with caution may greatly avail himself of. Tindal, an obsequious Whig devoted to the politics of the Court, contains very valuable materials, although thrown together in a sort of chaotic mass at once unanimated and unenlightened. Smollet had unquestionably talents, but his genius was entirely turned to the low and the ludicrous. Of the dignity and beauty of historic composition he had no conception; and much less could he boast of possessing any portion of its all-pervading and philosophic spirit. His work is a dull and often malignant compilation, equally destitute of instruction or of amusement. The Parliamentary Debates and Journals supplied an inexhaustible fund of matter; and the State-papers of Cole, Hardwick, Lamberti, &c. have been consulted with much advantage. A multitude of inferior, but by no means unimportant, publications have also been perused with no little care and assiduity; such as the Memoirs of the Duke of Berwick, of the Marquis de Feuquieres, M. de Torcy, M. de Villars, M. Mesnager, Lediard's Life of the Duke of Marlborough, Duchess of Marlborough's Narrative, Colonel Hook's Negotiations in Scotland, Lord Balcarras's Letter to King

James,

nes, &c. &c. and numerous quotations made from them, as will ear in the course of the work. If after this the present History still censured as "deficient in authorities," the author will silently patiently await the public award; not being apprehensive that of the facts recorded in it are likely even to be questioned, and h less liable to be refuted.'

As introductory to his proposed history, Mr. B. gives a short w of the Transactions of the Reigns of Charles II. and nes; and in his account of the dishonourable conduct of the ner sovereign in selling his neutrality to France for a pen-, he makes some remarks on the part which Russel and ney acted at that period; endeavouring to justify the in-ues carried on between the French Ambassador and the mbers of Opposition, and the great sums of French gold ch were distributed, 'with the approbation of even such as Russel, Sydney, and Hollis, in order to accomplish a t political purpose, which unhappily was not to be effected more open and honorable means.' Mr. B. argues on the ciple that 'virtue is itself founded on utility, and *that the is not to be ultimately sacrificed to the* MEANS.' Here we not altogether coincide with the author. This may be, and doubt often is, the maxim of the *Politician*, but we do not see it can accord with the judgment of the *Moralist*. In the in-ce in question, the application of this principle might be ducive to good: but, when it is put into action, it may frequently lead to evil; and it certainly comprehends hin itself a licence of the most dangerous latitude. No *morality* can exist with it, and almost any atrocity may be iated by it. Mr. B. is indeed aware of the abuses to which liable, but contends that nevertheless it is in its own na- incontrovertible. This, then, is to consign the admini-tion of the most potent and delicate medicine to the hands the ignorant and unprincipled quack.

Having detailed the circumstances of misconduct which rked the reign of the weak, sanguinary, and infatuated James; which, united with the prudence, patriotism, and valour ervable in the Prince of Orange, conferred on him that wn which the estates of the kingdom declared to be vacated; present writer concludes this period of his history with the owing reflection:

> Such was the expedition and such the facility with which a revo-on was accomplished, which in its consequences must be acknow-ged one of the most interesting and important in the annals of tory. From this period, a government was established, which for its basis—what no other government had ever before expressly med—the natural and unalienable rights of mankind. From this iod, the grand question, whether government ought to be exercised

for the advantage of the governors or the governed, was finally decided. Government was by the highest authority allowed, and even virtually asserted, to be *a trust.* And the inference could not with any degree of plausibility be disputed, that the men in whom this trust is vested, by whatever names or titles they may be distinguished, ARE ULTIMATELY RESPONSIBLE TO THE COMMUNITY FOR THE PROPER EXERCISE OF IT.'

The sentiments of Mr. Belsham on this occasion, and on others, appear to be those of pure Whiggism and constitutional Freedom; and therefore we were not a little surprized to find them coincide with those of Dr. Johnson, an avowed Tory, and scarcely a concealed Jacobite. In an argument which the Doctor maintained with Goldsmith, on the maxim that "the king can do no wrong," Johnson observed:

"Political institutions are formed upon the consideration of what will most frequently tend to the good of the whole, although now and then exceptions may occur. Thus it is better in general that a nation should have a supreme legislative power, although it may at times be abused. And then, Sir, there is this consideration, that *if the abuse be enormous, nature will rise up, and, claiming her original rights, overturn a corrupt political system.*" [*]

It is not unfair to infer that Dr. Johnson considered "the abuse as enormous" which produced the revolution, since he declared that "it was become impossible for James II. to reign any longer in this country." [†]

As a specimen of animated composition, and at the same time of correct delineation of character, we shall transcribe Mr. Belsham's account of the Highlanders.

'The Viscount Dundee had inflamed his mind with the perusal of the ancient poets and historians, and yet more by listening to the heroic achievements celebrated in the popular and traditionary songs of his countrymen. His army was entirely composed of HIGHLANDERS—a singular people, of whom it is not sufficient barely to mention the name. Amidst the clouds and darkness which envelop the high and remote periods of historic antiquity, it appears from strong presumptive evidence, that at this æra the Highland nation exhibited the unmixed remains of that vast Celtic empire which once stretched from the pillars of Hercules to the sea of Archangel. The Highlanders were composed of a number of tribes or *clans*, each of which bore a different name, and lived upon the lands of a different chieftain. The members of every clan were connected with each other not only by the feudal but the patriarchal bond; and each of them could recount with pride the degree of his affinity to the common head. The castle of the chieftain was open and easy of access to every individual of the tribe. There all were hospitably entertained in times of peace, and thither all resorted at the sound of war. They lived in villages built in glens or deep valleys, and for the most part by the sides of rivers. At the end of spring they sowed their grain, and at the commencement of winter they reaped their scanty harvest. The rest of the year was all their own for amusement or for war. In the short interval of summer they indulged themselves in the enjoyment of a bright and lengthened sun, and in ranging over a wild and romantic country, frequently passing whole nights in the open air among the mountains and the forests. They spent the winter in the chace while the sun was up; and in the evening, assembling round a blazing hearth, they entertained themselves with the song, the tale and the dance. Their vocal music was plaintive even to melancholy, but their instrumental was bold, martial, and animating. In order to cherish high sentiments in the minds of all, every considerable family had an historian who recounted, and a bard who sung, the deeds of the clan and its chieftain, or on more solemn occasions the glorious exploits of their heroic ancestors. The vastness of the objects which surrounded them, lakes, mountains, rocks, cataracts, seemed to expand and elevate their minds; and the severity of the climate, with the nature of the country, and their love, in common with other semi-barbarous nations, of the chace and of war, forced them to great corporeal exertions: while their want of regular occupation on the other hand led them to contemplation and social converse. They received the rare and occasional visits of strangers with a genuine and cordial hospitality, never indulging in a rude or contemptuous ridicule of manners opposite to their own. Considering the inhabitants of the Lowlands in the light of invaders and usurpers, they thought themselves entitled to make reprisals at all convenient opportunities. What their enemies therefore called violence and rapine, they termed right and justice; and in the frequent practice of depredation they became bold, artful and enterprising. An injury done to one of the clan was held, from the common relation of blood, to be an injury to all. Hence the Highlanders were in the habitual practice of war; and hence arose in various instances between clan and clan mortal and deadly feuds, descending from generation to generation. They usually went completely armed with a broad sword, a dirk or dagger, a target, musquet and pistols. Their dress consisted of a jacket and loose lower garment, with a roll of light woollen, called a *plaid*, wrapt round them so as to leave the right arm at full liberty. Thus equipped and accoutred, they would march 40 or 50 miles in a day, sometimes even without food or halting, over mountains, along rocks, through morasses; and they would sleep on beds formed by tying bunches of heath hastily and carelessly together. Their advance to battle was rapid; and after discharging their musquets and pistols, they rushed into the ranks of the enemy with their broad swords; and in close fight, when unable to use their ordinary weapon, they suddenly stabbed with the dirk. Their religion, which they called Christianity, was strongly tinctured with the ancient and barbarous superstitions of the country. They were universally believers in ghosts and preternatural appearances. They

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[*] See Boswell's Life of Johnson, 3d Edit. Vol. I. p. 382.

[†] *Ibid.* p. 388.

marked

> marked with eager attention the variable forms of their cloudy and changeful sky; from the different aspect of which, they foretold future and contingent events: and, absorbed in fantastical imaginations, they perceived in a sort of ecstatic vision things and persons separated from them by a vast interval of space. Each tribe had its peculiar dogmas and modes of faith, which the surrounding clans regarded with indifference, or at most with a cold dislike far removed from the rancor of religious hatred: and persecution for religion was happily a species of folly and wickedness unknown and unheard of amongst them.'

The whole account of the detestable massacre of Glencoe is interesting and impartial. The author justly imputes this atrocious deed to a private animosity between the families of Breadalbane and M'Donald, and to the malignant representations of secretary Stair. It is much to be wished that the instigators of such unparalleled cruelty had met with a punishment proportioned to their guilt.

We are here presented with an ingenious essay on the character of the first Earl of Shaftesbury; in which the author endeavours, with some success, to rescue this nobleman from the obloquy which has been thrown on him in the representations of Bishop Burnet, and afterward of Mr. Hume; who in this instance relied on the authority of the Bishop, though on most other occasions he deemed it undeserving of his confidence. Some of the particulars of this dissertation, which are of a curious nature, 'are extracted from original materials not yet made public, but which will probably appear at no very distant interval.'

On the character of King William, it must be confessed, Mr. Belsham delights to dwell; and such a predilection will be considered as something more than excuseable, by those who value the advantages resulting from the Revolution. Great, however, as is his partiality for this distinguished monarch, still it has not blinded his discernment to the faults and defects which were observable in his nature; and the following sketch of him will shew that Mr. B. can discriminate justly, even in a favourite object:

> 'Thus lived and died WILLIAM III. King of Great Britain and Stadtholder of Holland; a Monarch on whose great actions and illustrious character History delights to dwell. In his person he was not above the middle size, pale, thin and valetudinary. He had a Roman nose, bright and eagle eyes, a large front, and a countenance composed to gravity and authority. All his senses were critical and exquisite. His words came from him with caution and deliberation; and his manners, excepting to his intimate friends, were cold and reserved. He spoke Dutch, French, English, and German, equally well; and he understood Latin, Spanish and

Italian. His memory was exact and tenacious, and he was a profound observer of men and things. He perfectly understood and possessed a most extensive influence over the political concerns and interests of Europe. Though far above vanity or flattery, he was pertinacious in his opinions; and, from a clear perception or persuasion of their rectitude, was too impatient of censure or control. He attained not to the praise of habitual generosity, from his frequent and apparently capricious deviations into the extremes of profusion and parsimony. His love of secrecy was perhaps too nearly allied to dissimulation and suspicion; and his fidelity in friendship to partiality and prejudice. Though resentful and irritable by nature, he harbored no malice, and disdained the meanness of revenge. He believed firmly in the truth of religion, and entertained an high sense of its importance. But his tolerant spirit, and his indifference to the forms of Church Government, made him very obnoxious to the great body of the Clergy. He appeared born for the purpose of opposing tyranny, persecution, and oppression: and for the space of thirty years it is not too much to affirm that he sustained the greatest and most truly glorious character of any Prince whose name is recorded in history. In his days, and by his means, the first firm and solid foundations were laid of all that is most valuable in civil society. Every vindication of the natural and unalienable rights of mankind was, till he ascended the throne of Great Britain, penal and criminal. To him we owe the assertion and the final establishment of our constitutional privileges. To him the intellectual world is indebted for the full freedom of discussion, and the unrestrained avowal of their sentiments on subjects of the highest magnitude and importance. To sum up all, his character was distinguished by virtues rarely found amongst Princes—moderation, integrity, simplicity, beneficence, magnanimity. Time, which has cast a veil over his imperfections, has added lustre to his many great and admirable qualities. His political views were in the highest degree laudable and upright. He had true ideas of the nature and ends of Government: and the beneficial effects of his noble and heroic exertions will probably descend to the latest generations, rendering his name justly dear to the friends of civil and religious liberty, and his memory ever GLORIOUS and IMMORTAL.'

In concluding this article, we have only farther to inform our readers that a new Edition of Mr. Belsham's Historical Works, (including the present performance,) intitled *The History of Great Britain from the Revolution to the Session of Parliament ending in* 1793, has been published in four volumes 4to; in which, according to the preface, not only very considerable additions have been made to the text and notes, but the whole has been divided into books, with tables of contents, marginal dates and references, and a general index.

Art. XV. *Antiquities of Ionia*, published by the Society of Dilettanti. Part the Second. Imperial Folio. 3l. 13s. 6d. Boards. Nicol.

THE happy genius and singular elegance of Grecian art must be a theme of admiration and praise, as long as any specimens or even any mutilated remains of the architecture or sculpture of that people shall exist. We feel grateful, therefore, to those men who have endeavoured to trace out the obscure vestiges of antient splendour; while we lament that the lands, which were once the most celebrated on the globe for science, arts, and arms,—where liberty was cradled, though not nurtured to maturity,—where the mind, under the influence of the most propitious climate, exerted its noblest energies,—and where it may be presumed that much yet exists which would indicate the greatness of their former masters,—should have fallen under the dominion of a race, who not only receive no pleasure from works of taste, but follow with a jealous eye all whom the love of the arts allures to their shores. Modern travellers in Greece and Asia Minor are continually obstructed in their researches by the jealousies and superstitions of the Turks; and our knowlege of these celebrated countries has been acquired with considerable difficulty and risk. Although perhaps no sound politician, in the present state and condition of Europe, will wish the Turks to be expelled from those regions in which Grecian taste once displayed her fascinating charms, yet there is little doubt that, if they were in the possession of a different people, and if they had been explored with as much opportunity and assiduity as some parts of Italy have been, many additional curious and valuable discoveries would have been effected. At present, we are to be thankful that the ruined edifices of our masters in the elegant arts are not inattentively suffered to moulder away, under the stupid gaze of those who are altogether insensible to their beauty: but that they have been visited and measured, their present state exhibited, and their proportions ascertained with as much accuracy as was possible. An inspection of the plates now before us may induce a sigh over the transitory nature of all sublunary grandeur. Even of the magnificent temples of the Gods, only a few naked columns and mutilated fragments remain; and where immense sums were once expended, and incomparable genius was displayed in the erection of gymnasia and theatres, in which a whole people assembled for deliberation or amusement,—all is now ruin and desolation!

When the first volume of this splendid exhibition of the Antiquities of Ionia made its appearance, we gave an ample account of its design and execution, in our XLII. vol. p. 368[*]; and its continuation is a fresh proof of the taste and persevering zeal of the Society of Dilettanti.—A prefatory address introduces the specimens and details of the present volume; which proceeds, we are informed, from the classical pen of Mr. R. Payne Knight. This gentleman observes that, as in the *Ionian Antiquities*, the Society had presented to the public specimens of the luxuriant, and in some instances fanciful Architecture of the Asiatic Greeks, it was now their object to offer a few examples of the more chaste and severe style which prevailed in Greece itself, and in its European colonies.

'This style of architecture (he continues) is commonly called *Doric*, but might more properly be called *Grecian*, as being the only style employed either in Greece or its European colonies, prior to the Macedonian conquest. Before that period, all the temples of Greece, Sicily, and Italy, appear to be of one order and one general form, with only slight varieties. This form was an oblong square, of six columns by thirteen, or eight by seventeen, inclosing a walled cell; small in proportion, which, in some instances, appears to have been left open to the sky, and, in others, covered by the roof which protected the whole building. When the span of this roof was very wide, there appears in early times to have been a row of columns in the middle to support the rafters; the art of constructing any thing on the principle of an arch, even in wood, being then unknown.'

The size and mode of construction of the antient idolatrous temples evince, in our opinion, that they were not designed for the uses to which Christian churches are applied. The antient temple was probably rather considered as the house of the idol, and of his servants the priests, than as a place in which multitudes were to assemble for the purposes of religious instruction, or religious worship.—The temple of Jupiter Panellenius, (the plan and dimensions of which are given in plate 3.) measured no more from the centre of column to column than 41 feet 7 inches in width, and 90 feet 5 inches in length; and the inside of the aditum, or walled cell, was no more than 43 feet 5 inches long, and 20 feet 10 inches wide;—that of Minerva at Sunium, (a plan of which is given in plate 10.) was about the same size;—and though that of Jupiter Nemæus, between Argos and Corinth, (see the plan in plate 16.) was on a larger scale than either of the foregoing, yet in this the aditum was not more than about 30 feet broad and 90 long. The plan, (plate 19.) indeed, of the celebrated temple of Ceres at Eleusis, (in which, during the reign of idolatry, the most mysterious rites and ceremonies were performed,) might induce a belief that this temple was of vast dimensions: but, as Mr. Knight observes, since nothing remains except part of the wall of the cell and the peribolus, which inclosed the sacred area, we can form only imperfect notions concerning it. There are certainly exceptions: for instance; 'The portico of the great temple of Selinus in Sicily, consisted of a double peristyle of eight columns in front and seventeen in depth, each of which was ten feet in diameter and fifty feet high.' As a whole, however, this building could not vie in magnitude with either St. Peter's or St. Paul's, though it may surpass them in the massiveness of some individual parts. Extreme altitude was not an object with the antient Greek architects. They never piled order on order, like Mount Ossa on Pelion, and Olympus on Ossa; contenting themselves with one story, and in course with a single order: while we exhibit various orders in the same edifice, and in our churches appear solicitous of having them literally "*cloud capt.*"

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[*] The 1st volume was intitled, *Ionian Antiquities*.

Pope says,

"'Tis use alone that sanctifies expence."

Indeed, utility ought to be and perhaps generally is the first thought; and on this basis, taste and elegance superinduce beauty. In the *Doric order*, its first principles are easily traced, and Mr. Knight has endeavoured to elucidate this subject: but we question his position, that the flutes or channels in the columns were cut to hold the spears or staves which the early Greeks always carried. In support of this idea, he quotes a passage from the Odyssey of Homer:* but it is difficult to suppose that the words *δουροδοχης εντοσθεν ευξοου, the well polished spear-holder*, refer to the fluting of the columns; for why should these flutes or channels be well polished? The *δουροδοχη* must mean an armory, or spear-case; or be synonymous with *δορατοθηκη*, as the scholiast interprets it. We do not say that these channels were not used sometimes for the purpose of sustaining a spear: but we doubt whether this application suggested the first idea, any more than it produced the scoring or channelling of the triglyphs in the Doric frieze. If the ends of the rafters were originally scored, forming afterward the triglyphs, to prevent the adhesion of rain to them, (a supposition which the *guttæ* represented at the bottom confirms,) it is not improbable that the same thought led to the channelling or fluting of the column. Our remarks, however, shall not preclude Mr. K. from giving his own explanation of the origin of the old Doric Order:

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* Οδ. Λ. 127.

'The ornamental part of this architecture, or that which properly distinguishes it as an order, is extremely simple, and such as necessarily results from the mechanism of the structure. The columns represented posts, or trunks of trees, placed on a basement of stone, to prevent them from sinking into the ground, or being decayed by the wet; and they were regularly tapered from the bottom to the top, as trees are by nature: channels, or flutes, were cut in them, to hold the spears or staves, which the early Greeks always carried; and on the tops were placed round stones, to protect them from the rain; and above, square ones, to receive the beam which supported the rafters of the ceiling. This beam became the architrave, while the ends of the rafters resting upon it, being scored or channelled to prevent the rain from adhering to them, became the triglyphs; the drops of which represent the drops of water distilling from them. The cornice was the projecting part of the roof; and the blocks, the ends of the rafters which supported it.'

Mr. Knight does not attempt to ascertain the date of these edifices: but we think that he is fully justified, in opposition to certain historical scepticism, in considering the many stupendous remains of antient magnificence as complete evidence of the vast population of these districts, at the time of their erection. He observes;

'The population of these little states was, in the times of their splendour, immense. Ægina had once four hundred and seventy thousand slaves; the proportionate number of whom to that of freemen, in ancient republics, was always *according to the monopoly of wealth*: probably in Greece, it was never more than twenty to one; for when Demetrius Phalereus numbered the Athenians, in the hundred and sixteenth Olympiad, there appeared to be four hundred thousand slaves, twenty-one thousand citizens, and ten thousand sojourners or free inhabitants; and though Athens was then fallen from its ancient greatness, it was still very wealthy, and had not probably reduced its proportion in any considerable degree; for luxury had grown as power had declined. At Rome, towards the close of the republic, the number of slaves was prodigious, for the wealth of the world was then concentred in one spot. Private individuals had from ten to twenty thousand each; and as they were unprotected by the laws, and left to the care of stewards, who held them *subjectos tanquam suos, viles ut alienos*, they were often cruelly treated, and thence driven into those great rebellions, which almost desolated Italy and Sicily, and in which it has been computed that at least a million of them perished.'

This picture of the antient republics must suppress, in the bosom of the Christian and the humane philosopher, every wish for the return of those democratic governments, to which the studies of our youth are adapted to excite some partiality. Though the words Ο ΔΗΜΟΣ (*the people*) were engraven on their public monuments, their constitutions of government did not exclude the most horrible and oppressive slavery: they were, indeed, completely aristocratical; and the popular leaders, as they were called, instead of being advocates for the equal diffusion of liberty, were only the heads of oligarchical parties.

Though neither in politics nor in religion will a wise man be desirous of exactly copying the Antients, yet there were an intercommunity and an union among the old idolators, from which various good consequences flowed in spite of the errors of the system. The Greeks had many cathedral or amphictyonic * temples, each built and kept up at the common expence of several confederate states: who at certain times offered joint sacrifices in them, and held meetings to confer on their united interests. Such were those of Delphi, Delos, Ephesus, Olympia, Eryx, &c.; and perhaps that of Jupiter Nemæus, delineated in this volume.

These amphictyonic temples were supported by public contributions, and by large territorial revenues:

> ‘ Which, not belonging (Mr. K. observes) to any *corporate* priesthood, but being under the direction of the magistrates, and held in trust for sacred uses, were not consumed in the gratification of private luxury and ambition, but employed to aggrandize and embellish public buildings, and to enrich them with works of costly and elegant art. As they were by the laws of war exempted from plunder, or exaction, in all contests of Greeks with Greeks, they were also made a sort of public banks, in which each state had its treasury, and in which individuals often deposited their most valuable effects, in times when the laws seemed too feeble to afford them protection.
>
> ‘ Mercantile interests being thus connected with devotion, the Greeks appear to have had temples of this kind, wherever they had established factories for trade. When Amasis, King of Egypt, granted them Naucratis, on the Canopic branch of the Nile, nine of the Asiatic cities joined in a common temple; while the more proud and wealthy states of Ægina, Samos, and Miletus, had each one to itself. They, indeed, readily assimilated the gods of other nations to their own, and joined in any rites, which local or temporary fashion employed to propitiate them; but these common temples, erected in distant countries to their national deities, served to nourish and strengthen the spirit of national attachment between one Greek state and another, and to consecrate, under the venerable forms of religious union, the ties of private interest and mercantile combination.’

This second volume contains Chapters V. VI. VII.; the first of which exhibits, together with views, plans, and architectural ornaments, accounts of a ruin near the Port of Ægina, —of the Temple of Jupiter Panellenius,—Temple of Minerva, at Sunium—Temple of Jupiter Nemæus, near Argos,—and of the Temple of Ceres, at Eleusis.

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* See an account of the Amphictyonic Councils, Rev. vol. xxx. N. S. p. 545. Appendix.

Chapter VI. includes—Arch at Mylassa—Sepulchre at Mylassa—Column of a Temple—Ruins at Baffi—Theatre at Stratonicea—Gymnasium at Ephesus—Fragments of a Temple—Theatre at Miletus—Stadium at Laodicea—Gymnasium at Troas—Theatre at Jassus—Theatre at Patara—Theatre at Castell Rosso—Theatre at Telmessus.

Chap. VII. contains an explanation of the vignettes which enrich this very superb publication, in addition to 59 other copper-plates: many of which are beautifully engraved by Byrne. The vignettes repesent an ivory tessera with the name of the poet Æschylus described on it,—a tessera, or ticket of admission to the eleventh row of those seats in the antient theatre, which included the cavea or pit,—and another of bronze, bearing in relief the words *Δημοσιον ογδοον*, or admission to the eighth cuneus on the seats appropriated to the citizens. There are also representations of the medals of Ægina and Eleusis; of a silver medal having the double hatchet, the symbol of Jupiter of Labranda; and of two allegorical subjects.

The Society expresses its obligations to Sir Robert Ainslie, for two views of the Theatre of Patara, and delineations of Castell Rosso and of Telmessus; which are taken from drawings by Mr. Myers in Sir Robert's possession, and finished under his inspection. The rest of the views, we are informed, have been engraved from drawings of the late Mr. Pars, belonging to the Society. The architectural designs are from those of Mr. Revett.

The work concludes with a deserved compliment to Dr. Chandler; of whose learned researches, the editor of this volume has amply availed himself.

Art. XVI. *Marengo, or the Campaign of Italy, by the Army of Reserve, under the Command of the Chief Consul, Bonaparte.* Translated from the French of Joseph Petit, Horse-Grenadier in the Consular Guard. With a Map of the North-west Part of Italy; shewing the Route of the Army. To which is added, A Biographical Notice of the Life and Military Actions of General Desaix. By C. Foudras. 8vo. pp. 93. 2s. 6d. Jordan. 1800.

However we may lament the vast preponderance which the French have obtained both in Italy and Germany, in consequence of their late successes, good policy as well as curiosity will induce us to ascertain, by all means in our power, the real state of facts; and in this view not to disregard even the relations of the enemy, provided that they manifest any symptoms of authenticity. The narrative before us appears to be genuine; and the reader, who knows how to make allowance for French vanity, may hence derive information respecting Bonaparte's late invasion of Italy. The author, having attended the Chief Consul over the difficult passes of the Alps, and fought by his side at the sanguinary battle of Marengo, was qualified to give the detail which he has here undertaken; and the important results of this expedition and victory will render every circumstance interesting to Europe, and to posterity. The history of this short but eventful campaign is here truly French; and it is impossible not to smile at the frequent ebullitions of French gasconade; yet, after these allowances are made, it may not perhaps exhibit an unfaithful picture. It contains some curious particulars, which could be collected only from the enemy:—it clearly proves that the Austrians fought with the most determined bravery; that, at Marengo, Bonaparte himself was very near being killed or taken prisoner; and that it was only the timely arrival of General Desaix and his troops which turned the fortune of the day, and decided the victory in favour of the French. The details of this battle really harrow up the soul; they prove it to have been on both sides a dreadfully well fought day: but they do not explain to us the necessity of those sacrifices which were subsequently made by the vanquished Austrians, in the immediate surrender of so many strong places into the hands of the French, as the price or condition of an armistice.

This history of the Italian campaign by the Army of Reserve commences with the passage of the mountain of Great St. Bernard; in which the difficulties of traversing regions of eternal frost, of transporting men, and their baggage, horses, mules, and artillery, over the tops of the Alps, are described; and Bonaparte is complimented with the title of the French Hannibal. It may indeed not only be said of the Chief Consul, that he had the same natural obstacles to surmount which opposed themselves to the Carthaginian, (*opposuit Natura Alpemque nivemque*,) but that the modern mode of warfare in the use of artillery incumbered him with difficulties of a peculiar kind; and it is amusing to read of the contrivances and exertions by which they were surmounted. By bribes of money and liquor, the army was stimulated to scale these precipices. After five hours clambering, M. Petit tells us, each soldier was indulged with a glass of wine; which, though frozen, was so necessary to recruit their exhausted strength, that 'no one, not even the most avaricious, would have *exchanged that single draught for all the gold* of Mexico.' Bravo, Citizen Soldier!

They had still to perform a journey of six leagues over these frightful mountains; and towards the middle of the march, it is added, 'the descent was so steep that the Consul was obliged to slide down it upon his breech from a height of sixty-five metres (about 200 feet).' 'The General's Aides-de-camp, Duroc, Maroi, Merlin, and others, went before him, and like ourselves, marched these six leagues on foot. The holes into which we fell every instant rendered this part of our journey over the mountains more fatiguing than the ascending them. We commenced our march at midnight, and did not arrive at the end of it till nine o'clock in the evening; and it might be said that for fourteen leagues we had scarcely eaten any food.'

To an account of the exertions and perils attending the passage, succeeds a description of Great St. Bernard, of the monastery of the Bernardins at the top, and of the sagacious dogs by whose instinct so many travellers are rescued from destruction. Dogs are perhaps the most amiable of the brute creation; and the following anecdote, if true, will serve to place them in a very engaging light:

> 'In summer, as well as in winter, many people perish among these almost inaccessible rocks. At the time we crossed them, the chapel was filled with dead bodies, which the dogs had discovered under the snow.
>
> 'With what emotions of pleasure did I caress these dogs so useful to travellers! how can one speak of them without being moved by their charitable instinct! Notwithstanding the paucity of our eatables, there was not a French soldier who did not manifest an eagerness to give them some biscuit, some bread, and even a share of their meat. Morning and evening these dogs go out on discovery; and if, in the midst of their wandering courses, the echo of some unfortunate creature ready to perish reaches their attentive ears, they run towards those who call out, express their joy, and seem to bid the sufferer take courage till they have been to seek assistance; in fact, they hasten back to the Convent, and with an air of inquietude and sadness, announce in a very discernible manner what they have seen. In that case a small basket is fastened round the dog's neck, filled with food proper for re-animating life almost exhausted; and, by following the *humane* messenger, an unhappy creature is snatched from impending destruction.'

Proceeding in his journal, this horse-grenadier details the taking of Aosta, and the affair of Chatillon; and though he admits the repulse and loss which the army experienced at Fort de Barre, the narration is *relieved* by a French flourish on the genius of Bonaparte. By the preface to the account of the assault, we are induced to suppose that the place was immediatley taken: but we soon learn that a retreat was thought adviseable; and, on turning over the leaf, that 'it was absolutely necessary to avoid the fort,' and to take the dangerous passage by the rock of d'Albaredo.

The capture of Ivrea, the battle of Romagno, the entrance into Novarro, and the passage of the Tessino, are vauntingly related; and the obstacles which presented themselves are represented as 'sufficient *to have stopped the progress of any other than a French army*.' In the same style, is the remark on the acclamations with which the French were received at Milan.—'These acclamations penetrated our souls, and inspired us with *that modest pride that so well becomes conquerors*.'

Without noticing the intervening events, we shall now pass immediately to the decisive battle of Marengo: the night previous to which, says M. Petit, 'we passed at St. Juliano, without disquieting ourselves concerning the morrow.' By the subsequent relation, however, it is manifest that there was no reason for this boasted confidence. This writer tells us that 'the lofty eagle hovered every where around them, and threatened to tear in pieces the foot grenadiers of the consular guard;—the center gave way, the enemy out-stretched us, and turned our right wing;—'they had the superiority in an eminent degree'*;—'the garrison of Tortona, discovering the almost routed condition of our army, made a sortie, and thus we were surrounded on every part;'—'our artillery, in part dismounted or taken, had but little ammunition;'—'in short, at four o'clock in the afternoon, I have no hesitation in saying, that in a line of five miles or more, there did not stand six thousand infantry to their colours, and only six pieces of cannon could be made any use of.' In this awful moment, the Consul is represented as cool and collected, while the bullets were 'driving up the ground between his horse's legs.'—Little, according to this account, now seemed necessary to have decided the day in favour of the Austrians. Had their cavalry fallen on the dispersed ranks of the French, 'all had been lost irretrievably,' says M. Petit, and 'the Consul must have been taken or killed.'—'But (he continues) Victory was not far distant. Faithful to Bonaparte, she came at length.' In plain English, at this very critical moment, the divisions of Monnier and Desaix arrived on a full gallop, changed the appearance of things, and turned the scale in favour of the French; whose 'mettlesome fire' is now boastingly compared to 'a torrent that carries every thing away with it that opposes its passage.' 'All give way—all fly.'

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* P. 65. 'For twelve hours (he remarks) the Austrians had the upper hand of us.'

The conclusion of so sanguinary a conflict must have produced a scene of horror, which it is impossible either to describe or to conceive. The death of Desaix, who, like Epaminondas and Wolfe, received a mortal wound in the moment of victory, is pathetically lamented; and though, in order more strongly to move and more deeply to interest our feelings, it is the practice of dramatists to direct the attention to one prominent figure, rather than to divide it amid a multitude, here the general scene is so loaded with misery, that the faintest description from the historian's pen cannot fail to touch the soul. We shall give the present account entire, as a lesson to Nations:

'The clock at Marengo struck ten, when we were returning slowly towards San Juliano. Numbers, harassed with fatigue, but more for want of sleep, dosed upon their horses' backs, but were every instant roused by the painful cries of those who were borne across firelocks or temporary hand-barrows; or of those who, abandoned and scattered in the fields, implored our aid. Thus every humane and sensitive heart was penetrated with that melancholy to which the true soldier is no stranger, and which does him so much honour. Horses, limping here and there, upon three legs, calling to our own by their instinctive neighings; at every step too it was necessary to turn out of our way, so as to avoid treading upon the wounded. The ditches and the road often presented the scene of caissons, and other carriages, as well as cannon, overturned. Further off we beheld houses devoured by the flames, and tumbling upon the heads of the wretched owners, half dead by the fears which had driven them to the expedient of hiding themselves in the cellars and other subterraneous places. The total darkness which surrounded us, made the picture additionally frightful. Prisoners, not knowing where to go, but with the hope of escaping, wandered at random. If they were met by French soldiers, bending under the weight of their comrades, they were forced to turn back, and bear on their shoulders those respectable burdens.

'At length arrived at head-quarters, which served as the Ambulance to the army, every one stowed himself, as he could, among the dying and the dead, without the piercing cries of the former being able any longer to surmount the violence of sleep. The next morning, hunger taking its turn to prevail, I, in a melancholy condition, entered the great court to look for something for myself and horse to eat. I was there struck with a sight so horrible, that I shuddered all over. More than three thousand Frenchmen and Austrians, heaped one upon another in the yard, in the granaries, in the stables and out-houses, even to the very cellars and vaults, were uttering the most lamentable cries, blended with the severest curses against the surgeons, there being too few to dress all their wounded at once. Every where I heard the languishing voices of comrades, or of my particular friends, who begged of me something to eat or drink. All that I could do was to fetch them some water.

In truth, forgetting my own wants, and those of my horse, I staid more than two hours, running backwards and forwards, performing, by turns, the part of a surgeon and an hospital attendant.

'Prisoners were brought in from every part, which increased the number of the famished. In short, this was a day that appeared of an insupportable length to all of us. However, an event which gave birth to a great many conjectures, moderated, in some degree, our endless inquietudes. An Austrian officer came to parley, and a French aid-de-camp set out immediately to Alessandria. No one knew any thing of this business, and yet every one made a gazette of it, after his own manner. Berthier went off to that place about noon, leaving us all in the greatest expectation, for no one dared to hope for that which we learnt the next day to have been obtained. We were early in the morning informed of the news of the armistice, which filled the French army with a joy never before experienced; while that of the Austrian, storming with rage, filed off the next and succeeding days before us, on the field of battle, still reeking with their and our blood, and where the dead carcasses began to taint the air with their putrid exhalations.

'And now a supply of subsistence and other necessaries began to arrive, as well as carriages for the conveyance of the sick. A fraternal partition of these comforts was made among all the victims of that bloody day. Without any inquietude or jealousy, the Austrian was seen with the Frenchman, who, two days before, would have cut one another's throats. They were seen to receive from the same hands, under the same roof, in the same chamber, the required help and the urgent care of succouring humanity.'

M. Petit makes the whole loss of the enemy, in the course of the campaign, 65,000 men: but the French loss he does not mention, only remarking in general that the victory of Marengo cost the Republic dear. The French army, at the moment when the battle commenced, is estimated at from forty to forty-five thousand men; and the Austrian army, at the same instant, at from fifty-five to sixty thousand: but it is probable that the latter number is exaggerated.

The detail concludes with a speech which General Melas is here said to have made, on being presented by Bonaparte with a Turkish sabre brought from Egypt. We doubt whether these could have been the exact words of the Austrian General, and we suspect a little French interpolation.

The memoir on the death and character of General Desaix bears the marks of authenticity; and, as a compliment to a brave man, it will not be unacceptable to the British nation, who know how to respect talents and virtue in an enemy as well as in a friend.

Art. XVII. *Cecco's Complaint*, translated from *Il Lamento de Cecco da Varlungo*, of Francisco Baldovini, by John Hunter, Esq. 8vo. pp. 74. 2s. Cadell jun. and Davies. 1800.

This playful poem is written in the provincial dialect of Tuscany, of which Boccaccio has left an example in the second novel of his eighth day. A singular and pleasant species of poetry was afterward constructed on this foundation, termed the rustic or *contadinesca* style; and Mr. Hunter has given a list of illustrious authors who have excelled in this simple and rural species of poetry: among whom are enumerated Lorezno il Magnifico, Luigi Pulci, Francesco Berni, &c. but all of whom have been excelled by Francesco Baldovini. The poem before us, however, having been a production of his early youth, and he afterward becoming an ecclesiastic, he dismissed all ideas of this juvenile composition from his mind; and a correct edition would perhaps never have appeared, but for the friendly zeal of Bartolommei, who obtained the MS. from Baldovini himself, and published it at Florence in 1694. Another complete edition appeared there in 1755, with the author's life by Domenico Manni, and curious notes by Marini.

In Manni's biography, we are told that Fran. Baldovini was born at Florence in 1634. His first studies were devoted to the law, which his father wished him to pursue as a profession: but, after the death of his parents, he gave himself wholly up to the enchantments of poetry and music. On visiting Rome, he obtained, through the interest of his uncle Cardinal Flavio Chigi, the place of secretary to Cardinal Jacopo Filippo; and in that city, at the age of forty, he entered into holy orders. In 1676 he obtained the living of St. Leonardo d'Artimino; and in 1694, Cosmo III. Grand Duke of Tuscany, conferred on him the priorship of Orbatello; which in 1699 he changed for that of *Santa Felicita*. In the discharge of his new functions, he gave equal satisfaction to the court, the religious orders, and his parishioners, by his exemplary piety, and his rigid attention to the duties of his station; to which the amiableness of his manners, his knowlege of the world, and his proficiency in learning, rendered him perfectly adequate. He lived in prosperity and health till his 82d year, and died in 1716.

We have extracted this account of the original author of the poem, from his present translator's preface and sketch of his life; because Baldovini is a name little known in our country, and because his poem is of a species neither heroic nor burlesque, but a middle species, simple, rustic, and pleasant.

Perhaps

Perhaps no poetry in our language resembles it more than Gay's Pastorals.

We have now to speak of the translation, which has considerable merit. Mr. H, has not imitated the original so far as to give his version in a provincial dialect, but he has avoided lofty metaphors or expressions; and his verses may be truly called rustic, and regarded as in the Doric mode. The language is idiomatic, and composed of proverbs and phrases in the genuine pastoral style,

The first stanza is less happy than the rest:

> 'What time blyth May Varlungo's pleasant meads,
> 'Long Arno's shore in youthful green array'd,
> And on the river bank fresh herbs and reeds,
> And dainty flowers their vivid tints display'd.'

The elision of 'long for *a*long is not allowable;—and in the next line, after *Arno's shore* had been mentioned, to speak of the *river bank* is a pleonasm, and not very poetical. Perhaps the following quatrain would be less objectionable:

> What time blyth May Varlungo's pleasant meads,
> On Arno's shore in youthful green array'd,
> And on his fertile banks fresh herbs and reeds,
> And dainty flowers their vivid tints display'd;
> A life of woe the shepherd Cecco leads, &c.

The IXth is a very pleasing stanza, though all the ideas of the original are not preserved. It is difficult, in English, to supply the necessary rhymes when closely adhering to the laws of the Italian octave stanza; and the ingenious translator of this poem, we are inclined to think, met with this difficulty in the Xth stanza, when he made the *senses spin.*

Stanza XV. l. 2. We think that the word *refus't* is a very harsh and unnecessary contraction; and, as *if* governs the subjunctive mood, *refuse* would be more grammatical, as well as more melodious, even if the word *refusest* could be given entire. In this stanza, however, Mr. H. has judiciously omitted *La Tenina, e la Teu del Prato,* as the names would have encumbered the verse, without interesting the reader.

From stanza XVII. to XXXII. the version is reasonably close and flowing: but we think that the fourth line of this last mentioned stanza is feeble, and very unequal to the original. *Cecco,* enumerating the omens of his death from *Sandra's* cruelty, says that his bees had swarmed on his rival's trees,—adding:

> 'I jingled keys and pans at such a rate,
> With fruitless hope to coax them home again;
> For angrily they cluster'd round my pate,
> And stung me till I *smarted* with the pain.'

This is a very mild complaint, for a man with a swarm of angry bees on his head. The original says:

E m'han con gli aghi lor tutto forato.

Literally—

And with their stings have bor'd me through and through.

Perhaps Mr. Hunter might have preserved his rhyme, and nearly the original idea, by something like this:

Pierc'd me with stings, and tortur'd me with pain.

The pastoral, or rather the rustic, character and spirit of the rest of this little production are well preserved. The swain's determination to die, his adieu, and his last resolves, terminate the poem in the following manner:

'Farewell, my little farm, my flowery mead,
That long have nourish'd me with kind supplies;
Since my unfriendly destiny's decreed
That only death can dry my tearful eyes;
Thy soil shall lightly o'er my bones be spread,
When Sandra's frown and smile alike I prize.
Thy pleasant prospects I no more shall view,
'Tis my last look, and now a long adieu.

'Thus Cecco griev'd, and from his mistress hied
By some heroic death to end his woe;
But as the sun he in the west espied,
Laid down to sleep before he gave the blow;
And when he 'woke, reflecting if he died
His little farm would all to ruin go;
He hence consenting milder thoughts to nourish,
Resolv'd to live, that his affairs might flourish.'

A comparison of those passages of eminent poets, which Baldovini either designedly imitates or accidentally resembles, is added; and also an explanation of difficult and mutilated expressions.

MONTHLY CATALOGUE,

For FEBRUARY, 1801.

ASTRONOMY.

Art. 18. *Fasciculus Astronomicus*, containing Observations of the Northern Circumpolar Region; together with some Account of the Instrument with which they were made: and a new Set of Tables, by which they were reduced to the mean Position for the beginning of January 1800. To which are added, a few other Papers and Precepts, which it was imagined might be acceptable to the practical Astronomer. By Francis Wollaston, F. R. S. 4to. pp. 350. 1l. 5s. Boards. Wilkie. 1800.

In the astronomical catalogue published in the year 1789, its author, Dr. Wollaston, proposed that astronomers should agree on some

regular plan of observing the heavens: that eac
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present Fasciculus, in order to be
facility his own part in the abo
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May 1793. With this
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an observation which might at any subse
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'The Transit Clock being kept to sidereal t
regularly, there was really no great occasion for
night; but there were very few evenings indeed in
not done. It was an assurance of the rate of the Clock
Transit Circle itself remaining truly in the meridian befo
diness was known. The error of the clock on each evening
applied with a contrary sign to the observed transit of a star,
considered as giving the apparent RA of that star at that
stant. Those are the numbers set down in the observations containe
in the next Chapter.

'Each star, as soon as ever it had passed the Meridian Wire, w
carefully bisected or covered by the middle horizontal one, and afte
wards as carefully read'd off with both the Microscopes. One
these giving the Zenith Distances, and the other the Altitudes, tl
sum of those two readings ought to make exactly 90 degrees. I w
not affirm that to have been always the case, though it was so ve
frequently. Where it was not, the difference was halved, and t
mean set down for the truth; unless it was in any part where
error was suspected or known to exist in the divisions on the circle
self; or in the setting of either microscope, which then was appli
accordingly.

'These are not set down in the following lists of the Observatio
as they appeared on these readings. For the error of the Instrume
in collimation has been applied to each; in order to save trouble
those gentlemen who may choose to compare the observations wi
each other, or to examine the Catalogue deduced from them.'

We subjoin the Table of Contents:

'Chap. I. The Origin and Design of the Work; an Exami
tion of the Northern Circumpolar Region by Meridian Obser
tions: together with the Latitude and Longitude of the Stat
where they were made.

'Ch

NOVELS.

aldo; or, The Castle of Badajos. A Romance. By
12mo. 4 Vols. 14s. Boards. Longman and

nce still invigorates our spirits. Old as we are,
ction the stories in which our youth delighted,
ilts, tournaments, enchanted castles, formi-
, distressed damsels, tremendous fights, and
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EDUCA

Art. 19. *A New Method of Instru*
Ten Years old, including Moral D
a Tale, Thoughts and Maxims, M
ing for Children Ten or Twelve Years
of teaching Children to Draw. Transl
Madame de Genlis. 12mo. pp. 32
and Co. 1800.

We announced the *Nouvelle Methode d'E*
volume contains a translation, in the Appen
The little collection of ballads, which the au
stitute for songs of a licentious tendency, (
young people in France,) are here omitted
translator observing that, 'in our more favou
fortunately no dearth of moral songs and poems.'
reasoning might, doubtless, have been applied
since no one can pretend that, in this country,
books on the subject of Education. The little p
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have appeared more ungraceful than the present o
The translator has thought it necessary occasionall
licences, but has been at pains to adhere to the sense
A few inadvertencies appear in the language, but in ge
and in the dialogues it is suited to the characters.

Art. 20. *New Tales of the Castle*; or, the Noble E
Story of modern Times. By Mrs. Pilkington.
Boards. Newberry. 1800.

There can be no doubt that the youthful reader will be
in this production of Mrs. Pilkington's pen. With the
tale, some others are interwoven, which agreeably d

regular plan of observing the heavens: that each should take the portion which best suited him; and that he should communicate the result of his observations to one common stock. The author of the present Fasciculus, in order to be enabled to execute with greater facility his own part in the above scheme, constructed a new instrument, of which a description was read before the Royal Society in May 1793. With this instrument, he observed the most difficult district of the heavens, viz. the Circumpolar Region; and the result of his observations is now communicated in the volume before us.

The method of observation is thus described: 'The motion of stars near the Pole was soon found much too slow for an observer to lose his time in waiting for their passage over the 5 perpendicular wires in the Telescope. Indeed, after a little practice, it was perceived that a sufficiently accurate observation could be made by using only the Meridian Wire; at least to all within 10° of the Pole. The other wires were therefore only attended to, when time happened to admit of it; as a cheque upon the others, and for the completing of an observation which might at any subsequent time prove incomplete.

'The Transit Clock being kept to sidereal time, and going very regularly, there was really no great occasion for examining it each night; but there were very few evenings indeed in which that was not done. It was an assurance of the rate of the Clock, and of the Transit Circle itself remaining truly in the meridian before its steadiness was known. The error of the clock on each evening, being applied with a contrary sign to the observed transit of a star, was considered as giving the apparent RA of that star at that instant. Those are the numbers set down in the observations contained in the next Chapter.

'Each star, as soon as ever it had passed the Meridian Wire, was carefully bisected or covered by the middle horizontal one, and afterwards as carefully read'd off with both the Microscopes. One of these giving the Zenith Distances, and the other the Altitudes, the sum of those two readings ought to make exactly 90 degrees. I will not affirm that to have been always the case, though it was so very frequently. Where it was not, the difference was halved, and the mean set down for the truth; unless it was in any part where an error was suspected or known to exist in the divisions on the circle itself; or in the setting of either microscope, which then was applied accordingly.

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'Chap.

volume; and the tendency of the whole is to inspire and promote industry, contentment, patience, resignation, probity, benevolence, and fortitude. A character so unnatural as that of Miss Fitzosborn's mother is, we trust, very rarely (if ever) to be found: but it presents a powerful argument to guard against partiality in the treatment of children.—For what reason the good lady hesitates in pronouncing on idleness as a vice, (p. 76.) we know not; since she at the same time deems it, as it certainly is, the parent of iniquity.

Art. 21. *A Guide to the Study of the History of England,* in a Series of Questions upon Goldsmith's Abridgement. By M. Florian. 12mo. 1s. Half bound. Newberry.

This little book may not be without its use, to those persons who wish to examine their children, or pupils, on their progress in the study of the English history; though some of the questions may be deemed frivolous or superfluous; and others are so obvious as naturally to suggest themselves to every person who bestows any thought on the subject.

Art. 22. *Instructive and entertaining Dialogues for Children;* by Mrs. Guppy. 2 Vols. 12mo. 1s. stitched. Hurst. 1800.

Pretty little dialogues and illustrations, fitted to amuse and inform the mind in that early period for which they are immediately calculated. Any profits, which may accrue from the work, are destined to the use of a charity-school for girls at Bristol.

Art. 23. *The Rational Exhibition for Children.* 12mo. 1s. 3d. bound. Darton and Harvey. 1800.

A curious collection of short stories, rather of the uncommon kind, calculated to engage attention: but, if the narratives should not have attracted the young reader's notice, the numerous prints certainly will; which are very superior to those that are commonly found in publications of this sort. The little histories are informing, entertaining, and generally convey some useful moral instruction.—The last story may prove a very seasonable and striking admonition to those thoughtless youths who indulge in acts of cruelty towards the brute creation.

Art. 24. *New Orthographical Exercises,* for the Use of English Seminaries, in Five Parts, &c. &c. By Charles Allen. 12mo. 1s. 6d. bound. West. 1800.

The increase of books on grammar, language, pronunciation, &c. is become perplexing and burdensome; we do not mean merely to us reviewers, which is a matter of but small regard, but to the public. The variety, the multiplicity, and we may add, the inconsistency, of this kind of publications are sufficient to confound and discourage not only teachers and their scholars, but all others who wish to attain and preserve a just and proper acquaintance with their own tongue, and to avoid all affectation in pronouncing it. However, we entirely concur with Mr. Allen in approving Dr. Johnson's rule,—"that the properest pronunciation is that which is closest to the orthography;" but we may be allowed to doubt concerning *this,* as of other good rules, whether much regard is paid to it in what are denominated *the best circles.*

NOVELS.

Art. 25. *Rimualdo; or*, The Castle of Badajos. A Romance. By W. H. Ireland. 12mo. 4 Vols. 14s. Boards. Longman and Rees. 1800.

The title of romance still invigorates our spirits. Old as we are, it recalls to our recollection the stories in which our youth delighted, of wandering knights, tilts, tournaments, enchanted castles, formidable giants, sea monsters, distressed damsels, tremendous fights, and impossible valour. We forget, however, that "the days of chivalry are gone;" and that, in the *present-day romance*, we must expect little other amusement than the oglio of the modern novel supplies: consisting of unnatural parents,—persecuted lovers,—murders,—haunted apartments,—winding sheets, and winding stair-cases,—subterraneous passages,—lamps that are dim and perverse, and that always go out when they should not,—monasteries,—caves,—monks, tall, thin, and withered, with lank abstemious cheeks,—dreams,—groans,—and spectres.

Such is the outline of the *modern* romance; and Mr. Ireland's copy is not unworthy of its numerous prototypes. We have here, in the personages of the drama, a parent and a husband in the Marquis of Badajos, as wicked and as unnatural as any with whom we have before had the honor of being acquainted.—We have a son in the Condé Rimualdo, as eminent for filial piety as Æneas himself.—We have patient suffering innocence in the fair Constanza, equalling, if not transcending any of our novel heroines.—We have *very good* haunted towers,—and a *spectre* that stands supremely eminent over the whole race of ghosts.—Hamlets and Banquos were no more than *mawkins* in a cherry-tree, compared with that terrific vision which Rimualdo encounters on entering the old ruined chapel in the forest.—Though familiarized very much, lately, to these apparitions, we did not feel inclined to go to bed, till we had puffed away the recollection of this spectre in a whiff of tobacco, and re-animated our fleeting spirits by a double draught of old October: which will not be matter of surprise to the reader, when he learns that the hero himself, the brave Rimualdo, dropped down in a swoon immediately on seeing it!

Murder is in this romance too much *the order of the day*. We have murders in castles, in forests, and in cottages; and, to borrow a word from the author, we are too frequently *enhorrored*.—*Raw head and bloody bones* is continually at our heels, through a long journey of 926 pages; and we were therefore happy to get rid of him, and to leave our terrified fellow-travellers calmly settled in the unhaunted Castilio di Montalvan.

Mr. Ireland's language is animated and flowing, when it is *not inflated* with pomposity. The Escurial (for the scene of action is in Spain) is well and minutely described; and the Castle of Badajos is a pleasing picture: but, like some sister *Novelists*, he deals too profusely in poetic description, and the common operations of Nature are never detailed in common language. Morning never appears without 'Aurora's tints that crown the summits of the distant mountains.'—The sun never rises but 'as the imperial charioteer of day, hast'ning his car of blazing light towards green ocean's occidental flood-gate.'

The moon is always full orb'd, yet never looks *full* at us, but peeps behind fleecy clouds.—Night never forgets to assume the appropriate dignity of her sable mantle, with which (when she is not in a good humour) 'she overspreads heaven's countless luminaries;'—and if the hero and heroine are in a storm, God alone can help them,—for then 'impetuous winds blow from *every direction* (*all at once*), flakey lightning emblazons night's ebon robe, and full charged clouds *discharge* tremendous explosions.'

Thus is poetic imagery blended with prose detail; producing a medley of heterogeneous language totally destructive of good writing, by violating those principles of harmonious congruity which form the basis of a correct and uncontaminated diction.

Art. 26. *The Runaway;* or, the Seat of Benevolence. By Mr. Smith. 12mo. 4 Vols. 14s. sewed. Crosby and Co. 1800.

This work contains a mixture of improbabilities and *novel common places*, conveyed in a style more humble and ungrammatical than we usually discover even in the common productions of this class. The author appears to be desirous of aiding the cause of morality, but he certainly cannot support the interests of literature.

LAW.

Art. 27. *A compendious View of the Ecclesiastical Law*, being the Substance of a Course of Lectures read in the University of Dublin, by Arthur Browne, Esq. S.F.T.C.D. Professor of Civil Law in that University, and Representative in Parliament for the same. To which is added, A Sketch of the Practice of the Ecclesiastical Courts, with some Cases determined therein in Ireland, and some useful Directions for the Clergy. Vol. IId. 8vo. pp. 700. 14s. Boards. Butterworth.

In a former article *, we gave an ample and commendatory account of the preceding part of this work. The first sixty pages of the present volume are allotted to the third book of the author's View of the Civil Law; in which wrongs, both public and private, and their remedies, are discussed; and a separate lecture is given to the consideration of the Roman courts and actions. On this part of his subject, as Mr. Browne judiciously observes, a careful selection and abridgment are alone to be expected: as he professes only to convey to the common lawyer the general outline of the civil law, and not to insert any thing superfluous, or in the present day uninteresting. It follows, therefore, that the Roman criminal law cannot take up long consideration. *De publicis judiciis, summo digito et quasi per indicem tetigimus; diligentior eorum scientia ex latioribus Pandectarum libris adventura est.—Conclusio Institutorum.*—The subject, however, is curious and full of interest, though not professionally useful.

That portion of the volume before us, which treats of ecclesiastical law, relates principally to Ireland, but may be found of advantage to the practising English lawyer. In this division of his subject, the author considers ecclesiastical courts, and the practice of them; the practice of the court of Admiralty; the several orders of persons in the church: ecclesiastical benefices; and ecclesiastical property. An Appendix of one hundred pages is subjoined, in which are introduced, I. Notes of cases and points determined in the ecclesiastical and admiralty courts in Ireland since the year 1785. II. Advice to students of law. III. and IV. Cases interesting to ecclesiastics decided in England, and a table of Irish ecclesiastical statutes passed since the publication of Dr. Bullingbrooke's work on ecclesiastical law. V. Some additional late cases in the ecclesiastical and admiralty courts. VI. *Material* notes omitted in their proper places.

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* M. Rev. *N.S.* vol. xxix. p. 402.

Such are the contents of this volume; in which we have observed many marks of haste, and many instances of inaccuracy. Indeed the author seems to be aware that his work is not free from errors, which a little more attention on his part might have avoided: but he urges the great variety of business in which he has been engaged, and the innumerable distractions of his thoughts, as excuses for his inaccuracy.—Had the publication been a matter of compulsion, we should have listened with indulgence to such a plea: but to present to the world voluntarily a crude undigested mass, by the author himself allowed to be so, (or how otherwise would it have been necessary to have introduced the sixth article of his Appendix?) is a singular neglect of literary reputation, and an unpardonable liberty with the public.

Art. 28. *The Proceedings of the House of Lords, in the Case of Benjamin Flower*, Printer of the Cambridge Intelligencer, for a supposed Libel on the Bishop of Llandaff; with prefatory Remarks and Animadversions on the Writings of the Bishop of Llandaff, the Rev. R. Ramsden, A.M. Fellow of Trinity College; and the Rev. Robert Hall, A.M. Minister of the Baptist Meeting, Cambridge. By the Printer. To which are added the Argument in the Court of King's Bench, on a Motion for an *Habeas Corpus*, and a Postscript, containing Remarks on the Judgment of that Court, by Henry Clifford of Lincoln's Inn, Barrister at Law. 8vo. 4s. Boards. Crosby and Letterman. 1800.

The punishment incurred by the author of this book has not in the least degree subdued his spirit; nor does the terror of future confinement check the freedom of his sentiments, and the boldness of his avowal of them. Indeed, were we solely to judge from the manner in which this work is written, we should pronounce that its author enjoyed the *rara temporum ſelicitas, ubi sentire quæ velis, et quæ sentias dicere liceat.*——

The several contents of the publication are explained in the copious title-page. The chief objects of Mr. F.'s animadversions are Mr. Richard Ramsden and Mr. Robert Hall: the latter eloquent writer is examined relatively to the consistency of his religious and political opinions: but the examination is similar to that which the executioner inflicts on the culprit on the wheel and rack.—The consistency of an individual's political conduct and sentiments forms no fit subject for our discussion: we take cognizance of different matters; and we leave Mr. Hall to his own vindication. If he should think it right to defend himself, his powers will no doubt render him disdainful of assistance.

We cannot agree with Mr. Flower that the publication, for which he suffered punishment, can be denominated with any propriety '*a supposed* libel;' the House of Lords, who in cases of contempt must be considered in the light of jury and judges, decided that it was "a gross and scandalous libel;" and the defendant himself so far admitted the truth of the charge, as to speak in palliation of his offence, and in mitigation of punishment. To the nice distinctions which he endeavours to introduce on this subject, we can by no means assent; if an author once acknowleges a particular work to be a libel, he is not afterward at liberty to avow a different opinion: in the language of the law, he is stopped by his own confession; and in this predicament stands Mr. Flower.

Mr. Clifford's argument, on the application to the court for an *Habeas Corpus*, was certainly able, though unsuccessful: but we are of opinion that his labour was considerably facilitated by Mr. Hargrave's exertions, in his late valuable publication on the Jurisdiction of the House of Lords. Mr. C.'s remarks on the judgment of the court appear to us very indecorous; the sentence is allowed to be consonant to law; and his review of it is, to say the least, unprecedented. His attempt to justify the character of Lord Clifford, though it may be honourable in a descendant, has not changed our opinion of a person whom we have ever considered as the worst individual in a confederacy, which was constantly engaged in designs and acts that were disgraceful to the members of it, and injurious to their country.

POLITICS, &c.

Art. 29. *Causes of the Scarcity investigated:* also an Account of the most striking Variations in the Weather, from October, 1798, to September 1800. To which is prefixed the Price of Wheat, every Year, from 1600 to the present Æra. By Samuel Hopkinson, B. D. late Fellow of Clare-Hall. 8vo. 2s. Debrett.

If the preface alarmed our fears for this author, the perusal of his pamphlet dissipated them. When Mr. H., after the mention of his academical education, told us that he always feels the impressions of the *Poor Indian with untutored mind*, we were apprehensive that academical learning was about to make no very favourable exhibition of itself; but we were agreeably disappointed. We have no doubt that Mr. Hopkinson has suggested one of the concurrent causes of scarcity;—we say concurrent, because the present high prices do not spring from one solitary source. Every gentleman will recollect the destruction made by severe winters, among the tender shrubs of his ornamental plantations: scarcely an arbutus has survived; and to winters of extreme cold have succeeded unfavourable springs and summers, and one very wet autumn: all of which must have tended to obstruct or to spoil the produce of the earth. Diminution of production on the one side, and increased consumption and waste on the other, by the necessary operations of war, have therefore concurred to inflict on us the miseries of scarcity; and other circumstances of a subordinate nature have combined to increase the general distress.—Those who are desirous of tracing the operation of the seasons may receive some instruction from the present pamphlet.

Art. 30. *The dark Cloud in the Political Hemisphere broken,* and a bright Beam of Consolation issuing therefrom, in Favour of his Majesty's Ministers and depressed Stockholders. With a few Words of advice to Growlers, and the dissatisfied of every Description; also a Method prescribed, founded on Reason and Experience, for removing their Discontent, and rendering their Minds easy under the present State of Public Affairs. Respectfully addressed to the Right Hon. William Pitt. By an old Naval Officer. 8vo. 1s. Scott.

This pious naval officer concludes his pamphlet with a long prayer, to be used during the present war; and if what he says be well founded, we have peculiar motives for the practice of piety; for he asserts that 'Britain is God's Zion, and that neither men nor devils shall prevail against her.' If this be the case, growlers must be an abominable set of people; and this writer may well be out of humour with them. We are taught to hope that the Northern Powers, who are represented as '*lifting up the heel* of ingratitude against Great Britain,' will detest themselves for their abhorred injustice; and as to the French Republic, a *sea-war* must be maintained with her till she owns 'that Britain's isles are Heaven's favourites.' Viewing the subject through this medium, there is nothing gloomy in our situation: but self delusion always leads to the worst consequences, mental and corporeal, moral and political.

Art. 31. *Thoughts on the best Modes of carrying into Effect the System of Economy recommended in His Majesty's Proclamation.* 8vo. 1s. 6d. Wright.

Dr. Johnson said of himself that "he could practise *abstinence* but not *moderation*:" Now if all were like him, we fear that it would be in vain to inculcate the saving system; for by alternate fits of fasting and repletion nothing is ultimately gained. The present writer recommends to the heads of families in the present season, (whether of real scarcity or factitious dearness,) moderate self-denial, and an undeviating attention to the most prudent management in the use of bread, and of substitutes for it; and he has a right to be heard, because he preaches to others only what (as he says) he practises himself. As a guide to family economy, the pamphlet merits general attention: as it is written with a good motive, the author is intitled to respect; and, as it may do some good, and cannot do any harm, we may very safely recommend it.

Art. 32. *A Letter to the Right Honourable William Pitt,* on the Influence of the Stoppage of Issues in Specie at the Bank of England, on the Prices of Provisions, and other Commodities. By Walter Boyd, Esq. M. P. 8vo. 3s. 6d. Wright.

All those persons who have limited incomes feel the singular pressure of the times with peculiar sensibility. Whence does this evil arise? is a very interesting question, which many writers are still employed to solve. Some look no farther than to the agents immediately employed in the business of supplying provisions, and vent their rage against forestallers, engrossers, monopolizers, and middle men. Others search higher; and discover, or seem to discover, the source of our sorrows in those who direct the great machine of Government itself. Mr. Boyd ranks in this latter class. He is of opinion that, when we speak of "increase of price," we might with more propriety talk of "Depreciation of Paper;" and that 'the profusion of paper has blown up the nominal value of the capital of the public debt,' and has in consequence augmented the price of the necessaries of life: for, says he, 'the system of paper money, not convertible into specie at pleasure, tends to diminish the value of the annuities which the country grants in borrowing, and therefore obliges both the government and the people to advance more nominal money, than usual, for the same thing.' There is much apparent truth in his reasoning; and his detail of the awful consequences likely to ensue from the stoppage of issues in specie at the Bank resulting from much knowlege and experience, and therefore merits serious attention. Adverting to the unhappy situation of his own private affairs, he fears that his opinion may not be regarded: but he assures Mr. Pitt that his views are purely patriotic; and he conjures him 'to bring back the circulation of Bank Notes to their original condition,' as the surest means of correcting an abuse which ought never to have existed.

In the present attitude of our public affairs, there is no immediate prospect of the application of this proposed remedy. We fear with Mr. Boyd: but our fear is mingled with hope.

P. S. An enlarged edition of this letter, with replies to Mr. B.'s opponents, is advertized, but too late for us to have an opportunity of perusing it this month.

Art. 33. *Brief Observations on a late Letter* by W. Boyd, Esq. &c. &c. 8vo. 1s. 6d. Debrett.

The author of these observations classes Mr. Boyd among the men, *consilia qui dant prava*, and suspects him of 'a design to make every thing appear wrong when every thing in reality is right.' On the other hand, we cannot but observe that to intimate that 'every thing is right' is an insult on common sense; and that to attribute so base a motive to Mr. Boyd is highly illiberal. How far he is right or wrong is matter of fair inquiry, and the subject on which he has given his opinion is of sufficient importance to provoke discussion.

The present writer resists the position of Mr. B., that the high price of grain and the advance in the other necessary articles of life are to be attributed to the increase of paper currency. He may have reason in maintaining that this is not the sole cause, but it is generally understood that the increase of paper has assisted to produce this evil. Mr. B.'s proposed remedy may, in the present state of the country, be worse than the disease; and we trust that, if there be any thing erroneous in his positions, they will be refuted without injury from the discussion to the credit of the country. It is here

asked

asked 'whether any complaint has been made to Parliament, to the Minister, or to the public, of any injury sustained by the adoption of the measure of stopping issues in cash from the Bank?' It is again asked, 'if there had been any danger in it, would so many great banking-houses have consented to it?' This, however, is not argument.

Art. 34. *Observations on the Publication of Walter Boyd*, Esq. M.P. By Sir Francis Baring, Bart. 8vo. 1s. Sewell, &c.

Sir Francis Baring admits that a considerable portion of Mr. Boyd's pamphlet contains facts and principles which are indisputable; and that, from an inordinate paper circulation, those very evils *must* spring which he maintains *have* arisen: but then he contends that our paper circulation, so far from being too great, 'has not exceeded the wants and even the convenience of the public;' and (like the author of the last-mentioned pamphlet) on the basis of Mr. Boyd's own statement, he endeavours to shew that this gentleman attributed immense consequences to a cause which was too inconsiderable to produce them. If Mr. Boyd meant to say that the Bank, by augmenting its paper in circulation, from 11,975,573l. to 15,450,970l. (making a difference of 3,500,000l.) has advanced the stocks and the price of provisions, he certainly assigned a cause which is inadequate to the effect: but we imagine that Sir Francis, and Mr. Boyd's other antagonist in this paper war about paper money, either do not or will not see the tendency of his reasoning; which, as we apprehend, does not go so much to the condemnation of an increase of three millions of paper, as to the reprobation of that system which gives to the Bank, in conjunction with the Government, the power of augmenting paper *ad libitum*; and which sanctions the national Bank, and the society of individual bankers, in withholding the precious metals from circulation.

Whether Mr. B. writes from patriotic or sinister motives, and whether his view of the subject be correct or false, we have so high an opinion of the good sense of our countrymen, as to preclude the apprehension of any serious mischief; and though, with Sir Francis Baring, we consider the Bank of England as 'the sheet-anchor of property of all descriptions,' it may tend to public good to counteract the possible ill effects of unbounded confidence, by some degrees of suspicion and discretion. Mischief may result from too much confidence or from too much fear; and therefore each extreme ought to be avoided. Can danger be averted by shutting our eyes against it? Is Sir F. B. more justified in asserting that 'there is rather a want than a superabundance of paper,' than Mr. Boyd is warranted in his contrary positions?

Art. 35. *Humane Suggestions to Members of the First Imperial Parliament*, or urgent Reasons for New Laws respecting Paper Credit. 8vo. 2s. Scott.

Unlike Sir F. Baring, this writer is of opinion that 'England is nearly ruined by paper:' he wishes, therefore, to restrain the excessive issue of it; and for this purpose he endeavours to mark the boundary between justifiable and unjustifiable paper money, which he asserts the law must separate, 'or all will soon be endangered together.'

together.' To the question '*what is unjustifiable credit, or rather, what is unjustifiable paper money?*' he replies; 'unjustifiable credit simply and shortly is paper thrown into the market of money, (and consequently into every other market,) for which the drawer had not previously received of the first taker its amount in *property*, but its amount only in *securities*, whether those securities were real or fictitious.' The difference between justifiable and unjustifiable paper money is that one is a representative of property, while the other is a representative of securities which may as easily be fictitious as real; and when that is the case, they seize on property under false pretences, or exhibit themselves with the double crime of falsehood and fraud.

According to this doctrine, the author regards those bank notes, which are created to discount navy and exchequer bills, and other mere securities, as false; and he asks whether we are to sacrifice our food, raiment, and lives, to fictitious money? The facility of making this money, and the enormous depreciation and taxation consequent on its prevalence, he considers as a mode of confiscation, not only of present property but of the expectations of posterity.

We have given this writer's sentiments as nearly as possible in his own words. He concludes with calling on the First Imperial Parliament to commence its labours, and the new century, by passing a law to introduce justice into the market of credit; by making it a *felony* to give, or to circulate beyond the first taker, any paper which does not cost *property* to the whole amount specified on it.

Art. 36. *A Twelve-penny Answer to a Three Shillings and Six-penny Pamphlet*, intitled "A Letter on the Influence of the Stoppage of Issues in Specie at the Bank of England on the Price of Provisions and other Commodities." 8vo. 1s. Richardson.

While it is allowed that we *may* sink under the weight of our national debt, and that bank-notes *may* become waste paper, it is here contended that 'bank-paper has not hitherto done us any harm.' It certainly has hitherto been a great convenience, and the stoppage of issues in specie at the bank might be a measure which the peculiar circumstances of the country demanded: yet the effect of that stoppage of specie appears to have been injurious in some respects. The effect attributed to it by Mr. Boyd probably was not predicted by a spirit of prophecy, but by observing the uniform operation of paper circulation. In America, in France, and in England, when necessity or policy enjoined paper money, provisions rose in price. This is the result, whether paper be depreciated in the first instance, as in America and France; or whether it retains its nominal value, as among us: for the facility of producing paper will have an effect on all the public markets. These consequences, we believe, are incontrovertible; yet, if the quantity of the precious metals be insufficient (owing to certain temporary causes) to form an adequate circulating medium, recourse must be had to paper; and we would not encourage ill-founded doubts and surmises. We would neither reprobate the bank, nor say that paper-money is *the best of all possible money*.

When this author mentions scarcity of gold and silver as one cause of dearness, does he not in some measure accede to Mr. Boyd's principle?

Art. 37. *Observations on the Income Tax*, with Regulations suggested for the Security of the Revenue, and preventing the Waste of Public Money. Together with a proposed Plan of an auxiliary to the Sinking Fund. By Joseph Burchell, one of the Joint Clerks to the Commissioners of Taxes for Holborn Division, Middlesex. 8vo. 1s. Jordan.

Pliny's remark, *Nihil æqualitate inæqualius*, cannot be more truly applied than to the income tax. On persons of small incomes it is uncommonly severe; and justice and policy seem evidently to require a *new scale*, which Mr. Burchell proposes. The other hints suggested by him may hereafter merit attention: but, in the present enormous expenditure, such savings as he proposes will perhaps be deemed trifling.

Art. 38. *Reflections on the justice, advantage, and necessity of limiting, within a certain Compass, the Price of Wheat, by legislative Authority;* addressed to both Houses of Parliament. By the Author of Dearness of Provisions, &c. 8vo. 1s. Stockdale, &c.

This gentleman contends for reducing the price of wheat, by act of parliament, to 10s. per bushel in London and to 9s. in the country. If such an act were passed, would he insure the regular supply of the markets? The wisest politicians and political writers are decidedly against attempts to fix a maximum.

Art. 39. *Pandora's Box, and the Evils of Britain;* with effectual, *just*, and *equitable* Means for their Annihilation; and for the Preservation of the peace, happiness, and prosperity of the Country. By John Broadley, Merchant. 8vo. 1s. 6d. Vernor and Hood, &c.

Mr. Broadley divides society into two classes, the *agricultural* and the *commercial;* and he lays it down as a principle of natural justice, that each of these two distinct interests should support its own labourers and poor. He then maintains that 'the want of this distinction, in classing the poor of the country, generates *all* the evils that stock the Pandora's Box of Great Britain:' but he afterward corrects himself, and asserts at one time that the Box of the British Pandora is 'the loss of our liberties by the suspension of the *Habeas Corpus* act,' and at another that it is the *national debt*. He believes these to be the evils of the Box; and he says, 'if I were put to the extremest torture, I would not retract my opinion.' Why should he be called to retract his opinion, as he has undertaken to prescribe effectual remedies for all evils? To annihilate the *Cacadora*-Box of Britain, he proposes equitable poor laws, which should oblige the *agricultural* and *commercial* classes separately to provide for their own poor. If this were properly regulated, and justice done to the lower classes, he thinks that war would cease; that, in forty years, the debt would vanish; liberty would return; and then, with a general cultivation of wastes, and a repeal of the income tax, all would come right, and plenty and content reign universally.

If Mr. B. can satisfy his readers as easily as he appears to have contented himself, he will have great good fortune. As for Reviewers, who ever hoped to satisfy *them?*

Art. 40. *Practical Oeconomy:* or, a Proposal for enabling the Poor to provide for themselves: with Remarks on the Establishment of Soup-houses; and an Investigation of the real Cause of the present extravagant Consumption of fine Wheaten Bread by the People of this Country. By a Physician. 8vo. 2s. Callow.

This pamphlet is divided into three parts. The first remarks on the injurious consequences of soup-houses to the health and morals of the poor:—the 2d, on the consumption of fine bread occasioned by the use of *Tea*:—and, the 3d, on the means by which the poor may obtain for themselves an abundance of cheap and healthy food.—Under the first head, the observations are very judicious and well exhibited; and it is to be wished that the abettors and supporters of the soup establishments had followed the rule of an old clergyman of our acquaintance; who, when he was about to do that which, at first view, appeared to be good, always moved in his mind the previous question, Shall I not do harm? The operation of the dole-basket among the antients, and of the soup-shop among the moderns, is nearly the same.

To the author's Philippic against *Tea*, in the second part, we do not altogether accede: yet, as a medical man, he so well describes its qualities and effects on the system, that among the labouring poor especially its general use ought to be discouraged. He shews by tables, that palsies have regularly increased with the increased use of tea. It is also here particularly reprobated as a consumer of bread.

In the third part, the author explains, in a very perspicuous and philosophical manner, the nutritive principle in wheat; with the view of illustrating its most economical as well as wholesome preparation as food. He strengthens the doctrine, 'that a smaller quantity of unfermented farinaceous food will enable a man to support hard labour than fine bread,' by a fact stated by the late Mr. Brindley, the celebrated canal engineer; that, in various works in which he was engaged, he always observed that the north countrymen from Lancashire and Yorkshire, who adhered to their customary diet of oat-cake and hasty-pudding, sustained more labour and gained more money, than such as lived on bread, cheese, bacon, and beer, the general diet of the labourers of the south. Hence this sensible writer recommends to the poor the preparation and use of unfermented farinacea, combined with animal fat; which is asserted to be more nutritive than lean. To the use of bread, he is a decided enemy; and to diminish its consumption among the poor, he wishes to have them instructed in the cookery of unfermented grain, which is at once cheaper and more strengthening. How far he will succeed is very doubtful: but his great object of inducing domestic economy and a spirit of self-dependence among the poor is highly commendable;

e; for no position is more true than that " The day which man a *beggar* takes away half his worth."

Radical Means of counteracting the present Scarcity, and pre- g Famine in future; including the Proposal of a Maximum ed on a new Principle.—To which is prefixed, An Address : Legislature, on a Plan for meliorating the Condition of :y at large. By George Edwards, Esq. 8vo. 3s 6d. on.

Amelioration of society at large is a vast attempt: but wards has been in the habit of allowing his speculations to :ry extensive range, (See M. R. vol. iv. p. 67 and 73, N. S.) perseveres in affording them the same indulgence. The t before us is only a part of a large work, which this in is preparing, *On the Public Interests of Society*; and it is de- om the rest because it more immediately relates to the circum- f the present times. As a man who reasons philosophically, attended to the lessons of history, Mr. E. is not fascinated, many writers of the present day fatally appear to be, with did charms of commerce, but gives the preference to agri- as a source of the most durable prosperity and happiness. ld invite the return of peace, by every advisable measure, an aim at political advantages which may be found to end isfortunes.

auses of the present distress he conceives to be—real scarcity aries—increase of population, and additional numbers to be ed by the produce of the country—too heavy burdens on the agricultural product of the kingdom—too great :e of speculation in regard to the necessaries of life—the or inadequate state of agriculture—exorbitant prices of ities in general—partial application of agriculture for the to the injury of the indigent part of the community—and the tion of both real and artificial scarcity. By this enumera- is evident that Mr. E. has taken an extensive view of the and on the whole we believe that he is tolerably accurate: his *causes*, however, are rather necessary *consequences* than *sources* of evil.

emedies suggested are—a parliamentary grant of money, to corn to be retailed at reduced prices to the poor—importa- corn by government—establishment of agencies—plan of :al consumption—advancement of agriculture, including in- f wastes and commons, improving what is already inclosed, ing the size of farms—removing taxes on the necessaries and comforts of life—meliorating the condition of the lower substituting oxen for horses—and a maximum.

the author apologizes for his brevity, or for not discussing his full length, *we* must apologize for giving little more than a of his long pamphlet; which, with the dedication, occupies o pages.—Mr. E. is vain of having first suggested the idea *come Tax*. We do not envy him this source of self-con- on.

Art. 42. *Thoughts of an Old Man of Independent Mind, though Dependent Fortune, on the high Price of Corn.* 8vo. 1s. Reynolds.

Independence of mind and dependence of fortune in an old man, more especially in times like the present, form a very rare phenomenon; for, when the necessaries of life are at an immoderate price, and the power of singular exertion is precluded by the weight of years, the mind naturally prefers acquiescence to resistance, and accommodates its opinions to imperious circumstances. Some such accommodation, perhaps, appears in the pamphlet before us; the author of which recommends money made of *mother of pearl*, public granaries, and a maximum. With the narrativeness of old-age, he reveals part of a private conversation which he tells us he had with the late Dr. Adam Smith; and which honour and generosity to the memory of the dead required him to keep private.

RELIGIOUS.

Art. 43. *A Vindication of the Calvinistic Doctrines of Human Depravity, the Atonement, Divine Influences,* &c. in a Series of Letters to the Rev. T. Belsham: occasioned by his "Review of Mr. Wilberforce's Treatise;" with an Appendix, addressed to the Author of "Letters on Hereditary Depravity." By Thomas Williams, Author of the Age of Infidelity, &c. 8vo. pp. 255. 4s. Boards. Chapman.

Certain axioms, or fundamental principles, should be settled between Calvinists and Anti-Calvinists, before they proceed to the discussion of controverted doctrines. The very terms designed to express the matter in debate do not seem to be contemplated by both parties precisely in the same light, so as to convey to the mind exactly the same ideas; and if this be the case, all disputation must be vain. Whatever terms are adopted, they ought to be very accurately defined, or the result will prove a mere logomachy.

A clearness of conception would be assisted, if two men, differing on Calvinistic points, were to discuss them without quoting one passage of scripture, or using one common and hacknèyed word or expression. Let them find out some new counters for their reckonings, and the result will not be so different as it is at present*. Mr. Williams has not proceeded on this principle, but goes over the old Calvinistic ground without any variation of phrase or argument. Considering Mr. Belsham as 'having thrown a stumbling block in the way of truth,' he is to be commended for endeavouring to remove it: but we cannot admire his talents in the department of controversial divinity. He tells us that he 'believes the narrative of the fall literally;' and yet he dares not, he says, enter on the question concerning the origin of evil.

Indeed, Mr. Williams often argues very inconclusively on his side of the question; and sometimes, we are sorry to add, he descends to a species of illiberality: accusing Mr. B. of profaneness, of a wish to admit nothing on the evidence of revelation, and finally classing him with Thomas Paine.

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* It frequently happens that what is called *faith* in a doctrine is nothing more than a *fondness* for certain terms and phrases by which it is expressed. Employ other terms, and dissatisfaction ensues.

In the letter on *Satan and a Future Punishment*, Mr. W. tells us that 'our Saviour taught his disciples to refer to a diabolical agency most of the evils in the world, either natural or moral, particularly *vice** and madness.'

Eternal punishments are thus curiously explained : 'God originally fixed an indissoluble connection between sin and pain ; and at the same time endued man, as I conceive, with an immortal soul. None of the perfections of the Deity could bind him to disjoin the connection between sin and its natural consequences ; or to revoke the immortality of the sinner.' Reader, art not thou convinced ?

In the letter on *the Origin and Design of Sacrifices*, the author says that 'he cannot help thinking that they were intended to shew the insufficiency of the personal righteousness and acts of penitence of the offerers; (properly figured, as some think, by a girdle of rough fig-leaves ;) and point out that robe of righteousness which he should provide, who was himself to be the great sacrifice for sin.' To this it is added, as a note, that 'from this circumstance, I suppose, originated, not only the wearing skins for cloathing, but especially the priests of Hercules being thus arrayed.' The priests of Hercules are here unfortunately introduced : but, as his lion's skin is brought to our recollection, we ought also to have had his club.

Mr. W. commences a bold attack on Mr. B. for saying that the Scriptures "never exhort us to ask any thing *for the sake of Christ* ;" and he appoints the plain Christian, who daily converses with his Bible, to decide the matter : before whom he triumphantly produces Eph. iv. 32. where certainly the phrase "*God for Christ's sake*" occurs ; on which evidence the plain Christian must pronounce Mr. B. to be egregiously in an error : but then, in a note, the cause is moved out of the plain Christian's court ; and after all the parade that has preceded, it is confessed by Mr. W. that the phrase in our translation, *for Christ's sake*, has no corresponding terms in the original, where it is only "as God *in* or *by* Christ (εν Χριϛω) has forgiven you." Mr. W., then, has not shewn that Mr. B. is wrong. Whether *in* or *by Christ*, or in *the name of Christ*, be synonimous with "*for Christ's sake*," is another question.

What Mr. Williams means by saying, 'that God does not impute sin or righteousness without a foundation for it in the nature of things,' we do not understand. We must presume, however, that he does ; and being satisfied with his own system, we shall allow him to be as indignant as he pleases at Mr. B.'s statement of 'the consequences of Calvinism,' and to give him "a Rowland for his Oliver" by pouring the full tide of indignation against *modern Philosophers, rational Divines, and rational Gentlemen*.

Art. 44. *A brief View of the Necessity and Truth of the Christian Revelation*. By Thomas Hartwell Horne. 12mo. pp. 127. 2s. 6d. Boards. Sael. 1800.

We must acknowlege that we have perused this little manual with pleasure : for though we have many excellent treatises on the same subject, they are commonly too large for general use ; and those which are of a smaller size are not sufficiently known, or are on some accounts exceptionable. In the present tract, the writer appears to me to keep to the point, without adverting to nice speculations and party distinctions, which affect not the reality of the facts, or the authenticity of the writings. The first section, he very fairly confesses, consists almost wholly of an abridgment of Dr. Leland's Account of the State of Religion in the antient Heathen World. The second and last section is designed to prove 'the existence of our Saviour, from the united testimonies of authors both friendly and inimical to the Christian revelation;' and the reasons or facts produced, though not uncommon, will probably be satisfactory to those with whom truth is the object of inquiry and desire. Objections, which are almost endless, Mr. Horne professes not to answer; nor could he have done this within the compass of his proposed plan.—After a brief summary of the argument, the volume is concluded by a just view of the purity and sanctity of the Christian precepts; evincing further the excellence of the gospel, and its superiority to all other forms of religion that have been devised.

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* P. 249, the *heart of man* is said to be the fountain of *all* iniquity.

The work abounds with references not only to the Scriptures, but to other and particularly to antient writings; the author says that 'he was doubtful whether to insert them all; but on re-consideration he has done it, as exactly as possible, for the satisfaction of those who may be induced to examine them.'

Mr. Horne has also published a translation of a French work on the commerce of Greece, but we have not yet seen it.

Art. [illegible]. *Public Worship considered and enforced*, by Joseph Kinghorn. 12mo. 6d. Button. 1800.

This author presents his little performance with modesty, while he writes with earnestness, and appears to have a real desire to be useful. There is strength in his argument, and there is sense in his remarks: though his style might admit of improvement. One phrase, viz. *God's Character*, is to be found here and in some other works; which is not, in our view, the most suitable and pleasant. In some particular instances, the word may not be improper: but to employ it generally, as we would do concerning our fellow-creatures, discovers too great freedom on such a subject: yet what is said on the topic on which this expression occurs, p. 8, 9, 10, is highly proper, reasonable, and useful.

Art. [illegible]. *A Concise Directory for the Profitable Employment of the Christian Sabbath.* By Samuel Burder. 12mo. 3d. Williams. 1800.

Since a day of *rest*, and that a *religious* rest, is professedly acknowledged and regarded among Christians, it is desirable that it should be observed in a suitable manner. Besides that attendance on public worship which more immediately accords with its design, it is to be wished that the other parts of the day might be so employed as to strengthen those virtuous sentiments and impressions, which religious exercises ought to awaken and promote. It is the intention of this writer to assist his readers in prosecuting this end: for which purpose, he offers them some directions both as to the hours of worship, and as to other parts of the day; not, we apprehend, to render it burdensome, but satisfactory and useful. The small size of the pamphlet will make the plain instructions which it delivers the more easily and generally attainable.

Art. 47. *An Attempt to exhibit the Meaning and Connexion of Romans, Fifth Chapter, 12th and following Verses;* particularly shewing how they apply to the certain Salvation of all Infants. 8vo. 1s. Faulder. 1800.

That infants, removed from this world by an untimely death, do not pass into any state of suffering, is a position which few in the present day will contradict. However gloomy and discouraging this writer's creed might otherwise be, he has too much humanity and compassion to offer a contrary supposition; and he thinks that he finds, in the above-mentioned passage, sufficient assurance of their happiness. If any stress be laid on the words—"them who had not sinned after the similitude of Adam's transgression,"—his argument may lose much of its effect: since it does by no means clearly appear that *infants* were intended by such a description; some have thought that they were, but others have had no idea of the kind. However, without the aid which any particular explication of this passage might afford, we have surely, under the Christian dispensation, reason sufficient for the conclusion that those who die in infancy partake in the compassions of their All-wise and All-merciful Creator!

MISCELLANEOUS.

Art. 48. *Lectures on History*, delivered in the Normal School of Paris. By C. F. Volney, Author of The Ruins of Empires, Member of the National Institute of France, &c. &c. Translated from the French. 12mo. pp. 200. 3s. 6d. Boards. Ridgway. 1800.

An account of the original of this work has been given in the appendix to our xxxist volume. The translation appears to be executed with care: but the observations of M. Volney on the construction of public rooms are not here included; for which omission the reasons assigned are, that his remarks relative to that object are not connected with the subject of his lectures, and that the engraving of the plan would have added considerably to the expence.

Art. 49. *Political Calumny refuted:* addressed to the Inhabitants of Woodbridge, containing an Extract of a Sermon, preached at Butley, on the Fast-day, 1793: a Sermon preached at Otley, on the Day appointed for a General Thanksgiving on Account of our Naval Victories: and Solitary Musings (in Verse) on the Being of a God, Providence, and the French Revolution. By the Rev. John Black. 8vo. 1s. Robinsons. 1800.

In these agitated and perilous times, a publication of this kind is not likely to excite general interest: but it may find readers in the author's neighbourhood, and may probably operate in his favour. He complains of having been calumniated, and this miscellaneous pamphlet is exhibited in proof of the soundness of his principles. Mr. Black appears to be a man who has gloried in moderation, and whose political attachments have not extinguished Christian benevolence. In his fast sermon, he enters not into the praise demnation of ministers, but, like a true Christian preacher, our views to the over-ruling Providence of God. Perha judicious forbearance in this respect may have been misinterp

The annexed verses being published rather to prove the orth of the writer's opinions, than for the sake of their poetic we do not feel ourselves inclined to apply to them the sever criticism. We would not irritate the afflicted.

> 'So have I tun'd my humble artless song,
> Unseen, unheeded, as I stroll'd along:
> Low as the reed-bird am I doom'd to dwell,
> My cup oft fill'd at Sorrow's bitter well;
> Yet rain-bow hope, amidst my darkness rose,
> And tints celestial spread on clouds of woes;
> With sunny beams fair gilded showery Grief,
> And cheer'd my heart with promise of relief.'

Let these lines speak for themselves; and let it suffice for say that we hope that, if Mr. B. does not obtain the Mastership Free Grammar-school which he solicits, he will succeed in ope school of his own.

Art. 50. *The Poems of Allan Ramsay.* A new Edition, co and enlarged; with a Glossary. To which are prefixed a the Author, from authentic Documents; and Remarks Poems, from a large View of their Merits. 2 Vols. 8vo. Boards. Cadell and Davies. 1800.

This is a very handsome and (we believe) complete editio poet who has gained great and deserved celebrity. We shall fore inform our readers of those particulars which distingui present from all former impressions of his works.—Some poem been added, which had escaped the diligence of former colle and a life of Ramsay is also given, which contains a num curious and some interesting anecdotes. To the style of pieces of biography, however, we must object, because it is and affected; indeed, an injudicious adoption of Johnson's m where the matter is insignificant, frequently gives the narrat appearance of *mock heroic*, which we are persuaded was very fa the writer's intention *. The author of this life is reported Mr. George Chalmers, who is well-known to the public by other performances.

These volumes also contain Remarks on the Genius and W of Ramsay, which discover the cultivated taste of the writer an enthusiastic admiration of his subject, which prompts bestow praise that the generality of readers will probably de merited. We find considerable reluctance in attributing to Ra superiority in point of humour over our admirable countryman, and we have equal difficulty in allowing the former to have been

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* We are informed in these pages that Lady Wardlaw, of P in Fife, was the authoress of Hardyknute, a fragment, first pu in 1719, and since frequently reprinted, and attributed to di persons.

H

Horatian genius: Such, however, is the commendation lavished on the poet by Mr. Tytler, whom we understand to be the author of these remarks; with the *nature* as well as the *extent* of whose praise we must declare ourselves to be dissatisfied. He does not hesitate to prefer, in all the essential requisites of the pastoral drama, the *Gentle Shepherd* to the *Aminta* of *Tasso*, and the *Pastor Fido* of *Guarini.* This is, indeed, according to the language of the title-page, taking *a Large View of the Merits of Ramsay.*

A pleasing portrait of the northern poet is prefixed, from a drawing by his son the celebrated painter; and, as a tail-piece, is added an engraving of the rustic temple which has been dedicated by Mr. Tytler, who happily possesses the supposed scene of the *Gentle Shepherd*, to the *place* and the *poet.*—A *fac-simile* of Ramsay's hand-writing is now for the first time presented to the public, which the editor rather unnecessarily declares to be *accurate*; for how otherwise would it be a *fac-simile*?—The volumes are very handsomely printed.

Art. 51. *Le Negociant universel, ou Recueil de Lettres originales,* &c. *Par* G. Keegan. 8vo. 5s. Vernor and Hood. 1799.

This volume is not improperly dedicated to the merchants of Great Britain, as containing a number of original commercial letters, written from the principal houses of Russia, Holland, England, France, Spain, Portugal, Italy, Germany, and Turkey. They are composed in French, because that language has become the general vehicle of commercial intercourse among the merchants of Europe. They appear to us to be well chosen, and proper to lie on the counter of every mercantile house.—We are sorry to see that the number of subscribers is small: but we learn that the book has had so considerable a sale that a second edition is preparing. It might, as Mr. Keegan observes, be usefully introduced into schools; since, from the perusal of it, young persons might at the same time acquire a knowlege of the French language, and real notions of business.

Art. 52. *The English Enchiridion*; being a Selection of Apopthegms, moral Maxims, &c. By John Feltham. Crown 8vo. pp. 125. 2s. 6d. Boards. Printed at Bath; sold by Mawman, London. 1799.

Perhaps there is not a more fruitful source of error, than the practice of converting observations, drawn from very limited and partial experience, into general axioms:—yet this is a fault into which all the writers of maxims are naturally led, by the vanity of making new discoveries. In the collection before us, we find some apopthegms which are true in the fullest extent, others that are false, and others which are so loosely expressed as to convey in reality no meaning. Some caution should always be exercised in perusing these *dogmata.* It is more common to repeat a maxim than to examine its truth and justice; and, as a great part of the misery of life proceeds from the indulgence of false opinions, no observation, however plausible, should be inculcated as an incontestable truth, until it has been sanctioned by the best and wisest men, and confirmed by the test of experience.

This volume is ornamented by an elegant frontispiece, designed by Burney, to illustrate the first maxim; which is thus prettily conceived:

'Life is a picture, fortune the frame, but misfortune the shade; the first only its *extrinsic* ornament; but the latter, if well *sustained*, forms the *intrinsic* merit, by giving a bolder *relief* to the figures.'

Art. 53. *Intellectual Freedom;* an Essay on the true Source and Nature of moral Evil; by Richard Hayes Southwell. 12mo. pp. 187. 3s. Boards. Longman.

> ———————"And reason'd high
> Of Providence, foreknowledge, will, and fate,
> Fix'd fate, freewill, foreknowledge absolute."

Of such a nature are the subjects of inquiry in this volume: the author of which informs us that a conversation with a friend, who admitted the Scriptures to be true, gave occasion to the essay. It is divided into five chapters, the general contents of which we will lay before the reader, to enable him to form some judgment of the nature and design of the book.

'Chap. I. Of evil in general, and its distinction from error: some of the immediate causes of both: of angels and men; together with the original harmony, union, and perfection of intellectual nature.—Chap II. Of truth, as it refers to God, and as it becomes known to man; of apostate angels;—their knowledge and properties;—with the nature and mode of their foul revolt.—Chap. III. The original perfection of man;—the nature of his fall, and present situation:—of the law, as a covenant of works;—redemption by faith in Christ;—of love, as a principle of obedience:—the power of conscience;—the agreement of different dispensations; and the perpetuity and use of the moral law.—Chap. IV. Human testimonies in favour of moral agency;—the use and abuse of the passions;—objections drawn from reason to the existence and consequences of moral evil stated, and answered;—with remarks on the nature and influence of divine foresight.—Chap. V. Objections drawn from revelation answered;—the natural evils of inferiority, correction, and punishment considered;—partial evil in the moral world, illustrated by partial evils in the natural world; the cause, use, and design of the latter;—their apparent irregularities adjusted by a final retribution.'

In the execution of this plan, we meet with acute and judicious remarks, and perceive both ingenuity and utility: yet we cannot say that, to our apprehension, farther light is thrown on the subject. Notwithstanding some variations, the author pursues a tract in which others before him have often trodden. His retrospect carries us to times far more distant than the defection of the first human pair; yet, whatever just reflections he may make on angelical nature and fallen spirits, we cannot find that he hence derives any considerable assistance; and indeed how should it be expected?—so little do we know concerning them. Imagination may take its range, but truth and reality will be far distant from its excursions.

Several uncouth or unusual words occur in the former part of this work; such as *declivous*, *obsession*, *visure* faculty, *coetaneous*, *illative*, the *tuitus* of, *approval*, *consecutive*, *clarity*, *eclectic* liberty, *ingenerated*, *submittal*, *irrespective*, *ethological*, *accident* of our being, &c. Some of these terms may indicate that the writer is conversant with antient

writers,

and others may be regarded as scientific, but they do not add
alue of the work; in the latter half of which they appear but
Some sentiments also (as at p. 37. and 71.) are rather un-
ly expressed; and we notice a farther peculiarity respecting
s of Scripture which occur, and which are almost constantly
l by the words, David, Sol. Asaph, Elihu, Christ, Paul,
r names to which they might be considered as appropriate.

. *Cantabrigienses Graduati; sive Catalogus, exhibens nomina*
, *quos, ab anno* 1659 *usque ad annum* 1800, *gradu quocunque*
it Academia Cantabrigiensis; e libris subscriptionum desumptus,
ordine alphabetico compositus. 4to. pp. 480. 8s. sewed.
ton, Cambridge; London, Cadell and Davies, &c.
is a very useful publication, and is offered to the public by
rality of the University at a low price. The old catalogue
ce, and consequently dear.

. *Original Letters of J. J. Rousseau*, to M. de Malesherbes,
'Alembert, Madame la M. de Luxembourg, &c. &c. With
simile of Rousseau's hand-writing. And an original Military
f his Composition. Also, original Letters of Butta Fuoco
David Hume. Translated from the French. 12mo. pp. 200.
d. Boards. Symonds. 1799.
ese letters, in the original, we have frequently spoken in our
vol. for 1799, particularly at p. 505 and 537. We have
e now only to say that this translation seems to be accurate and
In looking through it, however, we found at page 85, line 3d
ttom, a vulgarism which we least expected from the perusal
receding pages. The translator here makes Rousseau say to
e la Mareschale de Luxembourg: 'these considerations induce
ish, *if you are agreeable*'—instead of, *if agreeable to you:* this
is not a Gallicism, which in a translation from the French; was
ely to happen, but a common and genuine *Anglicism*.

. *Providence Displayed:* or, the remarkable Adventures of
ander Selkirk, of Largo, in Scotland, &c. By Isaac James.
a Map of the Island, and twenty-four Cuts. 12mo. 3s.
ls. Button, &c. 1800.
author of this compilation has employed some industry in col-
the scattered facts respecting the well-known Selkirk, whose
res gave rise to the romance of Robinson Crusoe; and to
light notices he has added a sort of history of the island of
rnandez; with several stories of mariners who have been
l on desart islands, or who have experienced remarkable
from the perils of the sea. The publication will add little to
ormation or amusement of most of our readers: but it may
acceptable gift to many of our younger friends. The wooden
miserably executed, considering the present highly improved
engraving on wood.

. *Observations on the Authenticity of Bruce's Travels in*
inia; in Reply to some Passages in Brown's Travels through
pt, Africa, and Syria. To which is added, a comparative
of Life and Happiness in Europe and in Caffraria. By

Richard

he did not possess some knowledge of the language and prejudices of those whom he proposed to visit, before he left Kahira: that he did not condescend so far to accommodate his behaviour to the ideas of the natives, as to restrain some little whims and frolics, which seem to have interfered with African notions of decorum: and that he did not keep some reign upon his temper.[*]’

When one author purposely writes against another, he most usually loses his circumspection and temper, and blames too much. In this predicament, we think, Mr. Wharton stands. He censures a passage[†] in Mr. Browne's book, which is at least intelligible; and though it borders on bombast, it is not very far distant from fine writing.

Besides criticizing Mr. Browne's style and sentiments, Mr. Wharton examines what degree of credit is due to the assertions, or rather insinuations of that writer, by which it is to be understood that Mr. Bruce did not trace the Nile to its true source, that the moving sands are by no means formidable, and that the Abyssinian traveller did not make drawings of the Theban harpers on the spot.—Mr. W. assails Mr. Browne with no inconsiderable success: but we wish that he had indulged more moderately in his ironical disposition. A strain of banter not provoking laughter, but irksome from its continuance, pervades his work; and in some parts it is so ambiguous, that we could not determine whether he was in jest or earnest.—The comparative view of European and Caffrarian manners is conducted on the same principle of irony.

It is a complaint that Mr. Browne has dilated over a large surface of paper a small quantity of information. Mark the deplorableness of our fate! we have to peruse a second quarto, in order to be convinced that what we found in a first quarto might have been compressed within the limits of an octavo!

SINGLE SERMONS.

Art. 58. *On the prevalent Neglect of the Holy Communion;* by George Smith, M. A. Curate of the Parish-Church of Sheffield. 12mo. 6d. Matthews. 1800.

This writer, rejecting transubstantiation, at the same time appears perfectly to assent to that representation which is made by our articles, homilies, &c. of the Christian institution, or as it *has* been termed “the holy mysteries,” on which he earnestly exhorts his hearers to attend. Mr. Smith apprehends that the number of communicants, in his parish, has of late years greatly diminished; and an appendix ‘contains an account of their amount for the last twenty years,’ to support this idea. Perhaps,—of which indeed we perceive some intimation,—many of

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‘[*] *Temper.* “The misconduct of this man was carried to such an excess, that I once levelled my gun at him, with a view of inspiring terror.” p. 192. The use of instruments of death in inspiring terror, has been tried with great effect in the French Republic.’

[†] Part of that passage is; “The affections are turned askance, but not eradicated: the pushes that should have been made *ad auras æthereas*, opposed, revert to Tartarus. The luxuriancy of mental vigor, though repulsed and forcibly inverted, still extends its ramifications; its pallescent shoots pierce the dunghill, when not permitted to open themselves to the influence of the sun.”

those who are absent on such occasions, from this particular church, appear at other chapels and places of worship, which have been formed in so populous a town as Sheffield.

Art. 59. Preached at the Assizes holden for the County of Southampton, 23d July 1800. By Daniel Lancaster, A. B. 8vo. 1s. Cadell jun. and Davies.

The preachers of Assize-sermons have but a scanty choice of subjects. Mr. Lancaster has selected one which has been often discussed on these occasions; viz. the importance of religious principle, and especially of the Christian doctrine of a future state of rewards and punishments, in a civil view, as enforcing obedience to the laws by the strongest of all sanctions. From the conduct of the most able legislators and rulers of antiquity, their sentiments on this subject is manifest; and as religion is so essential in promoting virtue, and in restraining vice, the public administration of justice in this Christian country judiciously solicits the aid of that Gospel which has *brought immortality to light*. Text, 2 Tim. i. 10. Possessed of such a truth, how strange is it that we are not more virtuous!

CORRESPONDENCE.

We have received a letter from a correspondent, who signs C. V. L. G., the substance of which is contained in the following abstract; which we lay before our learned readers for their consideration, without adding any remarks.

'Permit me to offer a conjectural emendation of a corrupted passage in the Phœnissæ: Porson's Edition v. 861. Instead of ὡς πᾶς' ἀπήνη, I should propose ὡς παῖς ἀπηλθε. "*Quoniam puella abiit.*"

'I propose the above reading on these grounds:—Tiresias comes upon the stage led by his daughter, whom (after (τιθεῖσ' &c.) she had conducted him εις το λευρον πεδον v. 850.) he *dismisses*, v. 851, and is left alone walking difficultly and cautiously forward, v. 858: when Creon says θάρσει &c. v. 859, 860. and tells his son to lay hold of Tiresias's hand and guide him, ως παις απηλθε ("*quoniam puella abiit*") πους τε πρεσβυτου φιλεῖ ΧΕΙΡΟΣ ΘΥΡΑΙΑΣ αναμενειν κουφισματα.—As χειρ θυραια signifies, *generaliter*, *externa manus*, like θυραιοι ανδρες, *externi homines*, the sense of the passage seems (loosely englished) thus "My son, do *you* lay hold of Tiresias, for now that *his daughter has left him*, the old man would be glad to have his footsteps guided by a stranger's hand, i. e. any hand he can meet with."——

A reverend correspondent, who dates from St. George's in the East, is requested to believe that the great extent of our labours often obliges us to trespass on the patience of individuals, when it would give us pleasure to gratify their earliest wishes. In the case in question, we shall not fail to attend to the work mentioned, but we cannot promise immediate notice.

We are obliged to Viator for his remarks: but we are so much pressed for room, that we must beg to decline the insertion of them.

☞ P. 59. Rev. January, l. 7. from bot. for 'Gætner,' r. *Gærtner*; P. 75. l. 14. for 'on,' r. *in*.

THE

ONTHLY REVIEW,

For MARCH, 1801.

T. I. *Literary Antiquities of Greece;* as developed in an Attempt
 ascertain Principles for a New Analysis of the Greek Tongue,
nd to exhibit those Principles as applied to the Elucidation of
any Passages in the Antient History of that Country. To
hich are added, Observations concerning the Origin of several of
he Literal Characters in Use among the Greeks. By the Rev.
hilip Allwood, A. M. Fellow of Magdalen College, Cambridge.
to. pp. 600. 1l. 7s. Boards. White. 1799.

E have long, perhaps too long, delayed to give an account
of this volume; partly because we found it difficult
perly to characterize it, and partly because more pressing
ects have engrossed our time. The author has read much,
, in our opinion, has not thoroughly digested what he has
d. Indeed we are sorry to observe that the art of com-
ssion is, in general, but little studied; and that a tiresome
bosity prevails in compositions of almost every kind, but
re particularly among philologists and antiquaries. This
 the fault of Mr. Bryant, and is too much a characteristic
Mr. Allwood. We labour through a number of pages
ore we meet with that which we seek; and when we at
gth find it, our expectations are too often disappointed.

hilology is no unpleasant pursuit, but it is apt to mislead
 bewilder; and there are few who have not lost themselves
ts deceitful mazes. Historical conclusions, drawn from the
lysis of names, are, for the most part, exceedingly fal-
ous; and nothing can be more objectionable than the
nner in which the analytical process is sometimes con-
ted. An example occurs in the present work, p. 48. res-
ting the name of *Palamedes*, which is said to be 'the
npound of P'Al-Am-Hades; which expresses, *The oracular
uence of the deity Ham, the sun;*' and in a note below, we are
 that 'P'-Al is by ellipsis for Pi-al; which with the
toration of the aspirate will become Phi-Al, signifying *the
ith, the communicable wisdom or inspiration of the deity.*'—We

could give six other analyses of the same word, at least equally specious with this: for instance: Pal-lamed, *Opifex doctus*; a name perfectly applicable to the supposed inventor of letters. The final syllable of his name is only a Greek termination: but even that syllable admits a foreign analysis: *Pal-lamed-is*, *Opifex-doctus-vir*. Or, if Mr. Allwood should insist that P is the abbreviation of *Phi*, the etymon will still answer the purpose, PHI-LAMED IS, *Os viri-docti*.

The design of this publication is 'to illustrate and explain many of those passages in the ancient history of the Greeks, which either have never undergone any particular investigation, or have been only considered in a partial and imperfect manner.'

'The investigations which the work details (Mr. Allwood observes) proceed upon this principle—that, as the refinement and amplification of the Greek tongue, and a blind attachment to it, have been the means of introducing numberless errors, and the most lamentable uncertainty, into the early accounts of that country; it will be necessary, in order to discover the certainty of things, to reduce this language to its elements, to divest it of its ornaments, and represent it in its simple and naked state. In doing this, as far as I have proceeded, I flatter myself, that I have *approached exceedingly near to absolute certainty* with respect even to the history of many events, which, though they now appear of the utmost importance, have hitherto been generally given up, as beyond the reach of any accurate investigation.'

This is saying much: but we fear that many of the author's readers will be of a different opinion. We proceed, however, to an analysis of the book, which we shall generally take from the author's marginal contents.

The volume is divided into *eight* sections, of very unequal length. The first, consisting of fifty pages, is subdivided into *three* parts: of which the first relates to—errors in the pursuit of learning—limits of analytical investigation—its difficulties when applied to history—the manner in which it ought to be conducted—and the advantages that have arisen from it.

In Part 2. of Sect. 1. the author is 'persuaded that little can be determined with any degree of certainty, in relation to many of those ages, which were subsequent to the influx of the Cuthite colonies into Greece.'—'It is therefore my intention (says he) to confine the present discussion principally to those ages which preceded the colonization of Greece by the people called Helladians.'—He then takes notice of defects of traditional history: but he thinks that they may be frequently corrected by the *sacred writings*, which 'we must except (says he) from every imperfection of this kind. There is that to be perceived in them, which sufficiently demonstrates that they are emanations of infinite wisdom and knowledge. In the relation they make of events, there is nothing disguised by partiality, or withheld for want of information.' p. 13. Besides this 'infallible standard of truth,' a second ground of analysis is derived from the monuments, religion, and language of the Cuthites in Egypt; and a third ground is the Greek language, although greatly obscured by art, as well as mixt through necessity. The author is of opinion that little de-endance can be placed on the Hebrew language, as furnishing he roots of the Greek: but we think otherwise; especially if n the Hebrew language we comprehend the Chaldee, Syriac, Arabic, and Ethiopic.—Mr. Allwood is likewise disinclined to cquiesce in the simplicity of the Hebrew tongue: 'For (says e) when a single root has so many and such unconnected sig-ifications, as the word כפר, for example, which it should be urther observed, is both a verb and a substantive as occasion equires—it, certainly, if we dismiss the consideration of literal haracters, falls little short of the complexity of the Chinese.' t should be observed, however, that very many substantive ouns in our own language become occasionally verbs; and that his does not render them either complex or ambiguous. In-eed, it is our opinion that the first terms of every language ere nouns or interjections, which were turned into verbs by utting them in action. For the rest, we do not believe that ny Hebrew root had originally more than one *literal* meaning: ll the other meanings are metaphorical; and the allusion is or the most part evident. It was the scantiness of the Hebrew ialect, not its want of simplicity, which multiplied its meta-hors; and which sometimes, though seldom, occasioned ob-urity.

The author's fourth mode of analytical investigation is to ace the causes of error. These are the gradual diffusion of olatry—the gradual decay of knowlege—the cultivation of arning, and the progress of refinement among some of the ations of antiquity; 'which rendered each ambitious of ccelling the rest in an assumed renown, and of obliterating e memory of their late insignificance by the brilliancy and travagance of their fictions'—the dispersion of the Cu-ites and their adherents from Babel.—'How far each of ese causes has been concerned in effacing from the minds of en in early times those primeval notions of a Deity, which himself had communicated, is one object among others hich it is the intent of the present dissertation to explain.'

In Part 3. of Sect. 1., as a farther illustration of the prin-ples of analogy, the author gives a previous statement of the uncertainty of the invention of the Greek letters, and of inconsistencies as to the time of some of the most memorable events in Grecian history. Hence follows, he thinks, the total discredit of the early chronology of Greece: of which he gives additional instances in the kings of Athens, Thebes, &c. and in the names of the Grecian commanders at Troy.—We then arrive at 'a partial examination of the claims of the supposed inventors of letters.' This is indeed a *partial* examination; chiefly occupied in proving that Palamedes means, as we have before observed, *The oracular influence of the deity Ham, the sun.*

The Second Section opens with what Mr. Allwood calls 'a fundamental principle in the analysis of the language and letters of Greece,' a discussion concerning the Helladians, and the original inhabitants, as far as their history is necessary to furnish hints for an analysis of the Greek tongue.—The errors of the earlier Greeks were not the effect of necessity, but of vanity:—nor did they universally prevail. Herodotus, Socrates, Plato, Hecatæus, and some others, are exceptions. Respecting the original inhabitants of Greece, the Greeks themselves were altogether ignorant; and the sacred writings alone give us any insight into this part of history.—'The name of Pelasgi (says the author) seems to have been the most antient and general of any, which were assumed by those foreigners who came into the land of Javan.' This conclusion he borrows from Mr. Bryant.—The state of antient Greece is unfavorable for any discoveries of this kind. Elis, Ηλις, is an equivocal term, not borrowed from Elisha *. Japetus had no relation to Japhet. The Ionians were not the descendants of Javan: *Iönian* is only *Iön* increased by a termination; and the purport of the fragment will be, *worshippers of the dove.*

Section IIId. contains an illustration of the author's plan of analysis of the Greek language, according to the principles already laid down, exemplified in nine radicals; which he finds not in the Hebrew, nor in its sister dialects, but in the Chinese. Of these radicals, one is, ZUI, *water*, with which he compares other German, Saxon, Dutch, English, Welsh, and Coptic radicals: 'from a radical in every respect similar to which, the Greeks (says he) must have formed ζεω, σειω, σευω, σεισμος, ζας, ζευς, ζαν, &

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* The author maintains that this is a compound Hebrew word: *El-is*, i. e. *the God of Light*, as Olympia, properly *Al-ompi-a*, is the region of the high places of the Deity:—Cauconia, or *Cau-con-ia, the region of the temples of Con*, i. e. the *Sun*;—and Azania, or *Az-an-ia, the region of the fountain of fire.* To us, all these etymologies appear very strange.

&c.

&c. We are here seriously told that Ζευς is a compound of Za, implying *fountain*, and ευς, the same as Ees, *the splendor of fire*: so that Ζευς may be interpreted *the fountain of light*; i. e. *the Sun*;—that the Chaldean ZEUTH, ZUTH, and XUTH, are all reducible to ZA-AITH, and denote *the fountain of fire*;—that αλΦιτον is clearly derived from *Al-phi*, *the oracular influence of the God* *;—that σηψ is composed of ZA and AB, *the parent source*;—and that the Ζακανθος of Homer is 'almost literally' Za-can-theuth, *the fountain of Can-Theuth!* Truly, all this is wonderful in our dim-sighted eyes.

In a similar manner, the author treats the other examples; which are the Chinese *Can*, *a concert of men*; compared with the German *sanger*, the Saxon *singan*, the English *sang*, *song*, *sung*; also *chant*, *cant*, *canticle*; the Irish *canam*, *cantaire*, and *clan!* The Welsh *cany*, *caneur*, and *can*; the Heb. *kănūr* (a harp); the Ethiopic kāzā, *a song*; the Latin *cano*, *canto*; and the Greek γανοω, γανυμαι.

The third example is the Chinese NUN, *delicate* or *tender*. This is, in our author's estimation, the German and French *nonne*, the English *nun*, the Irish *naing*, and *nion*, (although the former signifies a *mother*, and the latter a *son*,) the Welsh *nain*, a grandmother, the Latin *nanus*, (and also *nuncio*, with all its compounds and derivatives,) the Coptic *nane*, good, chaste; the Greek νυν, νυ, νεος, νεανις, νανος, ναννη, νυννιον.

Example 4th is a second Chinese CAN, *to shine with brightness*; the same with the German *sonne*, the Saxon *sunne*, the Dutch *son*, the English *sun*, and the Gaelic *san*, holy †; also, *soinean*, fair weather, *seinister*, a window, the same as the Welsh *fenestr*, the Latin *fenestra*, and the French *fenêtre*: 'which are all of the same original, being compounded of *san* or *sun*, (diversified in *sein* and *fen*,) and some other word analagous to *eatha* or *iter*; and therefore signify *a passage for the light*.'—We should rather say that *fenestra* signifies a passage for *air* or *wind*; as our ancestors denominated it *wind-dore*:—but what are we to think of the Latin adverb *sanè*, and the verb *sano*, being referred to this Chinese radical *Sano*, to heal! 'The analogy (says Mr. A.) is in this instance obvious, because health always improves the appearance of the countenance.'

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* If it were *phi-al*, or rather *phi-el*, it might signify *the mouth of God*: but we should be glad to know in what language *al-phi* can have such a meaning?

† 'Till now, we always thought that the Gaelic *san* was like the Spanish and Italian *son*, derived from the Latin *sanctus*.

The fifth example is Su, *a sacrifice.* German, *suhnen*, to atone;—French, *tuer*, to kill;—Irish, *gu*, and Welsh, *gwayw*, the spear, an instrument of death;—Latin, *thus;* Greek, θυω, θυος, θυηλη, and θυαλω.—We are also here informed that Oenomaus is only *Ain-am-es*, 'the fountains of Ham the sun;' *Hippodamia* is hip-ad-am, *The ark of the supreme Ham;*—and Pelops, P'el-ops, *the serpent-God.*

The 6th example is from Cog, a kingdom, and Keg, to exalt. English, *cog*, the tooth of a wheel;—German, *sieg*, victory;—Italian, *Doge;* Egyptian and Arabic, *cheik* and *scheik;* the Hebrew, חק; the Greek, κοκυαι, κοκκος, κοκκις, and even κοχωνη and κοχωνον. Here we shall transcribe the author's own words, as a singular specimen of his manner:

'The analysis of these words (says he) will enable us to discover the solution of a difficulty, which has hitherto much perplexed the learned—namely, for what reason the lower extremity of the *spina dorsi* has been denominated *os sacrum.* The loins are the chief seat of strength in the human body: and by means of the articulations of these, man is enabled to support himself erect, to view the spacious canopy of heaven over his head, and to maintain the superiority of his form above that of the brutes around him. When therefore the worship of the true God became supplanted by a higher veneration for the first restorers of mankind—when a devotion to astronomical research, co-operating with this idolatrous reverence, had raised these patriarchs to the skies,—and when, under the influence of this unhappy superstition, every thing was only valued in proportion as it was rendered subservient to the interests of impiety—then this part of the corporeal system was honoured with particular marks of attention; it was considered as sacred to the glorious orb of day, and was often separated from the slaughtered victim, in preference to every other part, as the sacrifice of highest value. Hence the origin of the words κοχωνη and κοχωνον: for they are literally coch-on, *the supreme deity the sun*, and were only terms of dedication. The *os sacrum* is an expression perfectly analogous to these, and was evidently indebted for its use to the same religious custom.'

We doubt whether any of Swift's ludicrous *etyma* be more ludicrous than this.

The remaining examples are *Gao*, to laugh; from which, among other Dutch, French, Latin, Irish, English, Hebrew, and Greek terms, the author derives the Welsh Gaur, *a goat:* 'from its friskiness and love of play.'

Youm, *eternity;*—this is the eighth example; and, as it is both the shortest and most plausible of the whole, we shall give it entire:

'Chinese *Yum*, "eternity, or any long period of time;" also "constant use," &c.

The Chinese, like most other ancient nations, assume much to themselves upon the antiquity of their origin, and have therefore given to this term the metaphorical signification of "glory."

Tu seems to be a diminutive of this, for it expresses "a moment, or small portion of time."

Irish *Am* and *Aimser*, "time;" also *Aidhne*, "an age."

Welsh *Amser*, "time;" and *Oed*, "an age."

Latin *Ævum*, "an age." *Ævitas*, "eternity." *Avi*, "ancestors," &c.

German Ahm and Ohm, "an uncle."

Ahnen, "ancestors, progenitors, &c."

Coptic ⲁϩⲓ, and Sahidice ⲁϩⲓ (ahi and ahe) "life" in general, and, in a restricted sense, "that portion of it which any one has already consumed."

ⲁⲓⲁⲓ occurs in St. Luke's Gospel *, where it is rendered "well stricken in years."

Hebrew חיה and חיים (hīhe and hīīm) signify "life," or the duration of the days of man.

Greek ἀιεὶ and ἀεὶ, "always."

This word occurs in composition; but I believe that αιειγενετης is the only instance of the kind. This was an epithet applied to the Gods to denote their immortality. Αιων signifies "an age †;" αιωνιος, "everlasting ‡;" εἰς τους αἰωνας των αιωνων §, "for ever and ever," that is, for ages and ages; and αιωνιζω, "to render immortal."

Perhaps εως, "until," is a branch from the same root.'

The 9th Example is *Diosi*, God; from which come the Greek θεος, the Latin *deus*, the Irish *dius*, protection, the Welsh *Dehei*, night, and the German *geist*, a spirit, &c. &c. Here the author enters into an inquiry into the date of hieroglyphic writing, which he thinks was prior at least to the colonization of Egypt, India, and China, 'by any branches of the great family of Ham.'—His conclusion is 'that hieroglyphical inscriptions were introduced into practice, while as yet the favorite scheme of Ammonian idolatry was in a flourishing state, while the Cuthites and their adherents were assembled in one multitudinous mass, and before the dispersion compelled them to transport to other climes their customs, inventions, and implements of superstition.'

In the remaining part of this section, we find much miscellaneous matter, and a number of curious *etyma*; among which we remark the following.—The Greek *Erechtheus* is a

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'* Luke, ch. i. ver. 7.'

'† This word αιων signifies also "eternity," in many passages of the sacred writings.'

'‡ Matth. chap. xxv. ver. 46.'

'§ Apocalypse, chap. iv. ver. 9. This phrase occurs in several places of the same book.'

compound of *erech* and *Theuth*, the ark of Theuth, *i. e.* of Noah.—Prometheus is *pi-romi-teuth*, the man Teuth.—Mount *Libanon* is derived from *laban*, the arkite moon, to which it was consecrated.—Belial is no other than *bali-el*, the Lord God.—Cecrops is *Ce-cr-ops*, the temple of the supreme ops, or serpent. —The Titans were not giants, but *Tait-ain-es*, conical elevations raised for the worship of *ain-es*, the fountain of light. —Europe comes from *eur-op-a*, the land of the solar serpent.—The *serpent*, and the *ark* of Noah, are great personages in our author's mythology, and serve many different purposes.

Section IV. contains farther observations on the Greek language, in relation to its analogy with some European and oriental tongues. Here we are told that *Alcæus* is *Al-ca-ees*, the temple of the god of light.—*Cadmus* is *Ca-ad-am*, the temple of the supreme Ham.—*Japetis* is *Ia-pe-tes*, the place of the priests.—*Cyprus* is *Caph-ur-es*, a height sacred to the sun;—and *Cœus* (one of the Titan brood) is *Co-ees*, the temple of the sun. Thus are all the Greek heroes of antiquity so many mere personifications of *ark*, *temple*, *eminence*, *sun*, *serpent*, *et similia*.—We are then presented with a long list of Gaelic and Welsh words compared with Greek words; in which there are some not improbable *etyma*, but a great many that are fanciful, and some which are, in our opinion, more than fanciful. We have next a list of Ethiopic terms, compared in like manner with Greek terms: of which we select one as a specimen.—*Hanos*, Eth. *a title for the sea*:

> 'Αινεας, the principal hero in the Æneid, and greatly celebrated in the Iliad, seems to have derived his name from the same original: for his most perilous adventnres were by *sea*. From the same roots are also formed Αινειν, *to celebrate:* for the sea was particularly celebrated by the antients as the common parent of all things; and *αινος*, *inspiring horror;* because it (the sea) was ever beheld with a superstitious dread.'

Sect. V. contains (in 23 pages) an inquiry into the manners of the native Egyptians, at the most remarkable periods of their history; more particularly, as far as they were concerned in the introduction of arts and literature into Greece.

The Sixth Section is divided into four parts, the first giving a view of the Titan history; in which the author repeats many of the observations that he had before made.—Parts 2d, 3d, and 4th, offer a more particular account of the transactions of the Titanic race in the East. Alcyon is mentioned by Pindar as one of those earth-born monsters, whose bulk was equal to a mountain. His name is said to be a compound of *Al-cahan*, the priest of God: but, if Mr. Allwood designed to make it a Chaldee or Hebrew compound, it must be "The God of the Priest."

Priest." Indeed, the author seems to be little acquainted with he genius of the Oriental dialects, or the manner in which heir *words* are compounded. If he wished to make *a priest* of Alcyon, he might have found a much more appropriate etymon in the Arabic article אל and in כוהן, which certainly signifies a priest.—The female Alcyone is *Al-caben-ai*, 'a title (says Mr. A.) of the place where the worship of false gods first made its appearance.' We should think that, if *Alcyon* be the priest of God, *Alcyone* should, according to the author's mode of etymologizing, be the priestess of God.

Towards the end of Part 4th, Mr. A. leaves the East, and makes an excursion to the Islands of the Pacific Ocean, in which we find nothing that is new, or even entertaining.—The corollary, as he calls it, drawn from the whole section, is that Typhoëus was 'a personification of the temple of the Deity; while Alcyon was only a magnified and distorted resemblance of some of his priests.'

Sect. VII. contains a farther developement of the Titan history: particularly the story of Hercules, the fabled son of Jupiter and *Al-cu-men-a*, or *place of the temple of the arkite deity;* which arkite deity was, among other appellations, denominated *Men*, *Man*, *Men-es*, or *the Moon.*—'In the name of Amphitryon (says Mr. A.) we may easily discover AM-PHI-TUR-ON, or *the oracular temple of Ham, the sun.*'—After all, however, Hercules was not a man, but a mound of earth, 'either conical or pyramidical, upon which the Cuthites in Egypt performed the various ceremonies of their religion.'—The term Alaeus, AL-CA-ES, is *the temple of the God of light.*—Calpe (one of the pillars of Hercules) is a derivative from *Ca-al-phi*, *the oracular temple of the Deity;* and Gibraltar is *Gib-ur-al-tar;* that is, *the hill Tor of the god of fire*[*]. 'The Cadmians derived their appellation from CA-AD-AM, *The temple of the supreme Ham;* the Cecropians from CA-CUR-OPS, *The temple of the sovereign deity Ops;* the Pelopides from P'EL-OPS, *The oracle of the serpent god.*'

In the VIIIth and last section, the Titan history is concluded: but, as we have already dwelt so long on the preceding parts of the work, we must content ourselves with saying that here the narration is as desultory, and that the etymologies are (in our apprehension) as disputable, as in any other part of the work.—We were happy, however, in meeting with some pages which we read with pleasure; a comparison of our poet Milton with passages of Hesiod.

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[*] Here again we must oppose our etymological conjectures to those of Mr. A.—We venture to suppose, that *Gibraltar* signifies nothing more nor less than *a high towering mountain;* which it is.

In an Appendix of 30 pages, the author gives some account of the Cadmians, who introduced letters into Greece;—of the character of their supposed leader,—and why he has been said to be the inventor of letters;—of his Indian name, &c. with a fanciful origin of the Greek letters α, β, γ, δ, μ, π, and ω.—A copious Index concludes the volume.

In his mere chronological and historical researches, we deem Mr. Allwood much more happy than in his etymological excursions; particularly with respect to the dispersion of mankind, and the dynasties of Egypt. Some of his hypotheses are at least highly specious, although they force not absolute conviction: but a discussion of this subject would lead us so far beyond our prescribed bounds, that we must refer the reader to the work itself: only observing that all history, before the Greek Olympiads, is involved in great obscurity; and that no system, with which we are yet acquainted, is without unsurmountable difficulties.

Mr. Allwood has recently published a large pamphlet in quarto, containing an elaborate reply to some criticisms which have been made on the present volume: but, as we cannot interfere in a dispute of this nature, we must beg to be excused from giving an account of this learned gentleman's answer.

Art. II. *Considerations on Milton's early Reading*, and the Prima Stamina of his Paradise Lost; together with Extracts from a Poet of the Sixteenth Century. In a Letter to William Falconer, M. D. from Charles Dunster, M. A. 8vo. pp. 250. 5s. Boards. Nichols, Evans, &c. 1800.

In this elegant little volume, Mr. Dunster has attempted to trace many thoughts and expressions in Milton's poems, to Sylvester's translation of Du Bartas. There can scarcely, perhaps, be a more agreeable employment than to follow the progress of a great mind, like that of our first poet, from its primary conceptions to its finished beauties; and, far from regarding such criticisms as illiberal, we conceive that the impression of intellectual excellence is strengthened by the view of its gradual developement. To transport ourselves into the study of a distinguished writer, to think and almost to invent with him, would be the effects of a successful investigation of this nature. No author affords greater scope for such inquiries than Milton; he was intimately acquainted with the best poets of almost every polished language; and his great work astonishes as much by the erudition as by the genius which it displays. When, therefore, we find the poems of an

English translator, which were popular in Milton's time, pointed out as an object of his early reading, we can readily accede to the supposition: but without attaching to it all the importance which Mr. Dunster seems inclined to bestow on it.

Sylvester was undoubtedly a man of some genius: but his education was imperfect; and, which is still worse, he was deficient in taste. He was a bold but often an unhappy innovator in style, and his figures were sometimes extravagantly elevated, sometimes disgustingly mean. Allowing, therefore, that certain passages in Sylvester's poems may have caught the ear of Milton, and have found admission into his immortal works, the discovery only adds another name to the numerous sources of imitation which the admirers of Milton have always acknowleged, and which were particularly remarked by the notorious Lauder. The false taste of Sylvester's original, in one passage, has been immortalized by the satire of Dryden;

> " Nor like *Du Bartas* bridle up the floods,
> And periwig with wool * the bald-pate woods."

In the history of Judith, Sylvester describes day-break in these terms;

> " The snoring snout of restless Phlegon blew
> Hot on the Inds, and did the day renew;"

and if we may judge of the liberties which he has taken in translating Du Bartas, from the puns and conceits by which his version of Pibrac's Quatrains is disfigured, the French author has been very little obliged to him. The best writers of that time were undoubtedly misled, in some degree, by the same false taste: but their errors were few in comparison of their beauties. Such faults as we lament in them constitute the pith and marrow of Sylvester's poetry, and have hitherto repulsed the warmest admirers of old English literature.

The perseverance of Mr. Dunster has collected several particulars, which will gratify curiosity, respecting the *probable* early course of Milton's reading:

' The folio edition of Sylvester's Du Bartas was published in 1621; when Milton was just at the age of thirteen. It was accompanied with highly encomiastic testimonials of its merit from the *Laudati Viri* of the times; as Ben Jonson, Daniel, Davis of Hereford, Hall afterwards Bishop of Exeter, Vicars, and others. I would suppose that Milton, who was an early and passionate reader, became acquainted with this edition of Sylvester's Du Bartas on its

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* Should not this be *snow?* Rev.

> first publication; and that he then perused it with the *avidity* of a young poetical mind; hence, perhaps,
>
> 'Smit with the love of SACRED SONG.——
>
> I am not, indeed, without an opinion, that the true *origin* of PARADISE LOST is, in this respect, to be traced primarily to SYLVESTER'S DU BARTAS; and I would precisely reverse Dr. Farmer's observation, by supposing, that "this led to Milton's great poem;" not only by awakening his passion for sacred poesy, but by absolutely furnishing what Dr. Johnson, in his preface to Lauder's Pamphlet, terms the PRIMA STAMINA of PARADISE LOST. This idea occurred to me, before I had observed by whom the book in question was printed. And it certainly corroborated it, when I found it recorded, at the end of the book, to have been "*printed by Humphrey Lownes, dwelling on Bread-street-hill.*" At this time Milton was actually living with his father in Bread-street; and it is *very possible* that his early love of books made him a frequent visitor to his neighbour the printer, who from his address to the reader, appears to have been a man of a poetical taste; and who, as such, was probably much struck with our young poet's early attention to books, and his other indications of genius.'

All this is very ingenious, but it must be received only as conjecture: when the author proceeds to point out the *passages imitated*, we meet him on surer ground.

Previously to our observations on this subject, however, we must take notice of an opinion advanced by Mr. Dunster, which is somewhat too extensively stated. He says:

> 'From Milton's frequent adoption of Sylvester's language, I similarly infer his having been *much conversant* with it, and his earnest admiration of his poetry.'

If Sylvester's language were in all instances original and appropriate, this inference would hold good: but it is well known that the wits of that period seldom scrupled to borrow from each other striking passages, or shining figures; and Sylvester might be easily traced, in many passages, to prior or contemporary authors. The quaintness of this writer was the fashion of his age: but the barbarisms of his style he derived chiefly from his own talents. Though his taste was incorrect, it was still the taste of an active mind; and it led him sometimes to adopt the happier expressions of poets who were generally read and admired.

It is proper, at the same time that we give our opinion thus freely, to lay before our readers Mr. Dunster's criticism on Sylvester:

> 'The versification of our translator, Joshua Sylvester, has in it, it must be confessed, numerous highly obsolete and vulgarised expressions; frequent discordant and disgusting rhymes; and, very often, a most offensive jingle of adjunct rhyming, or similarly sounding

ing words. It has also some passages so highly bombastic, as to be most completely ludicrous. In spite of all this, his language is at times admirably condensed, and it abounds in passages which, I conceive, cannot but reclaim our most unbounded admiration; and which, I firmly believe, made a forcible appeal to the finely-tuned ear of Milton.'

Consequently with his hypothesis, Mr. Dunster seeks for the principal imitations of Sylvester in Milton's early poems; and he has undoubtedly pointed out several instances of coincidence: but we think that many of his references relate to expressions so common and general, that they are marks of the age, rather than of any individual writer.

Among the probable specimens of imitation, we admit the following:

' A VACATION EXERCISE.

' 5.——————*dumb silence*—]
Through all the world DUMB SILENCE doth distill,—
Sylvester, p.13.

' 19. *Not those new-fangled toys, and trimming slight,*
Which takes our late fantastics with delight,]

' In Sylvester's Du Bartas it is said, that Sir Thomas More and Sir Nicholas Bacon first improved the English language, and

' weaned first
Our infant phrase, till then but homely nurst,
And childish TOYS; and, rudeness chacing thence,
To civil knowledge join'd sweet eloquence.

' And, a little before, the change of languages is ascribed, among other causes, to the fabrications, or new-fanglings, of "fame-thirsting wits."

' Or else because fame-thirsting wits, who toil
In golden terms to trick their gracious style,
With NEW-FOUND beauties prank each circumstance, &c. &c.

' 29. *Yet I had rather, if I were to chuse,*
Thy service in some graver subject use:—
Such where the deep transported mind may soar
Above the wheeling poles, and at Heaven's door
Look in, and see each blissful Deity,
How he before the thund'rous throne doth lie,
List'ning to what unshorne Apollo sings.
To th' touch of golden wires, while Hebe brings
Immortal Nectar to her kingly sire;
Then passing thro' the spheres of watchful fire,
And misty regions of wide air next under,
And hills of snow and lofts of piled thunder,
May tell at length how green-ey'd Neptune raves,
In Heaven's defiance must'ring all his waves;
Then sing of secret things that came to pass,
When beldam Nature in her cradle was.]

' I have

'I have often thought, that these were not exactly the *original* ideas of a poet, *anno ætatis* 19; even though that poet was Milton. —I beg you to compare the following *mental excursion*, into the elementary and celestial regions, of the sacred poet, with whom I suppose Milton to have made an early acquaintance.

'And though our soul live as imprison'd here
In our frail flesh, and buried, as it were,
In a dark tomb; yet at one flight she flies
From Calpe to Imaus, from the earth to skies,
Much swifter than the chariot of the sun,
Which in a day about the world doth run.
For sometimes, leaving these base slimy heaps,
With chearful spring above the clouds she leaps,
Glides through the air, and there she learns to know
The original of wind, and air, and snow,
Of lightning, thunder, blazing stars, and storms,
Of rain and ice, and strange exhaled forms.
By th' air's steep steps she boldly climbs aloft
To the world's chambers; Heaven she visits oft,
Stage after stage; she marketh all the spheres,
And all th' harmonious various course of theirs:
With sure account, and certain compasses,
She counts the stars, and metes their distances,
And diff'ring paces; and, as if she found
No object fair enough in all this round,
She mounts above the world's extremest wall,
Far, far beyond all things corporeal;
Where she beholds her Maker face to face,
His frowns of Justice, and his smiles of Grace,
The faithful zeal, the chaste and sober port,
And sacred pomp of the Celestial Court.

'Let the soberest admirer of Milton and of true poetry judge, if *such* a passage was not likely to captivate the attention of the young poet!—Milton has, in fact, compressed Du Bartas's description; only reversing the order of it, and *heathenising*, with some fine classical touches, the Ολυμπια δωματα of his predecessor.'

Mr. Warton has remarked the obligations of Milton, in the Penseroso, to Du Bartas's *Cave of Sleep*; and undoubtedly a strong resemblance in several other places is indicated by Mr. Dunster. In our opinion, however, he goes too far when he endeavours to shew that Milton borrowed such phrases as, *clear stream; crystal fountain; ever and ay; golden tressed*; [this last phrase was current among the Sonneteers of the *maiden reign*;] or *horned moon*; which occurs in Shakspeare's mock-play in the Midsummer-night's Dream. Much more do we object to the laborious attempts which Mr. D. has made, to refer the use of single words, such as *gush, guerdon, spangled, amain*, &c. to his favourite Sylvester. To establish his claim, he ought to have proved that Sylvester was the nventor of them. The most original poet of modern times must necessarily employ words which have already been in good use; unless he should adopt the principles of some of our translators from the German, who cannot write English, and who are forced to substitute a jargon of their own for the beauties of our language.

The volume is closed with several extracts from Sylvester's Du Bartas, under the title of his *Beauties:* but they exhibit the mixture of good and bad passages, which we have described in our remarks on the translator. The lovers of English literature are under considerable obligations to Mr. Dunster, for his exertions in bringing within a small compass the most tolerable passages of a writer, whom very few would be able to follow through the large original folio.

We have expressed our sentiments freely on the subject of this performance, but not from any wish to depreciate Mr. Dunster's criticisms; which have afforded us much entertainment, and which prove that the author is possessed of knowlege and taste. Whatever relates to Milton, the glory of our nation, must be viewed with peculiar enthusiasm; and while we admit the probability of a certain influence on his style derived from Sylvester, in common with other popular writers of that day, we cannot allow the exclusive effect which Mr. D. ascribes to it. With this qualification, we recommend the present work to the perusal of our readers, as a sample of elegant and liberal criticism.

Art. III. *The Principles of Mathematics and Natural Philosophy.* In Four Volumes. 8vo. Printed at Cambridge.

Vol. IV *. Part I.

The Elements of Optics; designed for the Use of Students in the University. By James Wood, B. D. Fellow of St. John's College, Cambridge. 8vo. 4s. Boards. Wingrave, &c. London. 1799.

Vol. IV. Part II.

The Principles of Astronomy; designed for the Use of Students in the University. By the Rev. S. Vince, A.M. F.R.S. Plumian Professor of Astronomy and Experimental Philosophy, Cambridge. 8vo. 4s. Boards. Wingrave, &c. London. 1799.

THE science of Optics, like the other physico-mathematical sciences, is almost entirely of modern invention. In the sixteenth century, Antonio de Dominis published concerning the rainbow; and then Snellius, a Dutch mathematician, observed that the sines of incidence and of refraction are to each in a given ratio. The honor of this discovery has been claimed for Descartes, but unjustly. This great philosopher, however, contributed very materially to advance the science of optics; and he first relieved the mathematics from the reproach of sterility, if reproach it can be admitted to be. The properties of the conic sections, from the time of Plato to that of Descartes, (an interval of two thousand years,) had been considered as beautiful speculative truths, of pure curiosity, and destitute of practical utility [*]: but these properties became, with Descartes, the means of constructing glasses which collect parallel rays, or rays issuing from a given point, accurately into another given point [†]. After Descartes, Fermat and Leibnitz wrote on this science, but metaphysically rather than mathematically; and, bewildered in their search after an ideal simplicity, they previously laid down, as principles, those facts which are now deduced as necessary consequences from a few simple and well established laws.

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* For the preceding volumes, See M. R. *N. S.* vol. xxiii. p. 188. and vol. xxviii. p. 313.

The English have also reason to boast of their labours on the subject of Optics. The lectures of Barrow, the discoveries of the immortal Newton, and the works of Smith and Harris, give us a pre-eminence in this branch of science above the mathematicians of the continent. The Optics of Smith, although extremely defective in plan and method, is still a very valuable performance; and even now the forms of his demonstrations are followed as the most simple and evident. Excepting Euler's work on Optics, who in his extensive walk visited every spot of science, we do not recollect any complete and systematic publication by the foreign mathematicians; and indeed the treatise of Euler is not perfect:—but one of the volumes of D'Alembert's *Opuscules* is devoted entirely to optical researches, and the Transactions of the Societies of Paris and Berlin contain many valuable memoirs on this subject.

The distribution of the contents of the present volume is as follows:—On the Nature of Light—On the Laws of Reection—On the Laws of Refraction—On the Reflection of Rays at plane and spherical Surfaces—On Images formed by Reflection—On the Refraction of Rays at plane and spherical Surfaces—On Images formed by Refraction—On the Eye—On Optical Instruments—On Aberrations produced by the nequal Refrangibility of different Rays—On Aberrations roduced by the spherical Form of reflecting and refracting urfaces—On the Rainbow—On Caustics.

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[*] Some writers, apparently alarmed at the rough and rude demand of ignorance, "of what *use* are mathematical speculations?" have imposed on themselves the task of vindicating abstract science by pleading for its practical utility. Such attempts it is perhaps most politic to abandon: the truths of the mathematics do not depend on opinion or vote; and it is weak and foolish courtliness to soften their "*tristior ratio,*" because "*Vulgus abhorret ab hâc.*"

[†] It is true that elliptical and parabolic glasses are not now used: but we know, from the demonstration of Descartes, that spherical glasses may be used instead without much sensible error.

flection—

The first objection which we have to make is a trifling one, but still it is an objection. Since propositions should, as much as it is possible, preserve priority of order according to their greater simplicity, proposition 5th is introduced too soon: indeed, we think that it should have been *wrought up* with the description of Hadley's quadrant.—Proposition 10, concerning the conjugate foci Q and q, ought, agreeably to the plan of the work, to have been demonstrated by a purely geometrical process, and not to be half proved by a reference to an obscure article in algebra.

The curious and difficult question of apparent magnitude and distance, so ably discussed by Berkeley, and subsequently by Harris, is here briefly considered; and very properly, since the present treatise is intended only as elementary. A few pertinent observations are extracted from Harris.

As the question concerning apparent situation, magnitude, and distance, appears to us wholly philosophical, we think that it might with the greatest propriety be omitted in a mathematical treatise on optics: for the science of optics consists in the application of geometry to a few clear principles established by experiments. Catoptics has for its fundamental proposition the equality of the angles of incidence and reflection; dioptics, the given ratio subsisting between the sines of incidence and refraction. Now the principles on which the apparent magnitudes and distances of objects depend are extremely various, many, and difficult to be appreciated. A theory may be formed on the hypothesis of the apparent magnitude varying as the visual angle, and the conclusions may be consequently strict and accurate, yet widely disagreeing with the results of experience.—This question of apparent magnitude, like that of chances, has furnished occasion for the abuse of mathematics: it is as absurd to endeavour to make men see by geometry, as to assign exactly the expectations of their minds in pounds, shillings, and pence. Men have usually an overweening fondness for their own pursuits; and mathematicians have not escaped the chimera of submitting to geometry the fluctuations of hope, or the fleeting and mutable impressions of sight and touch. They have also thought that truth could not be missed, if only the formalities of demonstration were observed; or that it was made incontestably certain by the imposing sanction of a *quod erat demonstrandum*.

Mr. Harris's work is valuable, but his chapter on apparent magnitude and distance is not to be lavishly praised: it is sometimes inaccurate: he mentions apparent magnitude as being suggested immediately by apparent distance: whereas Berkeley has shewn that magnitude is perceived as immediately as distance. To this latter author, we think, Mr. Harris is indebted for his most important remarks, yet the learned Bishop is never mentioned by him.

In our judgment on the preceding volumes of this publication, we have exercised a degree of censure which by some might be deemed bordering on asperity. The present treatise, however, excites our commendation; not reluctantly; nor to compensate for any previous animadversions. If, as Swift observes, ill-nature and malignity be the prime and essential qualities of a critic, this volume makes us civil in spite of our nature, by affording very slight occasion for the exercise of those characteristic attributes. To speak in clear and plain terms; the *Elements* of Mr. Wood appear to us perspicuous, well arranged, and adapted to the end proposed in the publication of them: but we wish that the author had not latterly deviated from the plain and easy paths, to investigate some of the more abstruse parts of the science.

Our attention is now called to the second portion of this volume; containing Mr. Vince's *Principles of Astronomy*.

It is easy, said Corneille, (speaking of the great difficulty of writing a good tragedy,) for speculative men to be severe; and those authors, whose works we do not commend, may add that it is easy for critics to blame a performance which they themselves would fail in executing. Yet, if this remark be allowed, is criticism therefore to be with-holden? We may find fault with a chair or a house which is unskilfully constructed, although in mechanical dexterity we may be inferior to the workmen who have executed them *. If we point out and demonstrate the fault with sufficient distinctness, our criticism must be allowed, or at least tolerated.

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* We here feel ourselves verging towards ground which is very perilous to critics; for we are conscious that we are using a train of reasoning similar to that of Swift, when with such exquisite wit and raillery he ridicules the critics (see a digression concerning critics, in the Tale of a Tub). That critic's taste must be deplorably vitiated and perverted by fondness for his profession, who does not receive pleasure from this incomparable performance.

The first volume of Mr. Vince's work on astronomy, from which the present Elements are altogether taken, has been already noticed by us *, and commended; and we do not wish to amuse our readers with a trifling paradox, when we add that, although this treatise contains (we believe) no proposition, sentence, nor word, that is not to be found in the former, we are obliged to censure it. The present octavo does not resemble the quarto, as a young tree resembles its parent tree, preserving the form of its leaves and branches in a diminished proportion: but as the parent tree, mutilated, split, and cut down to a smaller size, resembles itself in its former state. The plaister casts, exhibited in the shop-windows in London, are proper epitomes of the large statues which stand in the Gallery at Florence: but, if the several parts of the Farnese Hercules were shortened and put together again to form a figure two feet high, what would be said of its shape,—" if shape it could be called, which shape had none?"

The arrangement of the present work is the same with that of the former: but a few chapters on the *Georgium Sidus*, on the Motion of the Aphelia, &c. are omitted. In our account of the quarto volume, certain reasons induced us to decline either an analysis of its contents or extracts from it: as the former would have been little more than an expanded table of contents, and the latter must have consisted of methods previously known to the astronomer. We therefore gave only a general character of the work, and repressed one or two remarks which occurred to us, because they might have appeared too trifling and minute for a publication of such extent and importance. Now, however, they may properly find a place: but we lay not much stress on them; for our chief objection to the present curtailed work is not grounded on any inaccuracy of deduction, nor on any want of learning, but is directed against its plan and conduct.

In the first page, the author says 'that the investigation of the causes of the planets' motions is called physical astronomy.' This account is not accurate. It is by a knowlege of plane or pure astronomy that we arrive at the laws of the planetary motions, and thence ascend to the principle of universal gravitation: it is the special business of physical astronomy to descend from this principle, and, by the aid of calculus, to assign the effects and phænomena of the system.

In page 176, Berkeley's reasoning is misrepresented. Mr. V. says that the account given by that philosopher, for the apparently increased size of the horizontal moon, is that

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* See M. Rev. vol. xxvii. N. S. p. 121.

'faintness suggests the idea of greater distance; the moon appearing most faint in the horizon, suggests the idea of greater distance; and, supposing the visual angle the same, that must suggest the idea of a greater tangible object.' Now Berkeley says, in express words, that magnitude is perceived as immediately as distance, and not mediately by distance*.

In page 227, Professor Vince makes a distinction between the instrumental error, and the error apparent to the eye: two things which, according to him, have been confounded together by preceding writers. We must submit to censure similar to that under which these writers labour; since there is a greater fineness in the Professor's observation than we are able to apprehend.

We have already intimated that the present work, as intended to teach the elements of astronomy, appears to us not calculated to fulfil the author's design. In an elementary treatise, we consider long examples and calculations as evils; and also histories concerning the authors of certain methods and discoveries;—multiplied methods of obtaining the same end: methods intricate and difficult, the utility of which only the practical or learned astronomer is able to discern †.

As we have before said, this performance is the larger publication mutilated: it may be useful to a person who is already acquainted with astronomy: but to teach ‡ the elements of that science, in our opinion, it is totally unfit; for it will probably give the young student a distaste for the pursuit. We do not complain, however, that the calculations are wrong: nor that the methods are bad, for many of these latter are very valuable, though they are out of their place; and of mathematical learning, enough (and more than enough) is evinced.—In common life, men do not feel great indigna-

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* "But if we examine it, we shall find they (ideas or perceptions) suggest the latter, as immediately as the former; I say, they do not first suggest distance, and then leave it to the judgment to use that as a medium, whereby to collect the magnitude; but they have as close, and immediate a connexion with the magnitude, as with the distance; and suggest magnitude as independently of distance, as they do distance independently of magnitude," &c.

Essay towards a new Theory of Vision.

† See pages 50, 59, 66, 113, 144, &c.

‡ In a complete system of astronomy, designed for the practical astronomer, every thing should be sacrificed to accuracy of method; and it is of no consequence whether the methods be direct or indirect: but in an elementary treatise, every thing is to be sacrificed to perspicuity of explanation, and the methods should always be direct.

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n, if, while their morals are impeached, their abilities are nquestionably allowed; perhaps, therefore, the present learned uthor may read our remarks without any violent emotions of sentment, if, reprobating as we most strenuously do the idolence and *incuria* with which the work has been put gether, we allot a full meed of praise for the extensive tronomical learning which it exhibits.

RT. IV. *The System followed during the Two last Years by the Board of Agriculture further illustrated.* With Dissertations on the growth and produce of Sheep and Wool, as well Spanish as English. Also, Observations upon, and a new plan for, the Poor, and Poor Laws. To which are added Remarks on the Modes of Culture and Implements of Husbandry used in Portugal. And an Inquiry into the Causes of the late Scarcity, and Means proposed to remedy it in future. By John, Lord Somerville. Illustrated with plates. 4to. pp. 187. 15s. Boards. Miller. 1800.

T augurs well for a country, when agriculture and the several branches of rural economy become the serious and perevering study of the superior members of the community. hough the plodding farmer is extremely valuable and even ndispensable in his department, no enlarged views nor any eneral system of improvement can be expected from him. ttached to old habits, he reprobates innovation; repeated vidence is necessary to convince him that the practice of his ncestors was erroneous; and his isolated situation tends to enerate a degree of selfishness which is not favourable to xpansive benevolence. When, however, individuals high in ituation, enlightened in mind, and benevolent in their puroses, seriously employ their thoughts on the case of the rmer, and exert themselves to understand the details and ircumstances of his business, both the cultivator and the ommunity will probably be benefited. We would not be pposed to encourage noblemen or gentlemen in assuming griculture as a play-thing: but we are persuaded that great ublic advantage would result from the happy union of knowge and influence. Agricultural books should be introduced n the course of liberal education; and every "*Homme des hamps*," every *Country Gentleman*, should be initiated in all the ranches of what may be called, in the most comprehensive ense of the term, the *Georgical Science*. Lord Somerville ppears to be a country gentleman of this description: he having, (as we learn from his own declaration,) through the hole of his life, applied himself to husbandry in general, and more particularly to that important part of it, the study of cattle and sheep stock.'

This volume comprehends, as is manifest from the title, a variety of interesting subjects, which the noble author has treated with equal liberality and judgment. Though we are not always of his opinion, we admire the manly freedom with which he has thrown out his hints. We have followed him through his details, and we shall endeavour to exhibit an abstract of them for the information of our readers.

The first part of the treatise is employed in illustrating and vindicating that line of conduct which was pursued by the Board of Agriculture, during Lord Somerville's Presidency. While he laments the unpopularity of this Institution, and regrets that the means of rendering it more efficient could not be obtained, he strenuously contends for its utility: 'but, (says he,) to produce all the required effect, it must be closely followed up, and by men well grounded in the science, who have the means of detecting and separating that which is useful from that which is visionary; who have grafted theory on approved practice. In this case, it may obtain the confidence of husbandmen, whom, in great part, it is meant to enlighten; but without that confidence and legislative support, great benefit *cannot* result.'

To assert that legislative support is *necessary* in order to make an Institution of this kind beneficial, is to speak in opposition to facts. The Bath and West of England Agricultural Society, and others of a similar nature, have been of service to the country without such aid. The assistance of the legislature is desirable, provided it be communicated in a proper manner, with freedom and liberality; disdaining the low and inconsistent idea of converting such an institution into an engine of political influence. If once this suspicion were excited and confirmed, the Board would be a Board of Agriculture little more than *in name;* and when it is seen that a considerable portion of the fund appropriated for its support is consumed in salaries, doubts may be generated which will not be very favourable to the opinion of its scientific independence. For *salaries, house, and office,* 1500l. *per annum* may be thought too large a proportion of the 3000l. which form the annual grant, and in effect preventing every scheme of active operation *. It is of the last importance to preserve it free from political machination and intrigue; and its members should be known to be men of independence, of general science, of practical agricultural knowlege, and stimulated by pure zeal for the promotion of the avowed objects of the association. We have uniformly endeavoured to aid the exertions of the Board of Agriculture; and we cordially hope that it may obtain the confidence of the public, and that no defect of system nor error in practice will convert it into a mere *magni nominis umbra*.

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* Lord S. complains of a large debt contracted.

As it was the opinion of Lord S. that the Board had expended too much money on publications, he recommended a suspension of the operations of the press: but, thinking that an experimental farm would be attended with good effects, and would nearly defray its own expences, he advised this measure, and was seconded by the Board. On this head we have our doubts. Would it not be more honorable to the Institution, to encourage judicious experiments by able agriculturists in different soils and aspects, and in various parts of the Empire, than to confine its views to one or two little farms, and to risk its credit on the result of experiments made on them? Surely, it should endeavour to instruct and to aid the agriculturist, without indiscreetly augmenting its own responsibility. By the speeches of the President, and by the publication of memoirs or communications, let the Board stimulate inquiry, experiment, and discussion: by rewards, let it encourage continued exertions; and let it make every new invention or discovery as public as possible: but let it cautiously avoid bringing any thing forwards as peculiarly its own.—We offer these remarks from a conviction of the general impropriety of the measure in question; and without farther discussing the danger at which we formerly hinted, that these *national farms* may become *snug places* under government, with salaries and perquisites annexed, in the desire of obtaining which the original purposes of the establishment would soon be forgotten.

The establishment of provincial farming-societies, throughout the whole kingdom, is a measure more unexceptionable than that of a national farm; and in recommending these institutions we coincide with Lord S. With pleasure we hear that such societies are formed not only in Great Britain but in Ireland, which is now become a part of the Imperial kingdom; and we ardently hope that they will tend to the rapid improvement of this hitherto neglected portion of the British Empire.

Sheep and *wool* having attracted Lord Somerville's particular attention, his address to the Board on these subjects, and his subsequent remarks, particularly deserve the attention of the public. He observes, and he speaks after having had ocular demonstration, that 'we are infants in the knowlege of sheep and their treatment, compared with the Spaniards;' to prove which position, he points out the difference between the

Spanish and the English practice; and to the pre-eminence of the former he attributes the superiority of their wool. In the treatment of sheep, he recommends attention to climate as essential to their health; and he regrets that salt is not made a component part of their food.

The noble author neither leagues with those who would sacrifice the wool to the carcase, nor with those who neglect the carcase for the wool: but he contends that, with proper attention, we may obtain both without the possibility of injuring either.

'Every practical man, (he observes,) looking over the map of England, who has given himself time to study the properties of its soil and climate, will admit, that one half the kingdom, at least, is by nature appropriated to the short woolled, fine grained breed. He might with safety admit much more than half. For it at length appears, that our climate, from the most northern parts to the most southern, can grow wool of the finest possible quality. Taking into consideration the upland pastures, the light convertible tillage, the loamy soils, and mountainous districts of the kingdom, such a proportion must be admitted to be moderate and just. But notwithstanding the great importance of the short woolled sheep to the nation, as well in a commercial point of view, both as to the carcass and fleece, as with respect to the great extent of the kingdom appropriate to these breeds, the whole attention, both of farmers and breeders, has for these thirty years past been absorbed in carrying to a degree of perfection hardly credible, the heavy, long woolled sheep; such as Lincoln, Cotswould, Romney Marsh, and new Leicester, but more particularly the last.

'To such extreme perfection has the frame of this animal been carried, that one is lost in admiration at the skill and good fortune of those, who worked out such an alteration. It should seem, as if they had chalked out, on a wall, a form, perfect in itself, and then had given it existence. Nay, fresh technical terms have arisen to express points in these sheep, thirty years ago unknown: such as the "fore-flank," and the "cushion," terms now universally admitted.

'Such is the animal now—almost the reverse of what it was. And from whatever source it originated, whether from the care and nice observations of breeders, or from crosses with Ryeland or Dorset flocks, is immaterial.—In eulogium of such, the author of this Treatise would have been gratified as to his own feelings; his doctrines too might have been received for a time with more popularity; but his duty to the public just then forbad it, and compelled him to take the part he did, hazarding doctrines unpopular with many superficial observers, with not a few, whose self-interested views it might derange, and with those, who had the means to reflect with advantage, but who had not profoundly reasoned on a subject of such extreme national importance. All, aimed at in this address, was, without partiality or indulgence, to impress on the recollections of farmers, that no breeds of sheep should be carried

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nto districts ill adapted, both as to soil and climate, to receive hem: that, in exertion to improve the carcase, they should not orget there was such an article as wool: that, in opposition to modern doctrines, the improvement of the one was not incompatible with the improvement of the other; and that the breed of sheep, which, on any given quantity of land, carried for a continuance the most wool as well as flesh, and both of the highest quality, was that breed to be preferred, of whatever description it might be, or from whatever country it might come. This was all the author ventured to suggest, and he would, under existing circumstances, have compromised the situation he then held, had he not done so. The delusion was too prevalent. It was a pleasant dream, and some did not like to be awakened. Thus much in explanation as to what concerned the farmer. Let us now look to the manufacturer.

'Many of the fine cloth manufacturers, fancying, but without a shadow of reason, that it would be detrimental to themselves, wholly forgetting that they formed a part of that community whose interests they were bound to support, have laboured with no common pains to poison the minds of people in general on this subject; such we mean as from their pursuits could not either be well versed in trade or in husbandry; and for a short time succeeded: but who, by encouraging the wear of British cloths, would have given, in the outset, some little support to a national undertaking like this. Such manœuvres were unworthy British manufacturers, however for a short time they might succeed. It is not impossible, that, to do this the more effectually, some cloths have been sent to the London market, purposely ill manufactured. We would rather suppose they could not be so mischievously blind to their own interest; but such an idea must suggest itself, when we see the native cloths produced, worse in quality than those made long ago; such as hunter's cloths, and other sorts, known in the London markets. We have even been at a loss to conjecture from what cause our clothiers should set their faces against that improvement, by which every part of the nation must unquestionably derive such material benefit. There is not one well-grounded reason for the opposition shown to our endeavours. Were they all republican Frenchmen, they could have done no more. With pain we must reflect on it, but we refrain from indulging in that bitter invective, which such narrow policy has of late provoked, and content ourselves with remarking, that these gentlemen have fattened on the indulgence of Government, and as is natural, indeed correct on such occasions, have been the first to fly in the face of its liberal and salutary measures.'

Lord Somerville is very partial to the Spanish breeds; and being desirous that they should be brought to perfection in this country, in order that we may no longer depend on Spain for fine wool, he particularly details their properties. They differ, he observes, from the breeds in this kingdom in two particulars. The first characteristic is that the males have horns and the ewes have none; the second is a tendency to throatiness,

ness, or a loose pendulous skin under the neck, which is generally deemed a bad quality in England.

'In other respects, these sheep are not much unlike some of our English breeds. The rams, indeed, have a buff tinge in their countenance; they may reach 17lbs. a quarter, when tolerably fat. The ewes are not low on their legs, are very fine in bone, and may reach 11 lbs. a quarter. We have it recorded, that this breed of sheep originally came from England in the beginning of the fourteenth century: it is high time they return to it again.'

The immense magnitude of the parochial assessment termed the poors' rate, and its rapid advancement in most parishes, will render every thing in the shape of a *Poor-Bill* peculiarly interesting to the feelings of the community at large; though it is generally allowed that it is easier to complain of the enormous weight of the burden, than to apply an effectual remedy. What is here suggested under that title is a loose plan formed on the hint given by benefit or friendly societies; and the execution of it would be attended with so many difficulties, that the noble author has no expectation of seeing it carried into effect. After having stated it, and the several objections to which it is liable, he calmly leaves it to its fate; which he may very readily do, when he has confessed that 'he does not think the present system of poor-laws very deficient.' In this opinion, we by no means concur with him: but the full discussion of the subject would require much more space and time than we can spare. We shall only remark, in general, that there must be an important error in that system which daily enlarges the boundaries of poverty, which unpeoples cottages to crowd multitudes together in a poor-house, and which tempts the poor to slacken their own exertions, and to depend on the parochial soup-kettle and dole-basket.

In that part of Lord S.'s work which treats of *Implements of Husbandry*, *Machines*, &c. he describes instruments and practices which he observed in his late visit to Portugal, and which he thinks it would be wise in us to imitate. He particularly recommends the mode of slaughtering cattle which prevails in that kingdom, by a separation of the spinal marrow; and he gives a plate exhibiting the mode of operation, and the size and form of the knife with which it is performed. The plate we cannot copy: but we shall transcribe the remarks with which he urges the adoption of this expeditious as well as benevolent practice:

'It had been a favourite object with many to introduce into this kingdom, that mode of slaughtering cattle, by a separation of the spinal marrow, which is practised in many parts of the world, and with all possible success, as well on the score of humanity as expedition. The term itself, "to lay down cattle," bespeaks the mildness with which it is executed. The author, therefore, on his arrival in Portugal, made it his business to have a person instructed in the use of the knife, which is represented in Plate I. and is used for this purpose with great adroitness. An idea prevails, that there is much cruelty in the use of the English axe, but it rarely happens, that a bullock is not stunned, or that he does not fall, after the first or second blow; the idea, however, does exist, and therefore the practice ought no longer to prevail, when a better may be so readily substituted. It sounds as if "knocking down" was a movement as rapid in effect, or more so, as "laying down;" but in this case it is far otherwise: for the fall is instantaneous, so much so as sometimes to alarm those, who look on; the animal at the first touch of the spinal marrow being unnerved from head to foot.

'The person alluded to has "laid," without being headlined, fifteen oxen in a row, with more regularity and expedition than would at first perhaps be credited. Holding them only by the horn in the left hand, standing in front of the animal, and passing the knife over its brow, through the vertebræ of the neck, into the spine. The method in that country of the carter walking at the head of his oxen, when at work, may probably induce them to stand quieter, than would otherwise be the case. Should that be the fact, cattle in this country may be headlined as usual, and the operation then is as safe as it is easy.'

With the most laudable attention and humanity, his Lordship adds that, if the operators in any of our public slaughter-houses express a desire of being instructed in the Portugal method of "laying down cattle," 'it shall be complied with.' Ought not government, in the department of the victualling office, to order that the animals destined for the supply of our Navy should have their existence terminated in this way, so preferable to our ordinary practice?

In the *Windmills* round Lisbon, Lord S. remarked a construction in respect to their sails somewhat different from that which prevails in this country; and being of opinion that it is worth adoption, he has given a plate representing a Portuguese windmill. The advantages of its construction are said to consist first in the broad part of the sail being at the end of the lever, (that is, the end of the branch,) so that equal restistance can be overcome with less length of branches or arms; and secondly, the sails, being capable of being set like the stay-sails of a ship, and therefore filling more than those used in England, will require the mill to be brought less often to the wind. A view of the plate, however, is necessary to a clear apprehension of the subject; and, as the Portuguese mode of constructing this machine seems to merit imitation, those whom it may particularly interest would do well to solicit a farther explanation from this liberal and public-spirited author.

The Portuguese Ox is greatly admired by Lord Somerville; and by this useful animal, he says, the whole draught-labour of Lisbon is performed. Hence he wishes to encourage the use of oxen for draught in our own country; and indeed he so little approves the practice of using horses in husbandry, to the exclusion of oxen, that he seems to intimate that our scarcity, or insufficiency of produce, has risen ftom our partiality to the horse. 'It is a circumstance to be remarked, (he says,) that the breed of heavy cart-horses began to prevail about the year 1754, and is to this day progressively spreading itself over the kingdom, trespassing in many instances on its natural inhabitant the ox. About the very same year our exports of corn began to slacken; and they have kept pace nearly together. In the year 1774, these exports, except in an instance or two, altogether ceased. From that time the import commenced, and has increased to this day, together with the use of overgrown cart-horses, to a most alarming degree. Such a concurrence of facts and dates may at first surprise, but will lead men to reflect most seriously.' The amount of horses kept may be an evil: but we apprehend that it is not the number of cart horses, who earn their living, but of pleasure horses, which we have most reason to censure and lament.

Lord Somerville concludes his work with regretting, that, when he was in the situation of President of the Board of Agriculture, more was not to be done: but he consoles himself with reflecting on his own diligence and fidelity. If, to use his Lordship's words, there be 'abler heads than *it is his fortune to possess*,' we believe that there are few whose hints are more intitled to general consideration, or whose public spirit more deserves applause.

Art. V. *The Bees:* A Poem. From the Fourteenth Book of Vaniere's *Prædium Rusticum.* By Arthur Murphy, Esq. 8vo. 2s. 6d. Rivingtons. 1799.

It is not uncommon for a writer to be enamoured of the author whom he translates, to magnify every excellence, and artfully to conceal or palliate every defect. This partiality may in some cases be excusable: but it is rather unreasonable to expect that all the world should entertain the same opinion. Mr. Murphy, however, expresses himself with great warmth and indignation against Dr. Warton, for having presumed to censure the *Prædium Rusticum;* and he is not less evere on Addison, for having said that "there is more pleasantry in the little platform of a garden, which Virgil gives us about the middle of the 4th Georgic, than in all the spacious walks and water-works of Rapin."—Yet surely the greatest admirers of Rapin must acknowlege that he is far inferior to Virgil; and we believe that the general opinion entertained of the *Prædium Rusticum* is, that it is more to be admired for the precepts which it contains than for the beauty and graces of the diction, although Vaniere may rank as a very respectable modern Latin poet.

Mr. Murphy farther remarks in his preface, that

> 'Vaniere left sixteen books on husbandry, and in each expatiates on some particular branch of rural œconomy. This, it must be granted, may prove tedious to him, who is not completely versed in the farming business, or desirous of being so. The Bees are the subject of a single book, elegantly written, and, though not to be compared to Virgil's inimitable stile, yet, in point of truth and real information, superior to the Roman poet, who, it is to be lamented, did not know the facts, which modern discoveries have brought to light. Maraldi, a famous French philosopher, was the first that invented glass hives, and through that transparent medium, was able to observe the manners, the genius, and all the labours of those wonderful insects. He published his account in the *Histoire de L'Academie Royale des Sciences*, on the 6th November, 1712. Vaniere professes to have collected his materials from Maraldi, and has done them ample justice. Of the truth no doubt can be entertained, when we find, that, since that time, Reaumur, another member of the Academy of Sciences at Paris, published his History of Insects, and, in almost all particulars, coincides with Maraldi.'

Vaniere, as above observed, divided his poem into sixteen books, each treating on a particular subject in rural affairs: but Mr. Murphy has sub-divided the 14th book, which relates to bees, into four cantos. Lest the poet should be suspected of a vain ambition to rival Virgil, he commences by declaring himself to be

> "*Veridicæ magis Historiæ quam Carminis Auctor*;"

which Mr. Murphy has happily rendered,

> 'The Historian, not the Poet of the Bees.'

Much truth of description, respecting the manners of these industrious and useful insects, is indeed to be found in the original work; and the poetical embellishments, which are necessarily added, will serve to render it more acceptable to those who are qualified to read it by their classical knowlege, and their acquaintance with its subject.

To give some specimens of Mr. Murphy's skill, in transfusing the beauties of his admired poet into the English language,

guage, we shall first copy his account of the invention of glass-hives by Maraldi:

‘ Long from the eye of man and face of day
Involv'd in darkness all their customs lay,
Until a sage well vers'd in nature's lore,
A genius form'd all science to explore,
Hives well contriv'd in chrystal frames dispos'd,
And there the busy citizens inclos'd.
By that Dædalian art from danger free,
And the fierce passions of the jealous Bee,
The prudent seer in his transparent case
Could all their laws, their works, and manners trace:
What he disclos'd the Muse shall here relate;
A Georgick rising from an insect state.
‘ The birds of heav'n on vagrant pinions fly,
Their wants in groves and meadows to supply,
And, when benighted, they forsake the glade,
To rest on trees, or seek some woodland shade.
Not so the Bees: in their own well-built cell,
Their settled mansion, they delight to dwell.
This their new policy, their fav'rite plan,
And in this only they resemble man.
By hoarded wealth no individual tries
Above the modest citizens to rise;
No sordid av'rice taints the gen'rous mind;
Their stock in common lies to all resign'd;
And when in civil compact they unite,
No state is so observant of the right.
‘ They toil incessant in their country's cause,
And ply their work, nor wish for vain applause.
Next to their progeny their cares incline,
Ambitious to perpetuate the line.
And while successive population thrives,
To late posterity the state survives.
‘ Abundant stores in magazines *to* lay,
The whole employ and business of the day.
For that they toil; in that place all their joy,
And in their diff'rent spheres their skill employ.
In meadows, fields, and groves the pilf'rers roam,
In house-hold cares the aged work at home.
The sun declining, through the murky air
Back to their hive the vagrant bands repair.
There in soft slumber close their willing eyes,
And hush'd in silence the whole nation lies.
When the dawn blushes in the eastern clime,
The watchful elders, frugal of their time,
Start from their *couch*; exulting clap their wings,
And with their busy hum the city rings;
They sound th' alarm, the younger race excite,
And to the labours of the field invite.

Rouz'd by the din, the young their *couch* despise,
And flick'ring on their wings with vigour rise.
As when an army, at the dawn of day,
Marshall their bold brigades in dread array;
The trumpet's clangor ev'ry breast alarms,
And the field glitters with their burnish'd arms.
So the Bees, summon'd to their daily toil,
Arise, and meditate their fragrant spoil;
And ere they start, in fancy wing their way,
And in the absent field devour their prey.
No rest, no pause, no stay; the eager band
Rush through the gate, and issue on the land;
Fly wild of wing, a teeming meadow chuse,
Rifle each flow'r, and sip nectareous dews.
'For depredation while the rovers fly,
Should some sagacious Bee a garden spy,
Or a rich bed of roses newly blown,
Scorning to taste the luxury alone,
She summons all her friends; her friends obey;
They throng, they press, they urge, they seize their prey;
Rush to the *socket* of each blooming flow'r,
And from that reservoir the sweets devour;
Till with the liquids from that source distill'd,
Their eager thirst their honey-bags has fill'd.
Untir'd they work, insatiate still for more,
And viscous matter for their domes explore.
That treasure gain'd, in parcels small and neat
They mould the spoil, and press it with their feet;
Then in the *bags*, which nature's hand has twin'd,
Around their legs, a safe conveyance find.
Nor yet their labours cease; their time they pass
In rolling on the leaves, until the mass
Clings to their bodies; then in wild career
Loaded with booty, to their cells they steer.'

The following account of the emigration (vulgarly called *arming*) of the Bees is expressed in a style *so very peculiar*, t we cannot but insert it; and to enable our readers to reciate Mr. M.'s deviations from Vaniere, we shall subjoin original passage.

'The PRINCESS, conscious of her right to sway
The future realm, prepares to lead the way.
At early dawn she calls her friends around,
And mimicks with her hum the trumpet's sound;
Exulting claps her wings, and soon she sees
Following her standard the revolting Bees;
Exhorts them to renounce their native land,
And found an empire on some distant strand.
To her the wand'ring tribe with ardour clings,
Charm'd with her youth, her mien, her burnish'd wings.

All, whom the schemes of innovation please,
Hold *clubs* and *meetings*: The United Bees
Are then in council; they advise, debate,
Resolv'd to found an independent state.
'During those days all work is at a stand;
Nor groves, nor lawns invite the roving band.
From fragrant flow'rs the mal-contents abstain,
Nor seek the gardens, nor the teeming grain.
The domes, the cells, the stores, the waxen frame,
From politicians no attention claim;
Their former government no more they prize,
But in their *clubs* the public welfare dies.
With their NEW PRINCIPLES the cells resound,
And the bold MACHIAVELS the gates surround.
'Thus when sedition, by vile dark intrigue,
In some great empire forms a treach'rous league;
When lurking foes brood o'er their fell design,
And STATE REFORMERS in their plot combine;
As yet rebellion has not rais'd its head,
But CORRESPONDING CLUBS the danger spread;
New weapons forge, their blunted swords repair,
Sharpen their poniards, and their pikes prepare.
'The YOUNG PRINCESS her party to revive,
Flies wild of wing through all the bustling hive;
And to renounce at once their native rights,
The friends of *revolution* she invites.
If prompt they're found, and willing to obey,
She gives the word, and marshals them the way.
'The Drones, in peace a dull inactive crew,
But ever prone new measures to pursue,
Rush to the gate, the emigrants excite,
And with loud clangor urge them to the flight.
Sublime upon the summit of the hive,
The PRINCESS sees her troops in crowds arrive;
The troops in crowds, devoted to her cause,
Rush to her court, and murmur their applause.
Their combination closer still to draw,
And bind the bold seceders by a law,
The chiefs around their QUEEN in circles shine,
And thus embodied mark their fix'd design.'

"*Ævi flore nitens tectis Regina sub iisdem*
Crevit et imperio jam sese intelligit ortam;
Regnandamque alibi meditatur cogere gentem.
"*Ergo multisonis civilia classica pennis*
Manè dies aliquot canit; hortaturque sodales
Ut vetus hospitium fugiant, sua signa secutæ.
Reginam circumstat Apum plebs tota canentem:
Hanc oculis, hanc aure bibunt, dulcedine bombi
Et rutilis captæ pennis blandâque juventâ.
"*Cerea confuso strepitu studiisque faventum*
Tecta sonant: illis nec florea rura diebus

Pervolitant, nec mella legunt, urgentve labores
Intra tecta suos: vitæ concordia plebem
Nil antiqua movet; privatis publica cedit
Res studiis; trepidat domus interiore tumultu;
Et fremit ad portas incondita turba volantum.
Ut cùm bella tument civilia; fœdere necdum
Abrupto coëunt Cives et in arma feruntur:
Sed dubias gliscens studia in contraria mentes
Sollicitat, tacitosque serit Discordia motus.
"*Instaurat Regina sonos; iterumque sodales*
Præcipitare fugam monet: inclinataque vulgi
Pectora si videat, tum denique signa revellens,
Egreditur prior, et vocat agmina fida suarum.
"*Prima ruens portis Fucorum turba morantes*
Excitat, et rauco cogit velut ære catervas.
Stat Regina domûs super ardua tecta, cohortem
Expectans; magno quæ protinus agmine circùm
Involitat, stridensque novâ se principe jactat.
Amplexu gens tota fidem testatur; et arcti
Fœderis in signum, pressum glomeratur in orbem."

We imagine that the greater part of our readers will be rprized to hear that the Bees hold *clubs* and *revolutionary etings*, that they have adopted *principles* in *politics*, and that ey are disciples of *Machiavel.*

Of the poetical merit of this translation, some judgment ay be formed from the preceding quotations: but we are rry to add our opinion that the versification is often dective in spirit and harmony, and in many parts is disgraced vulgarisms. Mr. M. attempts to apologize for any imperctions, by stating that this was a juvenile production: but e excuse is not altogether admissible, since he acknowleges at he has revised and retouched the whole, 'with all the te in his power.' Had it indeed remained in its original ate, we could not have met with references to *New Prinles, Corresponding Societies, Requisitions,* and *Rights of Man;* d his mature judgment should have taught him, that bring charges of treason and rebellion against *the Bees,* hose monarchical attachment is indisputable, is a gross asperon of these Queen-loving insects. Vaniere, in his poetical dication to Cardinal Fleury, compliments them as created *ad puli regumque exempla,* which he would not have done if he d considered them as annually disposed to revolt.—Mr. Mury has subjoined notes to each canto; and we could not lp observing the singularity in several of them, of quoting iny as if he had written his Natural History in poetical easure.

Art. VI. *Select Eulogies of Members of the French Academy*, with Notes; by the late M. D'Alembert. Translated from the French, with a Preface and additional Notes, by J. Aikin, M.D. 2 Vols. 8vo. pp. 360 in each. 10s. Boards. Cadell jun. and Davies. 1799.

We have repeatedly had these eulogies before us in the original *, and have given our opinion of them, with extracts from the most pleasing and entertaining parts. The spirited and accurate translation, with which Dr. Aikin has now furnished the English public, will be a valuable acquisition: but perhaps many readers may admire the elegance of the version more than the selection, since the compositions are chiefly those which are most hostile to monarchs, nobles, and the priesthood: to whom D'Alembert never gives quarter, either in his text or his notes. To those, however, who censure his notions respecting religion and government, it is but fair to recommend the perusal of Dr. Aikin's preface; in which he presents a sketch of the great mathematician's life, and endeavours to extenuate in many respects the faults which have been imputed to him. Yet that the Doctor acknowleges that there *are* faults in D'Alembert's writings, will appear from the following passage: in which he informs the reader that he has taken some liberties with his author, but principally with his notes:

> 'D'Alembert, with all his merit as a writer, is prolix in his style, and often employs a profusion of words and images, by which his meaning is rather weakened than enforced. Moreover, in giving scope to reflections, he is apt to accumulate one upon another, o start aside to collateral matter, so as to involve the thread of discourse, and embarrass the reader. The translator has occasionally ventured, according to his judgment, to correct these faults by moderate pruning, yet without attempting to alter the general colour of the author's style. These slight retrenchments are the whole of his omissions in the *eulogies themselves*, except in a few instances, where he has sacrificed sentences or clauses, on account of repetitio or redundancies. But with respect to the *notes*, he has used much greate liberties, both in abridging the language, omitting clauses, a leaving out whole articles, when containing matter which appeared t him either not likely to interest an English reader, or capable o giving just offence. He believes he may now confidently prese this selection to the public, as being free from any thing that ca excite displeasure in the enlightened friend of order, religion, a good morals. On the contrary, he hopes that the work will b found highly favourable to all these great interests.

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* See our Review for 1779, vol. lxi. p. 556; vol. lxxix. for 178 p. 642; and vol. lxxx. for 1789, p. 569.

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'With respect to his own notes, he submits them, without remark, to the candour of his readers.'

Those who have read D'Alembert's correspondence with Voltaire, and the King of Prussia, will perhaps be sparing of their praises of the decorum and reserve on certain subjects, which Dr. Aikin attributes to the former; and may doubt that 'there is reaſon to believe that he sincerely respected the sanctions which the pure principles of religion afford to morality, and was far from wishing to impair them.'—We must, however, refrain from pursuing this subject at present; referring those of our readers, who may wish for a more particular account of D'Alembert, to the memoirs of his life which we extracted from the *New General Biography*, in our Review for November, 1799.

The eulogies selected for the first volume of this work are those of *Massillon*, the *Abbé de St. Pierre*, *Bossuet*, and *Boileau Despréaux*. We have heretofore given specimens of the entertainment afforded by the first and the last of these four compositions, in our review of them in the original; and the character of *St. Pierre* sufficiently appears in an article in the *Catalogue* of this number, class *Miscellaneous*, from an account of one of his publications.

The eulogy of *Bossuet*, the eloquent Bishop of Meaux, seems to have been written less to celebrate his powers as a preacher, than to censure his politics, and "draw his frailties from their dread abode." D'Alembert accuses both him and *Fenelon* of being enemies to geometry: but this enmity could be only apparent, and confined to the modern professors of a science which is the most honourable to human intellect, but which has been applied in France to purposes of infidelity, ever since the time of Descartes; whose metaphysics D'Alembert defends, though he has relinquished his *tourbillons*.

In these discourses, when a bishop is in question, every error, imperfection, or defamatory suggestion, is recorded with affected candour, and pretended tenderness for his fame: indeed, the tendency of the whole éloge on *Bossuet* is to depreciate that religion and government which are now no more!—It seems to be unfair to revive the quarrels of Molinists and Jansenists, with other long forgotten polemical disputes, in order to degrade and level the combatants; and it is as unjust to judge of them from modern times and manners, as it would be to blame the natives of every distant country for not thinking and acting like ourselves. We consider past wars and exploded opinions as unnecessary and absurd, without recurring to the spirit of the times, or reflecting that posterity will speak in the same terms of us and our political warfare.

Much good criticism is to be found in the eulogy on *Boileau Despréaux*; which indeed required it more than any other in this first volume. The severity, and sometimes the injustice of Boileau's satires, are discussed by the eulogist; who concludes by saying: 'Such are the faults, slight enough in substance, which perhaps may justly be imputed to Despréaux as a satirist, after we have rendered him all due homage as a great poet, and as the legislator of taste:'—on which Dr. Aikin very justly observes;

> 'These faults may not to all appear equally slight. They certainly indicate an acrimonious and unfeeling character, a high conceit of his own powers and consequence, and an unpardonable disregard of the happiness and reputation of others. There are many points of resemblance between Despréaux and his brother-satirist Pope; but if the English poet had as much causticity as the French, and more peevish irritability, he seems to have had a more feeling heart, and a nicer sense of justice.'

Vol. II. contains the eulogies of *Flechier*, *La Motte*, *Charles Perrault*, *Abbé Fleury*, *Destouches*, and *Crebillon*.

The memoir on *Flechier*, Bishop of Nismes,—whose funeral orations on Marshal Turenne and the Duke de Montausier established for him a character for pulpit eloquence, which neither the vicissitudes in taste nor the abilities of subsequent candidates for similar fame, during more than a hundred years, have diminished,—seems to have been composed with more candour, and with less spleen against the dignitaries of the church, than were usual with the great mathematician.

Perhaps, however, the eulogy on *La Motte* is the most agreeable that has been selected, as having fewer discussions of religious and political subjects, and being enlivened with more characteristic anecdotes: yet the author begins with a reflection on the Jesuits, though he is obliged to allow that they were 'an order of men who have deserved well of letters by their abilities and writings.'—*La Motte* early distinguished himself as a Lyric poet, writing with a considerable degree of success for the opera, both comic and serious. He afterward produced several tragedies, of which the reception was various; but his *Ines de Castro* met with unbounded applause within the theatre, though it was much criticized without. This play still continues to fill an honourable station among the most interesting dramas on the French stage. The fables of this author are inferior only to those of La Fontaine; which are indisputably the first for wit, humour, simplicity, and originality, in any language. Early in life, *La Motte* formed a close friendship with *Fontenelle*, and a partnership with him in defending the moderns against the antients, in *The Battle of the*

the Books; which was fought in France with greater fury, perhaps, than elsewhere. He had consequently the *Daciers* and *Boileau* for his foes, whose classical rage he repelled with temper and liberality, perhaps more than by prowess and advantage of ground.

'If (says his eulogist) the verses of la Motte are not masterpieces of poetry, his prose-writings may be regarded as models of style. His academical discourses, in particular, gained the highest applauses. For these they were indebted not only to their real merit, but to another of the author's talents, which it would be unjust to pass over in silence. No one read, or rather recited, (for he was blind,) in a more seductive and fascinating manner: gliding rapidly and with a low voice over the feeble passages; dwelling with intelligence, though without affectation, upon the happier parts; finally, giving to his recitation that kind of delicate punctuation, which renders sensible excellencies of different species by nice and varied inflexions, and avoiding with the greatest care that emphatical manner, which disgusts the hearer by attempting to command his acquiescence, and misses its effect by endeavouring to augment it.'—

'Satire, of which our academician was so often the object, was almost the only kind of composition in which he did not exercise himself; the mildness and honour of his character constantly forbid (forbade) him this odious resource of jealous mediocrity.'—

'A young man, upon whose foot he once happened to tread in a crowd, gave him a blow on the face. "Sir," said la Motte to him, "you will be very sorry for what you have done: I am blind."—

'The friendly bond which attached him and Fontenelle is especially worthy of being made a model by men of letters; it never slackened, and is their reciprocal eulogy. Fontenelle has even several times said, that the fairest feature of his life was never having been jealous of la Motte. They mutually enlightened and guided each other, both in their works and in their conduct.'

The parallel between *Fontenelle* and *La Motte* is so well drawn, that we must insert a considerable extract for the entertainment of our readers.

'Agreement in temper, in cast of genius, and in principles, had formed that solid union between our two academicians which does so much honour to their memory. Perhaps it may be interesting to examine in what these two writers, so similar in various respects, differed in others. Both of them, replenished with judgment, knowledge, and good sense, constantly display a superiority to prejudices, as well philosophical as literary; both attack them with that modest timidity under which the wise man will always shield himself when combating received opinions; a timidity which their enemies termed hypocritical gentleness, because hatred gives to prudence the name of cunning, and to art that of falsehood. Both of them have carried too far their decided, though apparently moderate revolt from the gods and laws of Parnassus; but la Motte's free opinions seem more closely connected with his personal interest in supporting

them;

them; and Fontenelle's, with the general interest he took in the progress of reason in all departments. In the writings of both are to be found that method which is so satisfactory to correct minds, and that artful ingenuity which gives so much delight to delicate judges; but this last quality in la Motte is more developed; in Fontenelle it leaves more to be guessed by the reader. La Motte, without ever saying too much, forgets nothing that his subject offers, dexterously makes use of the whole, and seems to fear that he should lose some of his advantages by too subtle a concealment of his meaning: Fontenelle, without ever being obscure, except to those who do not deserve that an author should be clear, gives himself at the same time the pleasure of reservation, and that of hoping to be thoroughly understood by readers worthy of understanding him. Both, too little sensible of the charms of poetry and the magic of versification, have sometimes become poets by the force of ability; but la Motte somewhat more frequently than Fontenelle, though he has often the double defect of weakness and harshness, while Fontenelle has only that of weakness: but the latter is almost always lifeless in his verses; whereas la Motte sometimes infuses soul and interest into his. Both were crowned with distinction at the lyric theatre; but Fontenelle was unfortunate on the French theatre, because he was absolutely destitute of that sensibility which is indispensable to a tragic poet, and of which nature had bestowed some sparks on la Motte.'—

'Fontenelle and la Motte have both written in prose with great clearness, elegance, and even simplicity; but la Motte with a more natural, Fontenelle with a more studied simplicity; for this quality may be studied, and then it becomes manner, and ceases to be a model. What renders Fontenelle a mannerist in his simplicity is, that in order to present refined, or even grand ideas, under a more simple form, he sometimes falls into the dangerous path of familiarity, which contrasts with and trenches upon the delicacy or grandeur of the thought; an incongruity the more sensible, as he seems to affect it: whereas the familiarity of la Motte (for he, too, sometimes descends to it) is more sober and measured, more suited to its subject, and on a level with the things treated of. Fontenelle was superior in extent of knowledge, with which he has had the art to adorn his writings, and which renders his philosophy the more worthy of being recollected and quoted; but la Motte has made his reader sensible that, in order to be equal in wealth and value to his friend, he only wanted, as Fontenelle himself said, "eyes and study." Both received from nature a flexibility of talent which fitted them for various kinds of writing; but they had the imprudence, or secret vanity, to try their powers in too many. Thus they weakened their reputation by attempting to extend it too far; but Fontenelle has solidly established his glory by his immortal "History of the Academy of Sciences," and especially by those interesting eulogies, full of refined and profound sense, which inspire the noblest emulation in rising genius, and will transmit to posterity the name of the author with that of the celebrated society whose worthy organ he was, and of the great men whose equal he rendered himself in becoming their panegyrist.'—

'To conclude the parallel of these two celebrated men, it will ot be useless, after having displayed them in their works or in the ociety of those of their own class, to paint them as they were in ommon society, and especially amid those two classes of it which emand the greatest cautions in order to avoid giving offence—the ometimes formidable class of the great, and the always troublesome lass of fools, so copiously diffused among all the others. Fonte-elle and la Motte, always reserved, consequently always dignified, with the great, always on their guard before them without shewing it, never displaying more wit than was necessary to please them, without shocking their self-consequence, "saved themselves," according to Montagne's expression, "from undergoing *effectual tyranny* from them, by their care in not making them undergo *talking tyranny.*" Sometimes, however, in this society, as in their style, they gave way to a kind of familiarity; but with this difference, that la Motte's familiarity was more respectful and reserved; Fontenelle's more easy and free, yet always so circumspect as not to tempt any one to abuse it. Their conduct with fools was still more studied and cautious, as they too well knew that this kind of men, internally and deeply jealous of the splendor of those talents by which they are humiliated, never pardon persons of superior understanding, but in proportion to the indulgence they experienced from them, and the care taken to conceal this indulgence. Fontenelle and la Motte, when in companies not made for them, never gave way to absence or disdain; they allowed the freest scope to folly of every kind, without suffering it to fear a check, or even to suspect that it was ob-erved. But Fontenelle, never forward to talk, even among his quals, was contented with listening to those who were not worthy o hear him, and only studied to shew them a semblance of approba-ion, which might prevent them from taking his silence for contempt r weariness; la Motte, more complaisant, or even more philoso-hical, recollecting the Spanish proverb, "that there is no fool om whom a wise man may not learn something," took pains to iscover, in persons the most void of parts, the favourable side, ither for his own instruction, or the consolation of their vanity. e put them upon topics with which they were the best acquainted, d thus, without affectation, procured them the pleasure of an utward display of all the little they possessed; whence he derived e double advantage, of not being wearied in their company, and of ndering them happy beyond their hopes. If they were satisfied ith Fontenelle, they were enchanted with la Motte.—May this ample of philosophical charity serve as a lesson to those stern nd untractable men of wit, whose intolerant pride is not satisfied ithout treating fools with humiliating disdain; while this unfeeling ode of teaching them what they are, still leaves them understand-g enough to seek and to discover the means of revenge.'

This entertaining eulogy is followed by that of *Charles errault;* a man possessed of such genius, activity, and stu-endous variety of knowlege and talents, as the satirical spleen nd personal invective of *Boileau's* Gorgon Muse could not

blast,

blast, nor prevent posterity from duly appreciating and applauding. Almost all the establishments of France in favour of arts and sciences, and the magnificent premiums bestowed on their votaries, are derived from his suggestions and influence with *Colbert*; who, taking him from the study of the law,

'Chose him for secretary to a small academy of four or five men of letters, who assembled at his house twice a-week. This was the cradle of that learned society, since become so celebrated under the title of *the Academy of Inscriptions and Belles-Lettres*. The little academy employed itself on the medals and devices required from it by Colbert in the king's name; and those proposed by Charles Perrault were almost always preferred. He had a singular talent for compositions of this kind, which require more intellectual qualities than is generally supposed, and such as nature seldom gives in union: an imagination at the same time fertile and sober; simplicity joined with elevation, and precision with copiousness; a happy memory, united to a sound judgment, for the purpose of applying ingeniously and pertinently the finest passages of the ancients to modern events; and to complete the whole, a systematic knowledge of the fine arts, of antiquity, and of existing or local conformities.'

He not only obtained for the *Academie des Inscriptions* the apartments which it possessed in the Louvre, but procured the establishment of the Academy of Sciences; and

'Scarcely was this Academy of Sciences established, when Colbert set apart a yearly fund of 100,000 livres, to be distributed by the king's order among celebrated men of letters, whether French or foreigners. Charles Perrault partook likewise in the scheme of these donatives, and in their distribution. It was extended throughout Europe to the remotest north. Pensions of greater or less value, accompanied by letters still more flattering, penetrated the obscure retreat of a scholar, sometimes unknown in his own country, and who was astonished to find himself known at Versailles, and still more to receive thence a reward for his labours. It is true that these pensions were neither exactly nor long paid; and that Colbert, while he sought for merit even among our enemies, deprived of the king's bounty the good-hearted la Fontaine in his indigence, notwithstanding the representations of Charles Perrault; and did it in order to punish him for an honourable action, that of having lamented, in some pathetic verses, the disgrace of his benefactor Fouquet, whose enemy Colbert was. It is further true, that, in some instances, more discernment and intelligence might have been employed in this distribution of favours, so as not to have confounded very moderate talents with eminent abilities. But in spite of these particular acts of injustice, which sovereigns are so apt to commit even in the benefits they bestow *, the pensions thus diffused by Colbert have

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* The author should have added, "by the suggestions of ignorant or malevolent confidential counsellors." Rev.

more contributed to waft the name of Lewis XIV. to the ex-
s of the world, than all his other great and memorable deeds.
y unexpected largesses, distributed with publicity and offered
ace, interested at once a thousand tongues in Europe in cele-
the monarch; and these tongues, with respect to their contem-
and posterity, were those which are declarative of the public
e or censure:—an useful lesson to princes, who can neither
emselves insensible to glory without renouncing the great
of which it is the reward, nor be assured of obtaining it with-
ciliating the good-will of those who are its dispensers.'——
e place of *Controuler of the Buildings* given to Charles Per-
rocured a new favour to the arts, that of the establishment
Academies of Painting, Sculpture, and Architecture.'—
it was that CLAUDE PERRAULT, the elder brother of
, whose genius equally elevated and extensive, was alike
r the arts and sciences, produced the design of that fine front
Louvre, which is surpassed by none of the master-pieces of
or modern Italy, and the honour of which, envy has in vain
ed to ravish from its author.
a general view be taken of the services rendered by Charles
ude Perrault to letters, to the sciences, to the arts, and con-
ly to that part of the nation which desired and deserved to
htened, it will perhaps be admitted that this family of private
, so much the topic of satirical abuse, has done little less for
y of its sovereign, than if decorated with the most distin-
employments.'——
e credit (which) Charles Perrault enjoyed, and the gratitude
him from men of letters, had, from the year 1671, given him
n into the French Academy. On the day of his reception,
ned thanks in an harangue, which gave so much satisfaction
society, that they from that time resolved to make public
ission-discourses of their members.'——
underwent mortifications from Colbert which compelled him
. The minister was not long in perceiving the loss of Per-
nd made attempts to regain him: but the time was past.
, instructed by experience, preferred repose and liberty to
ours, and new storms.'——
ppily for Perrault, letters, which he had so much loved, and
ler such obligations, became the consolation and delight of
at. He employed his leisure in the composition of several
among which were his "Poem on the Age of Lewis the
and his "Parallel between the Ancients and Moderns."
ng and bitter war these pieces excited between Despréaux
author is well known. The chief fault of Perrault was to
sured the ancients in bad verses, and thereby to have given
advantage to Despréaux, the formidable lord of the poetical
Had the two adversaries combated in prose, the match
ave been more equal. In the collection of Despréaux's works,
seen a letter addressed to him by Perrault in the height of
fare, against which this great poet's prose, somewhat inclined
ness and ponderosity, is scarcely able to sustain itself, not-
withstanding

withstanding all the author's talents for sarcasm and irony. Perrault's letter, though filled with reproaches, for the most part well merited by his antagonist, is a model of decorum and delicacy. This moderation revenges his cause better than outrageous satire would have done. A similar conduct in a like case has never failed to succeed; and we may wonder that men of letters so rarely have been induced by this infallible success to adhere to it. With respect to the ground of the dispute, the two adversaries, as usual in these quarrels, are alternately right and wrong. Perrault, too little conversant in the Greek language, too exclusively sensible of the defects of Homer, shews too little feeling of the superior beauties of this great bard, and is not enough indulgent to his errors in favour of his genius: Despréaux, perpetually on his knees before his idol, defends him sometimes unhappily, and always with a rudeness almost equal to that with which the heroes of the Iliad abuse each other.'——

'Our academician, besides the verses just mentioned, has written some others not unworthy of praise. Such are those in his poem "on Painting," in which he happily, and even poetically, describes the beauties added by time to pictures. In these lines, the image he draws of Time giving the finishing touches to the master-pieces of great artists, while with a spunge he effaces even the remembrance of inferior productions, is noble and picturesque. Somewhat more of harmony and elegance in the expression would have rendered this draught worthy of the first masters.'——

'We shall pass over some works of Perrault, less considerable than the two which made him most talked of, and most disturbed his repose. We shall only mention his "History of Illustrious Men of the Age of Lewis XIV." Freed from his controversy with Despréaux, but still a zealous partisan for his age, Perrault celebrated its glory in this work, which did equal honour to his understanding and his impartiality. Somewhat more life and colouring might be desired in it, but not more sincerity and justice. The author even confesses that he has denied himself ornament, for the purpose of giving more truth to his narration, by limiting encomium to the simple recital of facts. "I was not ignorant," says he, "that if I had made these eulogies more eloquent, I should have derived more glory from them; but I thought only of the glory of those whom I commemorate. It is well known that funeral orations, in general, are more the eulogy of the preacher than of the deceased; and that if the reputation of the composer is often augmented by them, that of the subject almost always remains what it was before.'——

'Sixty years after the death of Charles Perrault, which happened in May 1703, his memoirs, written by himself, have been published. They are estimable from a striking character of openness and sincerity, and curious for some anecdotes they contain, principally relative to the vanity and singular sallies of the Cavalier Bernini, who was sent for at a vast expence from Italy to build the Louvre, while France possessed a Pujet and Claude Perrault. It were to be wished that literary men of merit should thus write their own memoirs; on this condition, however, (scarcely to be expected from human weakness,) that they should speak of themselves with that frankness which adds so much value to abilities. Minds of a right cast are little less interested in seeing a natural, and, as it were, a careless draught of those who have enlightened their contemporaries, than of those who have governed them, well or ill. The history of the former is that of the progress of the noblest exertions of the human intellect; the history of the latter is often only that of our crimes and miseries.'

In speaking of *Charles Perrault*, politics and religion are much less implicated than in any of the preceding eulogies: but in that of the *Abbé Fleury*, an ecclesiastic, the church is not spared. *Fleury*, whose principal production was an *Ecclesiastical History*, is much praised by protestants, as well as by D'Alembert, for his probity in unfolding and censuring the infirmities of the rulers of the church:—but his Ecclesiastical History was put into the prohibited list at Rome.

The note on p. 234, which says that *Pasticcio* is 'an Italian term applied to a picture, in which the artist has endeavoured to imitate the style of some particular master,' is not perfectly accurate. We believe that the term more particularly belongs to the musical technica, than to painting. A *Pasticcio Opera* is a melodrama, in which the airs are not new, nor composed by an individual, but selected from various operas and various composers.

The termination of this éloge is curious. Speaking of a work by the Abbé *Fleury*, intitled *Institute of Ecclesiastical Law*, D'Alembert says:

'This work is admired for the same precision, the same method, the same clearness, which bestow so much value on the author's other productions. These qualities in him proceeded from the *philosophic spirit* which he possessed in a supreme degree. We fear not, in speaking of the Abbé Fleury, to employ an expression which might be suspected in the eulogy of many others. We would wish to accustom those who proscribe it with so much bitterness, sometimes at least to hear it calmly, and not themselves to discredit the *spirit of religion* by shewing, from their impolitic repugnance to the *spirit of philosophy*, that they judge the two to be incompatible. An evident proof that the supposed enemies of religion are only the enemies of political devotion and fanaticism, is that the writers among us who are so violently accused of being philosophers, render all due justice to the works of the Abbé Fleury: they read, they esteem, they praise these excellent works, because they perceive in every line that the author's zeal for religion is pure, simple, and by no means acted, like that of so many others; because they see that it is a prudent enlightened zeal, tending to free Christianity from the superstitions which degrade it, and the mad party-spirit which lacerates it; in fine, because they observe in all his works that character of peace, lenity, and moderation, which is so remote from the violences of intolerant hypocrisy.—The Abbé Fleury died on July 14, 1723.'

In the exordium of the next eulogy, on *Destouches*, the comic writer, we are informed that, his parents having destined him for the study of the law, he ran away, and entered into a company of strolling-players; a more ignoble body-corporate in France than in England. 'He was at length manager of a company of comedians at Soleure, when the Marquis de Puysieul, ambassador from France to Switzerland, obtained some knowledge of him by means of an harangue which the young actor made to him at the head of his comrades.' This discourse, 'replete with ingenious and *delicate turns*,' inclined the Marquis to ask 'him if he could without reluctance quit a profession, which he seemed to have embraced only because he could not help it, for more serious and solid occupations. Destouches, as may be supposed, did not hesitate in his answer.'

Though, however, he entered into the *Corps diplomatique*, he did not wholly quit the *Corps dramatique*: he applied himself to poetry, and began by writing hymns; from these his attention wandered to the drama, and he composed a comedy (*The Curious Impertinent*) which was first acted in Switzerland:—another (*The Ungrateful Man*) then appeared at Paris: which succeeding, he produced *The Irresolute Man*, and the *Back-biter*.

> 'Destouches was thus proceeding from one success to another on the comic theatre, when he was obliged to renounce, at least for a time, the triumphs he still had in expectation. The Regent, whose friendship and esteem he had obtained, not by the servilities of a courtier, but by his probity and intelligence in business, sent him to England in 1717 with the Abbé Dubois, since cardinal and minister. He resided six years in London, where, after the unprecedented fortune of Dubois, he remained sole foreign minister for France.'

After he had retired from public affairs into the country, and had become a farmer, he continued to write for the stage, and produced several of his best pieces: such as *The Married Philosopher*, *The Vain-glorious Man*, or *Boaster*, *The Whimsical Man*, *The Spendthrift*, &c. These, and most of his other plays, are analysed, and put to the test of criticism, by the eulogist.—*Destouches* died in 1754, at the age of 74.

The last eulogy in this selection is that of *Crebillon*, the tragic writer; at the beginning of which, speaking of his education in the school of the Jesuits, the philosopher seizes the opportunity of renewing his attacks on that order, and on the tyranny of parents and tutors: the morality of which is very judiciously censured by his translator, in two notes (pp. 312 and 313).

The genius and tragedies of *Crebillon* seem to be much overrated by his eulogist. The poet is always on stilts, and rising into bombast. In order to excite that terror (without the pity) which Aristotle pronounces to be so essential to tragedy, *Crebillon* has adopted the most disgusting subjects of horror which he could find in antient history or mythology; and this feeling he has over-charged so much with accessory circumstances, as often, like our Lillo, to oblige the audience silently to retire from the theatre one by one, with a determination never to enter it again on the same occasion.

D'Alembert accuses the court of ingratitude to *Crebillon* and his memory, in with-holding from him a pension while living and a tomb when dead; and he conceals, as long as he can, the royal patronage with which *Crebillon* was honoured, and of which we have an account in the *Dictionnaire Historique*, without any previous complaint of his having been neglected. "In 1731, he was received into the French Academy; and in 1735, appointed to the office of censor of the police." *Crebillon*, however, was always in distressed circumstances. We remember what his biographers seem to have forgotten: that the profits of his last tragedy were seized by his creditors; which occasioned a suit in the courts of law, and the memorable determination that "the products of genius were not liable to be seized as property by the creditors of a dramatic writer."—*Crebillon* died in 1762, aged 88: yet his longevity seems to have been shortened by his singular habits and treatment of himself.

To return to D'Alembert's assertion concerning the neglect of *Crebillon* at court, not only in the early part of his life, but after his decease; we must observe that we find a very different account in the *Dictionnaire Historique*. The eulogist tells us (p. 356) that 'government had a momentary intention of raising a mausoleum to his memory: but the mausoleum never went farther than the design; the poet's death having presently cooled that artificial and fugitive warmth in his favour, which originated in his old age.' Now let us see what the editors of l'Advocat's Biographical Dictionary, in 1783, say concerning this intended monument. "Louis XV, the benefactor of *Crebillon*, both during his life and after his decease, erected a monument to him. This monument was executed in marble, by the masterly chissel of *le Moine*, in the parish church of St. Gervais, where the modern Æschylus was interred."—Every thing important concerning *Crebillon*, which is to be found in the eulogy of D'Alembert, occurs in the *Dict. Hist.*;

and the article is there written with more candour, and even with more information, than we discover in the present eulogy.

We have already borne testimony to the merit of this translation. The language of Dr. Aikin is, indeed, both forcible and natural; and though he never labours to attain elegance, he very seldom descends to colloquial familiarity. We were, however, surprized to find the phrases of 'thinking to be very *smart*,' and 'delicate *turns*,' in a book of which the diction is so pure, and equally free from pedantry and vulgarity.

Art. VII. *A Philosophical Treatise on the Passions.* By T. Cogan, M.D.

[*Article concluded from the Review for January*, p. 88.]

If we allot more space to this Treatise than its bulk may seem to require, we act from a conviction of the importance of its subject. The studies which are more immediately connected with self-knowlege are, in general, so extremely neglected, that no language possesses a sufficiency of terms to express, with precision and discrimination, the various features and attitudes of mind. Intellectual philosophers are therefore continually obliged to invent words, in order to clearly explain their ideas; and such inventions, if judiciously formed, are to be regarded as valuable additions to language and to science. It is impossible to peruse this and other treatises of the same class without feeling the want of moral terms *; and nothing can so effectually tend to remove this defect of language as an accurate analysis of the passions and affections: because, as Dr. Cogan observes, this pursuit is to the moralist what the science of anatomy is to the surgeon. By these operations, we anatomize the *heart*; discovering, as he says, '*why* it beats and *how* it beats;' shewing the indications of a sound and healthy state, detecting its diseases, and suggesting the application of suitable remedies.

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* Thus Dr. C. remarks p. 78. that the moderate desire of wealth has no particular name, and the different epithets often affixed to pride manifest the vague sense in which this term is used: to say nothing of the various passions and affections belonging to the social principle, which Dr. Hartley is obliged to class under the general name and character of *Sympathy*. See p. 120, 121, and 138. Again, in p. 163, Dr. C. observes that 'there is a personal hatred which has no specific name. It consists of an habitual dislike against some particular object, without being connected with *ill-will*, or a desire of his being unhappy. It avoids social intercourse with the party, or renders social intercourse irksome. It is sometimes the residue of anger which *forgives*, as it is frequently expressed, but does not *forget*. It is sometimes inspired by unfavourable reports and misrepresentations, constituting insufferable prejudices; and not unfrequently, by some very disagreeable peculiarity of manners.'

To the lectures of this moral anatomist we are solicitous of giving the utmost attention, as he has extended his mental dissections farther than they have been hitherto pursued, and as he declares that he has been relieved and rewarded by discoveries which appeared to him equally new and important. His profession, as we have before observed, gives him peculiar advantages in this discussion; and his acknowleged taste and talents enable him to render all such advantages fully efficient.

While we were attempting to exhibit the outlines of Dr. Cogan's classification of the Passions, which is similar to the plan adopted by nosological and botanical writers, we could not conveniently notice many of those smaller features which are displayed in his neat and concise definitions of the several emotions and affections of the mind: but justice to the author requires us now to pay some farther attention to these points, and we shall extract a few examples:

'*High astonishment* is the *incubus* of the mind, which feels nothing at the instant, so much as its inability to act.'

'*High complacency* is the most grateful of all our affections. It possesses an elevation and a suavity peculiar to itself.'

'A *wish* is an inactive desire.'

'*Hope* is encouragement given to desire.'

'*Haughtiness* is an overt act of pride.'

'*Impatience* is a mixture of sorrow and anger. *Repining* is sorrow united with a degree of resentment against some superior being.'

'*Peevishness* is a slight degree of anger, perpetually recurring to irritable persons from trifling causes.'

In the chapter on the social principle, the author observes respecting the *conjugal* relation, that

'The sexual passion is rendered remarkable for its contrarieties. It may be considered as the most generous and the most selfish; at once as the most interested and the most disinterested. It is ready to sacrifice every thing, even life itself, for the beloved object; but is anxious to appropriate the beloved object entirely to itself.'——

'*Mercy* is the most exalted branch of compassion.'

'*Respect* is the favorable impression which the goodness of a character has made on the person contemplating it, united with a share of good sense.'

'*Envy* entertains a degree of *sorrow*, that the good contemplated should escape ourselves, and of *anger* that it should fall to the share of another. It is that species of Malevolence which is inspired by the conjoined influence of Pride, Sorrow, and Anger.'

'*Horror* may be deemed the antipode of Admiration: as *Envy* is of Benevolence.'

'*Disdain* is such a degree of Contempt as precludes any commerce with the party despised.'

From these definitions, the reader will perceive the clearness and accuracy of Dr. C.'s ideas, and will be convinced of his ability not only to trace the origin of the Passions, but to follow them through their numerous ramifications. The Doctor's ingenious analysis of the Passions (of which our former article presented some account,) does not terminate their history. There are, he adds, various other points of view in which it is proper to contemplate them, in order to increase our acquaintance with the rudiments of self-knowlege; and to enable us to deduce those moral and practical inferences, which may prove the most conducive to the improvement of our natures.

The Second Part contains an enlarged view of this interesting subject, or an application of the theory. It is intitled *Philosophical Observations and Inquiries founded on the preceding Analysis*, and it is divided into three chapters.

Chap. I. respects the *Laws of Excitement.* Here it is observed that 'Surprize is the efficient cause of Passion;' and that 'the characteristic difference between a *passion* and an *affection* depends on the superaddition of surprize to the natural effect produced by the real or supposed quality of an object; that this emotion, conjoined with the specific nature of its *exciting* cause, is virtually the *efficient* cause of a passion; the percussion of surprize rendering the affection visible by characteristic signs correspondent with its specific nature.'

This doctrine is thus illustrated:

> 'Thus, for example, in *joy*, the pleasing part of the impression owes its origin to the possession or undoubted expectancy of some desirable good. This in its lowest influence produces some degree of change in the corporeal frame. It is a sensation, and must be felt somewhere. The vividness of the impression occasioned by the impetus of surprise renders this sensation more vivid, diffuses its effects over the whole system, and occasions a delectable and ungovernable flow of spirits, which becomes conspicuous to every spectator. But as novelty is the exciting cause of surprise, in proportion as the *novelty* of the good subsides, surprise gradually diminishes, and leaves the mind under the influence of an *affection*, more proportionate to the real value of the object.'

From this statement and exemplification, the second observation flows as a necessary corollary: viz. '*Passions and Emotions are of a transitory nature; the Affections alone are permanent;*' and hence follows another of a practical kind, that 'we are

not

o look to the passions and emotions either for permanent
-being or for permanent wretchedness.'
he third observation respects the influence of particular pas-
and affections, in disposing the mind to some others of a
ar nature and tendency. As under the former observa-
we may, on the Hartleyan hypothesis, consider the violent
ions as gradually subsiding into gentle undulations; so
r this we may regard certain agitations or vibrations as
rating other vibrations of a similar kind, and moving in
same direction. Thus favourable impressions inspire
dship; and friendship, between the sexes, inspires love:
, on the other hand, every source of irritation renders the
impatient, peevish, quarrelsome, &c.
e fourth observation is on the Seat of the Passions: but
C. does not presume entirely to supersede future con-
rsy on this difficult speculation. Cautiously avoiding the
tion concerning the materiality or immateriality of the
he has suggested those remarks which will tend to
e us to think, and to express ourselves, with more pre-
n respecting the object of his inquiry. He observes that,
en we shall know the cause of sensation in its lowest
; and when we shall have discovered what that is which
s, reasons, and wills; we may be better qualified to
e concerning the seat of the passions and emotions.' In
nean time, however, he intimates that, by attending to
we shall be induced to consider the passions and affec-
as having their origin in what we distinguish by the
lation of *mind;* for, says he, it must be admitted that
ssions, emotions, and affections, proceed from certain
ssions or ideas concerning the particular nature, quality, or
y of the exciting cause; that these change the state of
ind; that, from feeling a total indifference, it becomes
sted; and that this new impression, according to its de-
of strength, produces a correspondent change on the
Hence it follows that those are in an error, who
e the *appetites* solely to the corporeal system, or animal
f man. Indeed, the mistake is manifest on a close in-
ation: since, however the generality of moral writers
be inclined to regard the grosser appetites as having their
n the body, and thence term them sensual and carnal, they
load the finer species of *corporeal* enjoyments with these
ding epithets: nor do they accuse a man of being
lly disposed, if he loves music, or receives delight from
ontemplation of the beauties of nature.

apter II. enumerates *the Causes which create a Diversity in*
fections. Notwithstanding the similarity of the human con-

stitution, no animal exhibits such a variety of character as man; and it is only by considering the different ways in which different men collect and associate ideas, that we can account for their various predilections and pursuits. The causes of diversity are many and complicated. Dr. Cogan includes them in the following enumeration: but it is to be remembered that these are infinitely blended in their operation.—Influence of Experience—Difference of Sex—Diversity of Temperament—The regular Progress of our Natures from Infancy to advanced Age—National Customs—The Force of Habit—The Principle of Self-love—The Influence of Education—The Influence of Novelty—Power of Fashion—Love of Singularity—Popular Prejudices—Associated Ideas—The Manner in which Information is conveyed to us—Imitative Tones and Representations—Rhetoric, Oratory, Eloquence—The Drama—and Predisposing Causes, by which at different seasons we are differently affected by the same object.

' The subject of this chapter is as interesting as it is inexhaustible: but the more it is studied, the more shall we become acquainted with ourselves and with our fellow creatures; and the more shall we be disposed to that forbearance and philanthropy, which pure religion and sound philosophy alike inculcate.

We cannot refrain from transcribing Dr. C.'s judicious observations under the head of *Pre-disposing Causes.*

' All the above causes which operate so powerfully upon the mind, and impress it with such a diversity or contrariety of sensations, have still a degree of uniformity in their mode of action. We may still suppose that the same individual placed under their immediate influence, would always entertain similar ideas and receive similar impressions. But this is not always the case. Certain circumstances create such a *pre-disposition* within us, that we shall at different seasons be very differently affected by the same object, both respecting the *kind* of passion or affection excited, and the degree of power it may exercise over us: and they constitute that state of mind, which we frequently describe by being *in the humour*, or *not in the humour*. The circumstances to which we now refer, exert their primary effect upon the corporeal or nervous system, render that more susceptible of impressions at one time than another, dispose it to be very differently affected by the same objects; and through its channel, to affect the state of our minds concerning them.

' These observations relate to the power of what the medical world has termed the *non-naturals*, which exert as great an influence over the dispositions of the mind, as they are productive of salutary or morbid pre-dispositions respecting the body. All those circumstances, for example, which are calculated to invigorate the frame, and rouse it from a state of indolence and inactivity, necessarily communicate a correspondent vigour to the mind, by which it becomes more adapted to receive impressions of a certain class, and to be more powerfully influenced by particular circumstances and qualities in objects than at the preceding period. Such are the manifest effects of refreshing sleep to fatigued and exhausted natures, of invigorating viands, of cheerful weather, &c. Whatever produces an uneasy sensation in the corporeal system, is apt to render the mind peevish and fretful, and dispose it to be much more powerfully affected than usual by incidents of a disagreeable nature; such as losses, disappointments, the improper conduct of others, &c. It has been frequently noticed by practitioners, that patients are much more fretful and *impatient* in a state of convalescence than during the more severe periods of their disease. The returning powers of sensation make them feel the state of the disordered frame more minutely than during the oppressive state of the disease; and their comfortless sensations communicate an unusual fretfulness to the temper. Again, those things which heat and irritate to a considerable degree, foster all turbulent and irritable passions; while those which diffuse a pleasing sensation over the system, dispose to benevolence and good-will. It is a maxim with some in modern days never to ask a favour of an epicure, till after his meals; and the Ancients were not unacquainted with the *mollia tempora fandi*. Whatever chills and debilitates, disposes to timidity; and local situations which are retired and gloomy, are most conducive to melancholy impressions. Indeed so dependant is the state of the mind upon that of the body, that nothing can produce a considerable change in the latter, without exciting pre-dispositions somewhat analogous in the former. The food which recruits the exhausted powers of animal nature, exhilarates and invigorates the *mind:* the excess which burdens the body, *benumbs* the powers of the *soul.* The painful and comfortless sensations produced by flatulencies and indigestions in hypochondriac temperaments, have sometimes produced, and sometimes been mistaken for an anxious state of mind; and the medicines which relieve the one, will administer comfort to the other. The sensations of hunger, cold, fatigue, &c. being disagreeable in themselves, induce an uneasy restless state of mind, and petulance of temper. The state of the atmosphere, peculiarities of climate, seasons of the year, have their mental influence; dispose to a cheerful vivacity or gloominess of disposition, induce a languor or invigorate the mental powers. The influence of narcotics upon the mind is universally noticed. The exhilarating effects of opiates, the extravagant wildness, the pleasing delirium with which they affect the brain, the Elysian pleasures they sometimes communicate to the imagination, and the consequent torpor and debility diffused over the whole system, have been frequently remarked. Under their stimulating influence, man has shewn himself equal to undertakings which it was apparent madness to attempt; and the subsequent depression has marked him for a coward. The effects of spiritous and fermented liquors are no less obvious, as every one has too frequent an occasion to remark. These effects are observed to vary according to the quality of the liquor, the previous state of the subject's mind, or the temperament of his body. Some kinds of potations have a tendency to induce a

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kind of pleasing stupefaction; so that if they do not inspire new ideas, they seem to render the Sot perfectly contented with the few he possesses. These are the frequent effects of malt liquors, and the ingredients mixed with them. While other liquors, as the sparkling champaine, exhilarate the spirits to an unusual degree, and promote a flow of lively and witty ideas. Tempers naturally warm and impetuous are generally very litigious and quarrelsome in their cups. Others are rendered quarrelsome in a state of intoxication, contrary to their usual dispositions, through the disagreeable irritation diffused over the system by the unusual stimulus. Some persons on the other hand, who are surrounded with distracting cares, or oppressed with extreme poverty, having for the instant drowned thought and reflection in the bewitching draught, which operates like the waters of *Lethe*, they obtain a temporary release from their mental sufferings, and enjoy an extraordinary and frantic flow of spirits in the oblivion of their misery.

'Instances similar to the above are infinitely numerous; but these are sufficient to illustrate the fact that many circumstances by primarily affecting the body produce a correspondent change upon the mind; strengthen many of its affections, and pre-dispose to passions and emotions, by which it would not otherwise have been affected. It may be remarked in general that the sensibility of the system, or susceptibility of impression, when greatly increased by intoxication or any other cause, will render the same individual amorous, or generous, or courageous, or passionate and quarrelsome, according as occasions and incidents favorable to one or other of these affections and emotions may present themselves.

'Thus have we enumerated the principal causes, which have a powerful influence over the affections; which occasion that great diversity observable in the human species, endowed with similar capacities, and apparently placed in similar situations. Causes by the influence of which one class of rational beings differs so essentially from another equally rational; individuals from individuals in each class, and individuals so frequently from themselves.'

The IIId. and last Chapter considers the *Particular Effects resulting from the Operation of the Passions and Affections.* Of this branch of his subject, the author takes three important views, investigating their *physical*, *metaphysical*, and *moral effects.* He first discusses the *Medical Influence of the Passions*, which his extensive knowlege as a physician has enabled him to perform with singular felicity; pointing out how Hope—Joy—Love—Anger—Fortitude—Sorrow—Fear—Shame—Attention of Mind,—and the Imagination, operate on the human frame either to its benefit or injury. He next considers the influence of the passions on thoughts and language; and, in the last place, their effects on our character and happiness. Though the last, these are not the least momentous subjects of inquiry; and the value of Dr. C.'s remarks may be inferred from the following extracts:

'It is manifest that both virtue and vice are the offspring of passions and affections in themselves innocent. The natural desires and affections implanted in our very make are void of guilt. Virtue alone requires a proper choice, innocent pursuits, and moderation in our enjoyments. Vice consists in an improper, or forbidden choice, in the excess or perversion of the natural propensity of our natures. Lawless ambition is the excess of a desire to distinguish ourselves, which under certain restrictions is a blameless incentive to useful actions. As every species of debauchery consists in the irregular indulgence of appetites in themselves natural and innocent, thus are the most disorderly and malevolent affections the abuse of some affections, which in certain circumstances may be allowable and beneficial. Envy is anger, unjust and pettish, at the good fortune of another, mixed with a very false idea of our superior deserts. Cruelty is the excess of a severity which in itself may be justifiable; and malice the most inveterate is the cruelty of envy, attempting by words and actions to destroy or diminish the good we cannot participate.

'Thus then it appears that character depends upon the prevalent use or abuse of certain propensities or affections of our natures. Those who select and cultivate the most beneficial are the *best* of characters; those, who are habituated to the most injurious, are the *worst*.'——

'Were the imagination commanded to paint the highest felicity to be enjoyed by created beings, it would surely point out the union of the following emotions and affections. Ardent *love* for an object decidedly worthy of our love, chastened with high *veneration*; *astonishment* inspired by the contemplation of the number and extent of its excellencies, and at the unremitted exertion of these excellencies in the diffusion of good; *admiration* at the wise means adapted to the accomplishment of the interesting purpose; *joy* and *gratitude* for benefits already received; lively *hope* of good incalculable in reserve for ourselves, conjointly with others whose welfare we ardently desire; accompanied with a *consciousness* that we also have contributed a something to the general mass of felicity according to the extent of our ability! These are ingredients to constitute the perfection of bliss! Love, joy, gratitude, surprise, admiration, complacency, hope, and benevolence unbounded, may thus occupy the mind in a transporting variety, or by exerting their united powers at the same instant occasion inconceivable raptures!!!'

Thus does this ingenious author conclude the second part of his Treatise on the Passions; by which he may be said to have elucidated the practical philosophy of mind; and for the publication of which, we trust, he will receive such deserved applause from the lovers of science and morality, as will induce him to persevere in a discussion for which he has evinced such happy qualifications.

Art. VIII. *The Works of Robert Burns;* with an Account of his Life, and a Criticism on his Writings. To which are prefixed, some Observations on the Character and Condition of the Scottish Peasantry. 8vo. 4 Vols. pp. about 400 in each. 1l. 11s. 6d. Boards. Cadell jun. and Davies. 1800.

The original genius of Robert Burns, the unfortunate circumstances in which he lived and died, and the elegant composition by which these memoirs are distinguished, concur to render the present publication an object of no inconsiderable curiosity. Were the entertainment or the instruction, which we derive from the works that we are obliged to peruse, frequently similar in nature or degree to the satisfaction afforded us on this occasion, our employment would justly be considered as enviable, instead of being compassionated as laborious: but we do not often meet with so much gratification as we have now obtained, and shall endeavour to communicate, in part, at least, to our readers.

With the poetical talents of the *Ayrshire ploughman*, the public have been long acquainted; and they have been informed that most of his compositions were written with little assistance from the learned, and without any patronage from the great; that " they were not produced in the soft obscurities of retirement, nor under the shelter of academic bowers, but amid inconvenience and distraction, in sickness and in sorrow:" —but of the precise situation of the writer we were till now ignorant; we knew not the difficulties which he had to surmount, and in course we were not aware of all his merits.

In the dedication of these volumes, Dr. Currie avows himself the author of the biography; which he has prefaced with some ingenious remarks on the character and condition of the Scottish peasantry. These observations enable us to form a more perfect idea of the opportunities which the poet enjoyed, and of the difficulties under which he laboured, than we could have conceived without such assistance.—The circumstances attending the peasantry in Scotland differ very materially from those which belong to the same class in this country; and the ease with which a small portion of literature is obtained in the northern parts of the island forms one striking distinction, and influences the conduct and character of its inhabitants in every period of their lives. For this advantage, they are indebted to the legal provision made by their parliament in 1646, for the establishment of a school in every parish throughout the kingdom, for the express purpose of educating the poor; ' a law', observes Dr. Currie, ' which may challenge comparison with any act of legislation to be found in the records of history, whether we consider the wisdom of the ends in view, the simplicity of the means employed, or the provisions made to render these means effectual to their purpose.'—In endeavouring to account for the superior degree of intelligence which the poorer classes of society in Scotland possess, the degree of industry which they exercise, and the good morals which they practise, Dr. C. mentions, in addition to the advantages resulting from the general institution of schools, the benefit which they derive from their church establishment, and from the constant residence of the clergyman in his parish. The absence, also, of a system of poor-laws, such as prevails in this country, is noticed by the writer; and the following observations on the subject, we think, are intitled to attention their justness and ingenuity:

'The information and the religious education of the peasantry of Scotland, promote sedateness of conduct, and habits of thought and reflection.—These good qualities are not counteracted by the establishment of poor-laws, which, while they reflect credit on the benevolence, detract from the wisdom of the English legislature. To make a legal provision for the inevitable distresses of the poor, who by age or disease are rendered incapable of labour, may indeed seem an indispensable duty of society; and if, in the execution of a plan for this purpose, a distinction could be introduced, so as to exclude from its benefits those whose sufferings are produced by idleness or profligacy, such an institution would perhaps be as rational as humane. But to lay a general tax on property for the support of poverty, from whatever cause proceeding, is a measure full of danger. It must operate in a considerable degree as a bounty on idleness, and a duty on industry. It takes away from vice and indolence the prospect of their most dreaded consequences, and from virtue and industry their peculiar sanctions. In many cases it must render the rise in the price of labour, not a blessing, but a curse to the labourer; who, if there be an excess in what he earns, beyond his immediate necessities, may be expected to devote this excess to his present gratification; trusting to the provision made by law for his own and his family's support, should disease suspend, or death terminate his labours. Happily, in Scotland, the same legislature which established a system of instruction for the poor, resisted the introduction of a legal provision for the support of poverty; what they granted on the one hand, and what they refused on the other, was equally favourable to industry and good morals; and hence it will not appear surprising, if the Scottish peasantry have a more than usual share of prudence and reflection, if they approach nearer than persons of their order usually do, to the definition of a man, that of, "a being that looks before and after." These observations must indeed be taken with many exceptions—the favourable operation of the causes just mentioned, is counteracted by others of an opposite tendency, and the subject, if fully examined, would lead to discussions of great extent.'

The influence of the Scotch music and national songs on the character of that people is likewise considered; and the writer concludes this part of his subject with observations on their *domestic* and *national* attachments. The first of these affections, which certainly exists in no common degree in Scotland, reflects great praise on their character; and it is a feeling which cannot be cultivated with too much care and assiduity, since it excites most of the virtues which dignify, and perhaps we may add, all the enjoyments which exhilarate human life. As to the other species of partiality, for which the Scotch are equally remarkable, it must be remembered that it has existed in every country, and that it differs only in degree. Wherever the *amor patriæ* does not reside in the breast, few glorious or laudable exertions are to be expected; and the other affections,, if not extinct, will be discovered in a very languid state of existence: but this is a feeling which should be watched with extreme care, lest it transgress the boundaries of justice, and be converted into a system of selfishness.

'An attachment to the land of their birth,' justly observes our author on this subject, 'is indeed common to all men. It is found among the inhabitants of every region of the earth from the arctic to the antarctic circle, in all the vast variety of climate, of surface, and of civilization. To analize this general sentiment, to trace it through the mazes of association up to the primary affection in which it has its source, would neither be a difficult nor an unpleasing labour. On a first consideration of the subject, we should perhaps expect to find this attachment strong in proportion to the physical advantages of the soil: but inquiry, far from confirming this supposition, seems rather to lead to an opposite conclusion.—In those fertile regions, where beneficent nature yields almost spontaneously whatever is necessary to human wants, patriotism, as well as every other generous sentiment, seems weak and languid. In countries less richly endowed, where the comforts, and even necessaries of life, must be purchased by patient toil, the affections of the mind, as well as the faculties of the understanding, improve under exertion, and patriotism flourishes amidst its kindred virtues. Where it is necessary to combine for mutual defence, as well as for the supply of common wants, mutual good-will springs from mutual difficulties and labours, the social affections unfold themselves, and extend from the men with whom we live, to the soil on which we tread. It will perhaps be found indeed, that our affections cannot be originally called forth but by objects capable, or supposed capable, of feeling our sentiments, and of returning them; but, when once excited, they are strengthened by exercise, they are expanded by the powers of imagination, and seize more especially on those inanimate parts of creation, which form the theatre on which we first felt the alternations of joy and sorrow, and first tasted the sweets of sympathy and regard. If this reasoning be just, the love of our country, though modified, and even extinguished in individuals by the chances and changes of life, may be presumed in our general reasonings, to be strong among a people, in proportion to their social, and more especially to their domestic affections. In free governments it is found more active than in despotic ones, because, as the individual becomes of more consequence in the community, the community becomes of more consequence to him; in small states it is generally more active than in large ones, for the same reason, and also because the independence of a small community being maintained with difficulty, and frequently endangered, sentiments of patriotism are more frequently excited. In mountainous countries it is generally found more active than in plains, because there the necessities of life often require a closer union of the inhabitants; and more especially, because in such countries, though less populous than plains, the inhabitants, instead of being scattered equally over the whole, are usually divided into small communities on the sides of their separate vallies, and on the banks of their respective streams; situations well calculated to call forth and to concentrate the social affections amidst scenery that acts most powerfully on the sight, and makes a lasting impression on the memory. It may also be remarked, that mountainous countries are often peculiarly calculated to nourish sentiments of national pride and independence, from the influence of history on the affections of the mind. In such countries, from their natural strength, inferior nations have maintained their independence against their more powerful neighbours, and valour, in all ages, has made its most successful efforts against oppression. Such countries present the fields of battle, where the tide of invasion was rolled back, and where the ashes of those rest who have died in defence of their nation!

'The operation of the various causes we have mentioned, is doubtless more general and more permanent, where the scenery of a country, the peculiar manners of its inhabitants, and the martial achievements of their ancestors, are embodied in national songs, and united to national music. By this combination, the ties that attach men to the land of their birth are multiplied and strengthened; and the images of infancy, strongly associating with the generous affections, resist the influence of time, and of new impressions; they often survive in countries far distant, and amidst far different scenes, to the latest periods of life, to soothe the heart with the pleasures of memory, when those of hope die away.'

We are sorry that it was not consistent with Dr. Currie's design to enlarge these remarks, because the subjects which he considers are curious, and his manner of discussing them is interesting and judicious.

In the biographical part of the work, which occupies the remainder of the first volume, we are presented with different narratives of the life of Burns; one written by himself, contained in a letter addressed to Dr. Moore; two others by his brother and Mr. Murdoch his teacher; and a memoir by a lady, whom we have reason for supposing to be Mrs. Dunlop, the poet's kind and constant correspondent.—From these ample materials, a highly entertaining, and (we believe) an accurate account has been drawn. We learn from them, that Burns was the son of a farmer in Ayrshire, where he frequently followed the plough, and was celebrated for his indefatigable perseverance in the most laborious exercises of a husbandman; that in this county, afterward, he himself became a farmer: but that, having been unsuccessful, he thought of trying another climate, and of emigrating to Jamaica, when his purpose was prevented by the fame which he derived from the publication of a volume of poems at Kilmarnock, in the year 1786, and which determined the fate of his future life. At this period, he thus describes himself, in his amusing biographical epistle to Dr. Moore:

'I have not the most distant pretensions to assume that character which the pye-coated guardians of escutcheons call, a Gentleman. When at Edinburgh last winter, I got acquainted in the Herald's Office, and looking through that granary of honours, I there found almost every name of the kingdom; but for me,

"My ancient but ignoble blood
Has crept thro' scoundrels ever since the flood,"

Gules, Purpure, Argent, &c. quite disowned me.

'My father was of the north of Scotland, the son of a farmer, and was thrown by early misfortunes on the world at large; where, after many years wanderings and sojournings, he picked up a pretty large quantity of observation and experience, to which I am indebted for most of my little pretensions to wisdom.—I have met with few who understood *men, their manners, and their ways,* equal to him; but stubborn, ungainly integrity, and headlong ungovernable irascibility, are disqualifying circumstances: consequently I was born a very poor man's son. For the first six or seven years of my life, my father was gardener to a worthy gentleman of small estate in the neighbourhood of Ayr. Had he continued in that station, I must have marched off to be one of the little underlings about a farmhouse; but it was his dearest wish and prayer to have it in his power to keep his children under his own eye, till they could discern between good and evil; so with the assistance of his generous master, my father ventured on a small farm on his estate. At those years I was by no means a favourite with any body. I was a good deal noted for a retentive memory, a stubborn sturdy something in my disposition, and an enthusiastic ideot piety.—I say *ideot* piety, because I was then but a child. Though it cost the schoolmaster some thrashings, I made an excellent English scholar; and by the time I was ten or eleven years of age, I was a critic in substantives, verbs, and particles. In my infant and boyish days too, I owed much to an old woman who resided in the family, remarkable for her ignorance, credulity, and superstition. She had, I suppose, the largest collection in the country of tales and songs concerning devils, ghosts, fairies, brownies, witches, warlocks, spunkies, kelpies, elf-candles, dead-lights, wraiths, apparitions, cantraips, giants, inchanted towers, dragons, and other trumpery. This cultivated the latent seeds of poetry; but had so strong an effect on my imagination, that to this hour, in my nocturnal rambles, I sometimes keep a sharp ook out in suspicious places; and though nobody can be more ceptical than I am in such matters, yet it often takes an effort of philosophy to shake off these idle terrors. The earliest composition that I recollect taking pleasure in, was *The Vision of Mirza*, and a hymn of Addison's, beginning, *How are thy servants blest, O Lord!* I particularly remember one half stanza which was music to my boyish ear:—

> " For though on dreadful whirls we hung
> High on the broken wave."—

I met with these pieces in *Mason's English Collection*, one of my school-books. The two first books I ever read in private, and which gave me more pleasure than any two books I ever read since, were *The Life of Hannibal*, and *The History of Sir William Wallace*. Hannibal gave my young ideas such a turn, that I used to strut in raptures up and down after the recruiting drum and bag-pipe, and wish myself tall enough to be a soldier; while the story of Wallace poured a Scottish prejudice into my veins, which will boil along there, till the flood-gates of life shut in eternal rest.'

That Burns was eminently possessed of genius,—" that power which consitutes a poet; that quality without which judgment is cold, and knowledge is inert; that energy which collects, combines, amplifies, and animated,"—his volume of poems sufficiently evinced; and his letters incontestibly prove that his other intellectual endowments were very great. Speaking of himself, he says,

' Before leaving my native country for ever, I resolved to publish my poems. I weighed my productions as impartially as was in my power; I thought they had merit; and it was a delicious idea that I should be called a clever fellow, even though it should never reach my ears—a poor negro-driver—or perhaps a victim to that inhospitable clime, and gone to the world of spirits! I can truly say, that *pauvre inconnu* as I then was, I had pretty nearly as high an idea of myself and of my works, as I have at this moment, when the public has decided in their favour. It ever was my opinion, that the mistakes and blunders both in a rational and religious point of view, of which we see thousands daily guilty, are owing to their ignorance of themselves.—To know myself had been all along my constant study. I weighed myself alone; I balanced myself with others; I watched every means of information, to see how much ground I occupied as a man and a poet: I studied assiduously nature's design in my formation; where the lights and shades in my character were intended. I was pretty confident my poems would meet with some applause; but at the worst, the roar of the Atlantic would deafen the voice of censure, and the novelty of West Indian scenes make me forget neglect. I threw off six hundred copies, of which I had got subscriptions for about three hundred and fifty.—My vanity was highly gratified by the reception I met with from the public; and besides, I pocketed, all expences deducted, nearly twenty pounds.'

This examination of himself, and the judgment which he was hence led to form, naturally bring to our recollection a similar investigation of his own character by Mr. Gibbon; who ingenuously remarked: "My birth-day gave me occasion to look a little into myself, and consider impartially my good and bad qualities. It appeared to me, upon this enquiry, that my character was virtuous, incapable of a base action, and formed for generous ones; but that it was proud, violent, and disagreeable in society. These qualities, (continued the historian,) I must endeavour to cultivate, extirpate, or restrain, according to their different tendency. Wit I have none. My imagination is rather strong than pleasing. My memory both capacious and retentive. The shining qualities of my understanding are extensiveness and penetration; but I want both quickness and exactness."

The following account of the poet's father, drawn by a person who knew him well, will probably be agreeable to all those who feel any interest in this subject:

'I myself (says Mr. Murdoch, who was entrusted with the education of the poet and his brother Gilbert) have always considered William Burns as by far the best of the human race that ever I had the pleasure of being acquainted with—and many a worthy character I have known. I can cheerfully join with Robert in the last line of his epitaph, (borrowed from Goldsmith)

"And ev'n his failings lean'd to virtue's side."

'He was an excellent husband, if I may judge from his assiduous attention to the ease and comfort of his worthy partner; and from her affectionate behaviour to him, as well as her unwearied attention to the duties of a mother.

'He was a tender and affectionate father; he took pleasure in leading his children in the path of virtue; not in driving them, as some parents do, to the performance of duties to which they themselves are averse. He took care to find fault but very seldom; and therefore when he did rebuke, he was listened to with a kind of reverential awe. A look of disapprobation was felt; a reproof was severely so; and a stripe with the *tawz*, even on the skirt of the coat, gave heart-felt pain, produced a loud lamentation, and brought forth a flood of tears.

'He had the art of gaining the esteem and good-will of those that were labourers under him. I think I never saw him angry but twice; the one time it was with the foreman of the band, for not reaping the field as he was desired; and the other time it was with an old man for using smutty inuendos and *double entendres*

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Were every foul-mouth'd old man to receive a seasonable check in this way, it would be to the advantage of the rising generation. As he was at no time overbearing to inferiors, he was equally incapable of that passive, pitiful, paltry spirit, that induces some people to *keep booing and booing* in the presence of a great man. He always treated superiors with a becoming respect; but he never gave the smallest encouragement to aristocratical arrogance. But I must not pretend to give you a description of all the manly qualities, the rational and Christian virtues, of the venerable William Burns. Time would fail me. I shall only add, that he carefully practised every known duty, and avoided every thing that was criminal.'

We cannot deny ourselves the pleasure of presenting to our readers the sketch which Dr. Currie has pourtrayed of this northern Bard; indeed, we think that we never met with a more interesting picture than that which the following passage furnishes:

'Under the humble roof of his parents, it appears indeed that our poet had great advantages; but his opportunities of information at school, were more limited as to time, than they usually are among his countrymen, in his condition of life; and the acquisitions which he made, and the poetical talent which he exerted, under the pressure of early and incessant toil, and of inferior, and perhaps scanty nutriment, testify at once the extraordinary force and activity of his mind. In his frame of body he rose nearly to five feet ten inches, and assumed the proportions that indicate agility as well as strength. In the various labours of the farm he excelled all his competitors. Gilbert Burns declares, that in mowing, the exercise that tries all the muscles most severely, Robert was the only man that, at the end of a summer's day, he was ever obliged to acknowledge as his master. But though our poet gave the powers of his body to the labours of the farm, he refused to bestow on them his thoughts or his cares. While the plough-share under his guidance passed through the sward, or the grass fell under the sweep of his scythe, he was humming the songs of his country, musing on the deeds of ancient valour, or wrapt in the illusions of fancy, as her inchantments rose on his view. Happily, the Sunday is yet a sabbath, on which man and beast rest from their labours. On this day, therefore, Burns could indulge in a freer intercourse with the charms of nature. It was his delight to wander alone on the banks of the Ayr, whose stream is now immortal, and to listen to the song of the black-bird, at the close of the summer's day. But still greater was his pleasure, as he himself informs us, in walking on the sheltered side of a wood, in a cloudy winter day, and hearing the storm rave among the trees; and more elevated still his delight, to ascend some eminence during the agitations of nature, to stride along its summit, while the lightning flashed around him, and amidst the howlings of the tempest to apostrophize the spirit of the storm. Such situations he declares most favourable to devotion—"Rapt in enthusiasm, I seem to ascend towards Him *who walks on the wings of the wind!*" If other proofs were wanting of the character of his genius, this might determine it. The heart of the poet is peculiarly awake to every impression of beauty and sublimity: but with the higher orders of poets, the beautiful is less attractive than the sublime.

'The gaiety of many of Burns's writings, and the lively and even cheerful colouring with which he has pourtrayed his own character, may lead some persons to suppose, that the melancholy which hung over him towards the end of his days, was not an original part of his constitution. It is not to be doubted indeed, that this melancholy acquired a darker hue in the progress of his life; but independent of his own, and of his brother's testimony, evidence is to be found among his papers, that he was subject very early to those depressions of mind, which are perhaps not wholly separable from the sensibility of genius, but which in him arose to an uncommon degree.'

To the delineations of the poet by himself, by his brother, and by his tutor, Dr. Currie has made some additions; which he conceived necessary, in 'order that the reader may see his character in its various aspects, and may have an opportunity of forming a just notion of the variety, as well as of the power of his original genius.'—The earlier period of a life, which was not extended to a fortieth year, is here the most fully considered, because it is the least known; and on this period we dwell with the greater pleasure, because it presents to our contemplation genius surmounting difficulties. That part of the narrative, which represents Burns at Edinburgh and Dumfries, cannot be read without deep regret, because it introduces to our observation genius yielding to temptations of a sensual and degrading nature, and at length falling a complete victim to their pernicious influence.

In a future article, we propose to attend poor Burns to Edinburgh, and to state to our readers the manner in which he passed his time at the Scottish metropolis, and afterward at Dumfries.

[*To be continued.*]

Art. IX. *A Calm Investigation of the Circumstances that have led to the present Scarcity of Grain in Britain*: suggesting the Means of alleviating that Evil, and of preventing the Recurrence of such a calamity in future. By James Anderson, LL. D. F. R. S. F. S. A. E. &c. &c. (Written December 1800.) 8vo. pp. 94. 2s. 6d. Cumming. 1801.

In reviewing Dr. Anderson's correspondence with the late General Washington *, we were convinced that this experienced writer saw farther than most men into the causes of the calamity, under which of late we have so repeatedly laboured. Availing ourselves, therefore, of the Doctor's promise to pursue the investigation of this subject, we urged him to its speedy fulfilment; and we ventured to assure him of that attention from the public, to which the nature of the service, his practical knowlege of agriculture, and his prior labours, furnished such strong claims.—The important object of the present pamphlet is to shew how Great Britain may be made to produce grain equal to the consumption of its inhabitants; one only of a series of measures for that purpose, but that one (according to the author) by far the most efficacious, being here discussed. If he meets with encouragement, he promises to consider the rest in due course. We shall allot more than usual space to his arguments, though we may not entirely coincide with him in opinion.

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* See Rev. for September last, vol. xxxiii.

In the commencement of his remarks, Dr. Anderson judiciously combats the notion rashly adopted by many, that Britain is incapable of furnishing produce sufficient for its population; and he maintains that, as our inclosed fields are far from being cultivated to their utmost extent, and as there is much land uninclosed and neglected which is capable of being rendered productive, this island is fully competent to its own support, without depending on importations from foreign countries.

Those who consider an increasing population as the cause of our present difficulties, and who rely on the late law as a mode of ascertaining its extent, will here find that the former notion appears to be erroneous, and that the latter expectation rests on precarious and illusory support. The author's observations on these points furnish a very able specimen of criticism. Egypt, Carthage, Rome, and Sicily, in the days of their greatest population, did not import corn: but, in each of them, importation commenced with its decline. Those countries, as well as Greece and Palestine, were much more populous in proportion than Great Britain, yet they grew corn sufficient for their own consumption. Indeed, the doctrine that insufficient produce is the inseparable concomitant of *declining*, and not of an *increasing* population, is incontrovertibly proved by the antient and modern histories of the above mentioned states, and by a comparison of the recent and more remote periods of the history of modern Europe. Scarcity and famine visited Britain, and the kingdoms of the continent, far more frequently in early times, when they were thinly inhabited, than of late, when the population has been incomparably greater. Spain, when it boasted of twenty-four millions of inhabitants, wanted nothing; now it contains only eight millions, and it is less plentifully supplied than any of the adjoining states. Flanders and Milan, lately the most crowded districts in

Europe, were the most abundantly supplied;—and the period of the greatest plenty in our own country was when the increase of its population was most indisputable, namely from 1700 to 1750. Dr. A. controverts, with much force, the position that population has been more on the increase during the last than in the preceding half of the eighteenth century; and he enumerates many circumstances favourable to this augmentation in the former period, which did not exist in the latter.

> 'I have no hesitation, (observes the Doctor,) in saying, unequivocally, that the whole facts, brought under view in the accompanying table, however contradictory they are in appearance, may be clearly accounted for, solely by adverting to the changes that have taken place respecting the corn-laws within the period to which they refer. Let me not be understood to say, that no other causes have contributed to augment or diminish the amount of the effect that the corn laws alone have produced. I know that other causes have had an influence, and a powerful influence too, in co-operating with these: but those other causes operating alone would have produced other phenomena than the table exhibits, and no other cause but the corn-laws could have occasioned these phenomena. I shall proceed then, in the first place, to examine the effects of the corn-laws on the price of corn, and the general productiveness of this country; and then advert to other circumstances that have co-operated to augment these effects.'

After having paid a just tribute to the merit of Dr. A. Smith's work on the Wealth of Nations as a whole, and adverted to the observations made by that celebrated writer on the subject of the corn laws; the present author says:

> 'These, I should have passed over, as indications only of one of those natural weaknesses to which the greatest of men must ever be subjected, while they continue in this imperfect state of existence; had I not been aware of the evil consequences that must result to the community at large if these notions should ever get such firm hold of the minds of young men of superior station as to come, in time, to be acted upon as sound principles in legislation. Being aware of this at the time I read that work, I thought it my duty to counteract its influence, as much as it was in my power, by a careful consideration of each particular, accompanied with a refutation of it. These remarks occur in a work that I was writing at the time, and which was published, in the year 1777, under the title of *Observations on the Means of exciting a Spirit of national Industry, chiefly as applicable to Scotland.* A juvenile performance, that has had very little sale, and attracted very little notice. The principles that are laid down in these observations, however, (see P. S. to Letter XII.) on this subject at least, I think I may now take upon me to say, are established incontrovertibly; not only because no one has yet attempted to refute them, not even Dr. Smith himself, (to whom a copy of the work was sent as soon as

time against the machinations of corn dealers, who might, for certain purposes, occasionally introduce a great deal of foreign corn into the home market, so as to lower the price of a moderate crop in Britain, below its intrinsic value, they imposed certain duties on corn imported, which rose or fell in proportion to the selling price at the time in our own market, as protecting duties; aiming, by these regulations, as much as possible to preserve an equality and moderation of price at all times in the home market.

'Such were the principles of the celebrated corn law, which was first enacted in the year 1688, and finally completed anno 1700, which has since that time attracted the notice and obtained the highest eulogiums of all the nations of Europe; and, with very few exceptions, of every thinking individual who has considered the subject. As a *prospective* regulation, I consider it one of the highest exertions of human wisdom: for the beneficial tendencies that have resulted from it in practice, and to which we can now refer as *facts* to inform our judgment, could be only contemplated by the devisers of that law, as plausible probabilities.'

Dr. Anderson here introduces the mention of Mr. Dirom's Inquiry into the corn laws; a work which we recommended in our 20th vol. N. S. p. 389 and which the Doctor here praises in very high terms. He then proceeds:

'The corn law of 1688 (which gave a bounty on exportation, and imposed a duty on importation,) was suspended in the year 1757, since which period it has never been suffered to operate freely; and since the year 1773 it has been altered and virtually repealed. (I do not forget the law of 1791.) This, I say, is the fact; and I do not choose at the present time to embarrass it by collateral considerations. I only desire the reader to look at the table, and draw the obvious inferences. He must there observe, that after the year 1750 the amount of our exports began to decline; but, as the effects of laws of this sort cannot be instantly produced, the quantity of exports, though reduced, still continued to exceed the imports until the year 1770; after which period our average imports have exceeded our exports, and these have gone on, in a progression more regular than in a case of this sort could well be expected, till the present hour, when they amount to the amazing quantity of 3,938,829 quarters; to which if we add 1,667,140 quarters, (the balance of imports in the year 1750) it gives 5,605,969 quarters as a deficiency in the produce *minus* the consumption of this country, that has taken place between the years 1750 and 1800! No man will pretend to say, that this variation can have resulted either from the change of climate, or from the increase of the people (which last I shall consider more fully in future); nor is it, I think, possible for any candid mind, from this view of facts, to entertain a doubt that the change is to be attributed solely and entirely to the variations that have been made in the corn laws, though the *amount* of the deficiency, as I have repeatedly stated, has doubtless been augmented by the agency of other causes co-operating with it.

'It being thus clearly established, that the alarming change in the state of this country, which has been taken notice of by so many writers of late, *viz.* that of having become a great importing country, in order to supply the wants of our own people, instead of a great exporting country, as it was fifty years ago, is to be entirely attributed to the changes that have taken place in our corn laws; and that now, in fact, being brought back, from that cause, to the same sort of distress that our ancestors experienced before this century, we must not be surprised at experiencing an average rise and frequent fluctuation of price of this article, similar to what they did.'

Some persons have thought that the high price of corn will itself operate as a remedy for the evils which we now feel: but Dr. Anderson examines this opinion, and shews that it is erroneous.

The Doctor next subjoins a list of quotations from eminent foreign authors, in favour of the corn laws of the last century, which were repealed in 1773.—From his comparison of the old and new corn laws, we make the following extracts:

'The principle of the act of 1688 was, on the one hand, to prevent the introduction of foreign corn into this country when the price was at or below the rate at which it was supposed the British farmer could afford to bring it to market in an ordinary year; thus to prevent a stagnation of market, and an inadequate price that might discourage the farmer from applying himself steadily to the production of corn: and, on the other hand, to afford such a bounty on the exportation of corn in years of plenty, as should enable our merchants to find a market in foreign countries for the surplus produce that must then be to spare, without depressing the prices to a pernicious degree. It was expected from these two precautions, that the British farmer would be induced to push with spirit his exertions in *rearing* CORN, so as to produce in an ordinary year, more corn than would be sufficient for our own consumption; in consequence of which, the deficiency that must ever be experienced in bad seasons might be made up, not so much by stinting ourselves of necessary food, as by diminishing the exportation of the portion of grain that had been raised for that purpose. In this way it was concluded, that by saving freight, and risk, and merchants profit, we should be able, not only to be better supplied with corn in bad seasons, but at a cheaper rate also, on an average of years, than if we had been obliged to resort for a supply at these times to foreign nations, which might, perhaps, be then in want of corn as well as ourselves. Never, I think, was there a prospective idea entertained by men, more enlightened, more judicious, or more humane, than this was. The effect of this law, as long as it was suffered to operate, it has been already shown by undeniable facts, perfectly proved the wisdom of the measure; and the facts stated in the Table pronounce an eulogium upon the contrivers of it much higher than any human eloquence could do.'—

'By the law of 1688, a bounty of 5*s.* was granted for every quarter of wheat exported, when the price was at or under 48*s.* per quarter; that is to say, if it were to be rated at the same price in 1773, the same sums would have been 7*s.* 6*d.* of bounty and 72*s.* the rate at or below which the bounty could be demanded; which is admitting a depression in the value of these sums, respectively, in the ratio of two to three: all the other sums stated in the table below are converted after the same manner.

'From this short statement, the difference will be very apparent, and the consequent effect upon the farmer instantly recognised. By the first law, corn was allowed to be exported, and a bounty of 7*s.* 6*d.* paid upon every quarter of wheat whenever the price fell so low as 3*l.* 12*s.* per quarter. By the last, no bounty was granted till the price fell to 2*l.* 4*s.* which is a difference of 1*l.* 8*s.* in the price; and even then the bounty was only 5*s.* That makes a difference on the whole upon each quarter of wheat of no less than 1*l.* 10*s.* 6*d.*

'Again: By the law of 1688, there was payable on importation a duty of 1*l.* 4*s.* upon every quarter when the price did not exceed 3*l.* 19*s.* 3*d.* (say 4*l.*); when the price was above that, and not exceeding 6*l.* the duty payable was 12*s.* for each quarter. When the price was above 6*l.* the duty was only 8*s.*

'By the law of 1773, importation was allowed whenever the price of wheat exceeded 2*l.* 4*s.* upon paying a duty of 6*d.* only per quarter.

'By the old law, flour could not be imported at any price; by the new, it may always be imported on paying 2*d.* per cwt.

'Thus it appears, that the spirit of the old law was to prevent importation as much as possible, and to promote exportation; and it effected the desired purpose.

'The spirit of the new law is calculated to promote importation as much as possible, and annihilate exportation; and it also has effected the purpose intended.

'What consequences have resulted from effecting these two purposes?

'By the operation of the old law, the prices in the home market were reduced in the course of fifty years, to the consumers in the home market, from 3*l.* to 1*l.* 12*s.* 6*d.* per quarter:

'By the operations of the new law, the prices have risen from 2*l.* 2*s.* 1*d.* to 5*l.* 10*s.* per quarter:

'By the operation of the old law, we were enabled to export corn till our excess of exports rose by degrees to the amount of more than 1 million and a half quarters in one year, which brought into the country a sum not much under 3 millions sterling; being all for the price of our own best manufacture, and for encouraging the most useful industry that can ever be promoted in any nation:

'By the operation of the new law, our imports have arisen to 3 millions of quarters nearly, value more than 6 millions sterling. This makes a total balance of trade against us, in this single article, of not less than NINE MILLIONS sterling per annum; and thus much we pay towards encouraging the industry and agriculture of other countries, and the discouragement of our own.

'Now, for what good purpose do we sacrifice all these great interests? To enrich a few (too opulent) corn-dealers; to indulge the caprice of a few idle speculators; and to comply with popular clamours, which, if yielded to after the same manner in time to come, must end, if not in a public revolution, in an inevitable depopulation of the country.—Then shall we afford a lesson to future legislators, who may, perhaps, have the wisdom to avail themselves of it.'

We have thought it right thus to exhibit Dr. Anderson's sentiments at considerable length, on this important subject; but we must take the liberty of adding that, in our apprehension, he attributes too great an effect to the corn laws, and too little to the operation of the various other causes the existence of which he admits. We still incline to the doctrine of the perfect freedom of trade inculcated by Dr. Adam Smith; and we are of opinion that, if the *political* circumstances of Europe could undergo that alteration which is so ardently to be wished, the *agricultural* interests of each state would be best promoted by being suffered, like water, to find their own level.

Art. X. *On the Scriptures:* being a View of the Truth and importance of the Holy Scriptures, and of the Unity of Design and Harmony of Doctrine in the Old and New Testaments; intended to encourage the Study of the Scriptures in the English Translation of the Bible. By W. Jesse, M. A. 8vo. pp. 386. 6s. Boards. Becket.

WERE we to form our opinion of this volume from a great portion of the preface, or from several passages of the work itself, we should incline to characterize it as a sensible, learned, and benevolent performance: but we must consider it in *all* its parts. If the author intends to recommend, as he does with earnestness, the diligent contemplation of our version of the Scriptures, he at the same time asserts, the superior advantage of studying them in the languages in which they were originally written;' and he declares himself an enemy to idleness, and 'to the presumption of unlearned men, intruding into the sacred office.'—Those whom he had first and principally in view, he tells us, were laymen: but he adds that there are those of the clerical order, to whom he hopes, he may offer this work without seeming to take an undue liberty. Undoubtedly there are public teachers in the established church, and in the congregations of Dissenters, who are not acquainted with the

Hebrew and Greek tongues, sufficiently to read and study the Scriptures in the languages in which they were originally composed; and to relieve ingenuous minds, which labour under this disadvantage, Mr. Jesse points out 'a more easy though inferior method.' While he proposes to assist the mere English student, he also offers some hints for attaining or improving an acquaintance with the Greek and Hebrew.

All this is well;—and so is much more in the progress of the work;—which treats of the credibility of revelation, and of its truth; of translations, and of their utility; of the doctrine of the Old and New Testament as being one and the same; of the neglect of the Scriptures; and of several other topics connected with these. Concerning the last mentioned, Mr. Jesse observes, referring to the reformation:

> 'The Scriptures have, indeed, been laid open; and the people have shut the book again; or, which is the same thing, do not read them with sufficient attention and reverence; and there never was a time, when it was more necessary to cry aloud to every one, *Tolle, Lege.*—Search the scriptures; Examine for yourself; Read your bible; read and pray.—Every one has his commentator, his expositor, his body of divinity, his confession, or creed, or system, the standard of his orthodoxy, to which he pays infinite regard, and knows nothing of the meaning of Scripture but what he sees through these *media*, as in a deceitful mirror. He is enslaved by prejudice to human systems and the authority of fallible men, and reads the Scriptures with their eyes and through their spectacles, which shew him the words of Scripture, but pervert their meaning; just as the Divines before the Reformation saw all they knew of the Scriptures in the writings of the schoolmen, who applied the sophistical logic of Aristotle to accommodate the Scriptures to a false philosophy, and to the secular interest of a corrupted church.'

In another place, it is remarked,—'the authors of the translation which we have in common use, were undoubtedly Calvinists in doctrine, or inclined towards Calvinism, and Episcopalians in discipline. And it must be confessed, they have sometimes used words and phrases, which favour the doctrines of Calvinism and Episcopacy a little more than the original text does.'—Again, (p. 132.) he says, 'I know not any sect of Protestants, in whose system there is not sufficient evidence, that they have interpreted the Scriptures by the same principles which were adopted by the Scholastic divines, though their interpretations and conclusions are various and inconsistent.'—Elsewhere, we find the author censuring mysticism, or acknowledging the mischief that has been done by mystical interpreters, and protesting against the wild imaginations of enthusiasts.

While, however, Mr. Jesse thus rejects mysticism, he appears to us to be somewhat of a mystic himself; and while he recommends the fair and unbiassed study of the Scriptures, and inveighs against creeds, systems, and prejudices, he stands forth, in our view, as the champion of party principles; misled, apparently, by some more early Christian writers, and by other modern productions. What has been termed the *Hutchinsonian* plan seems to be his guide:—but party names and distinctions are of little moment; the true Christian ranks under any, only so far as he conceives that some approach nearer to the truth than others.—Mr. Jesse has in former years fallen under our notice, and not unjustly (we believe) under our censure *;—and, possibly, to his honour, this admonition may not have been without its use;—for we observe that in the present volume he writes in a cautious and guarded manner, and manifests a greater degree of moderation and liberality than on foregoing occasions. Some parts of his work exhibit him as the free-inquirer and judicious scholar: while others indicate a deficiency in both of these characteristics. There is no end of allegorical and cabalistical comments; and by such means, the Scripture may be, as indeed it has often been, tortured to express any fancies and follies which a warm imagination may suggest. We agree, however, with this writer, 'that the English bible, with all its imperfections, is sufficient to make a man wise unto salvation.'

A visitation sermon, on Charity, finishes this publicatio The author here laments the divisions which prevail amon Christians, and seems to wish that all, whatever their opinio may be, might unite in the same place and mode of worship We will not inquire into the causes of these separations: bu perhaps, they might prove no evil on the whole, if *all* woul really and heartily concur in cherishing that spirit of humilit condescension, and brotherly-love, which is so essential to th doctrine of Christ, and to the character of his disciples.

Art. XI. *Sermons on Practical Subjects:* by the late Rev. Samu Perrott. 8vo. pp. 349. 5s. Boards. Robinsons.

We have perused these discourses with considerable sati faction. They do not boast much of the ornamen of diction, but the language is plain and suitably energeti they do not abound in criticism, but the author is eviden a man of science and acquainted with biblical learning; a they do not amuse us with nice speculative distinctions or r torical and verbal declamation, but they display good se and ability, just observation, and useful reflections. Leav rs theological wranglings, and metaphysical quidities, have generated so much folly, and (what is worse) so serious animosity, this preacher appears to enter into it of Christianity; and to lead those who profess it to niable temper and excellent behaviour, which it is the cy and the honour of our religion to produce.

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* See M. R. vol. lxxvi. p. 426.—Vol. lxxxi. p. 262.

number of sermons is twenty-four:—they are not all in merit, but of all it may be said that their direction sign are of the most valuable kind. They bear the t marks of thought and study in the author; and if they arded with serious attention, we apprehend that they rdly fail of proving beneficial to the reader.—The motive d for their publication is, 'the desire of several friends e such a memorial of one whom, whilst living, they and respected.'

r. Perrot received the early part of his education at the at Frenchay, near Bristol, whence he was removed to a semi- or the education of dissenting ministers at Carmarthen, South , over which his uncle at that time presided. Having finished urse there, he returned to Frenchay, and assisted for some in the education of youth, improving himself at the same several branches of useful learning. He afterward settled ively with the congregations at Frome and Yeovil in Somer- e; from which last place he was invited by the Presbyterian gation of the city of Cork, to take on him the office of their r. In this situation he remained for nearly thirty years, until nnection was terminated by his death in October, 179[illegible], per- g the duties of a faithful minister of Jesus Christ, and illus- the excellence of what he taught by his own practice.'

may be agreeable to some readers to see the following account of the subjects here treated:—[illegible] t of affliction; Conscience void of offence; [illegible]; [illegible] Thinking of virtue; Hearing the word; [illegible] of God; Sympathy; [illegible]; Divine [illegible]; [illegible] Living and dying to Christ; [illegible] [illegible]; The ways to improve instruction; [illegible] Sleep; The [illegible]; The cause of condemnation; [illegible]

[illegible]

the body. The sermon is introduced by the following reflections, which may serve as a brief exemplification of the author's style and manner:

> ' It appears strange, that those blessings, which descend upon us with the greatest uniformity, do least of all excite our attention and gratitude; and that the very circumstance, which ought to render the impression deeper, almost prevents any impression whatever. If the seasons were not to return in such constant order; if the course of nature, now so regular, were to be frequently interrupted, so that the earth were to yield only a scanty and precarious subsistence; we should be compelled to think more of our dependance upon that unseen hand, without which all our industry would avail nothing. And if instead of that rest from sleep, to which we go with a certainty almost of enjoying it, we were to be afflicted with long and frequent desertions of it, we might feel more sensibly our own weakness, and the importance of that Providence by which the order of every thing is maintained. But so it is, that very order, that uniformity, which renders the course of nature most worthy of admiration, is the opiate that lulls our faculties to rest; and the wonder, like every thing that grows familiar, passes by without attracting much notice, or is quite unobserved. It is thus with sleep; one among the many memorials of our frailty, and of the goodness of God in providing for it. There is a reason, then, why we should stop to view this appearance, and enter into the reflections arising from it. We, in this case, as in all others where nature works in secret, derive the benefit, without knowing by what particular means it is conveyed. How it comes, or how it leaves us, we understand not; we only perceive the good effects of it. And as our food nourishes by a process independent of our care, and removed from our observation; so, by what curious mechanism in our frame we want and receive the blessings of sleep, or how it removes when it's end is accomplished, we know not; we know enough in knowing that it is a blessing, and that we ought to be grateful for it.'

To the whole are added two short addresses to parents on a baptismal occasion, which appear peculiar, though pertinent and useful; and also a charge delivered at an ordination, which, in our view, (like some other parts of this volume,) bears marks of originality, while it exhibits sensible and impressive exhortations.

FOREIGN LITERATURE.

Art. XII. *Mémoires de l'Institut National, &c.* i. e. Memoirs of the National Institute of France. 4to.

[*Article continued from the* APPENDIX *to* Vol. xxxii.]

MORAL *and* POLITICAL SCIENCES. VOL. I.

THIS volume opens with the proposition of two premiums; the subject of the first of which is, *To determine the Influence of Signs on the Formation of Ideas.* This curious question, the importance of which is every day more felt by metaphysicians, is required to be treated in all its branches.—The second question is, *For what Objects, and on what Conditions, ought a republican State to open public Loans?*

A short view of the life and writings of *Raynal* is prefixed to the essays; which is written with much spirit and feeling, by M. *Le Breton*. We shall make a few extracts from it, as every friend to letters and humanity must be interested in the subject.

William Thomas Raynal was born, March 11th, 1711, at Saint Geniez, a small town in Rouergue. Early in life he entered into the society of the Jesuits; which he quitted, however, before its dissolution, cured of his enthusiasm for the frock. Thus thrown on the world, without fortune, he chose to support himself by his literary talents alone; and his biographer says that he often repeated with satisfaction, in his old age, that he had never received a farthing from the church, nor from the state. His first writings were a history of the Stadtholdership, and a history of the English Parliament; and it is singular that those books were composed in direct opposition to the principles of liberty: but he had not shaken off all his monastic prejudices with his habit. M. *Le Breton* attributes to him another work, published anonymously, and very little known, intitled, *The Divorce of Henry 8th, and of Catharine of Arragon;* of which this writer speaks in terms of high admiration.

Wounded by the violence of criticism directed against his first two publications, *Raynal* preserved silence upwards of twenty years. The great works of the most celebrated French philosophers, from *Montesquieu* to *Condillac*, appeared during this period; and *Raynal* was at length inrolled in this illustrious fraternity, by the publication of his *Philosophical History of the Commerce of Europeans in the Indies.* Previously to the appearance of this work, the history of commerce was unknown; and the details which it offered gave a sudden and general impulse to the public opinion. No book has been more read; and none has impressed more deeply the minds of its readers.—The first editions of this performance were published anonymously; and when *Raynal* at length affixed his name to the title-page, the Parliament of Paris issued a decree for his imprisonment. It appears, however, that his escape was facilitated; and he met with an asylum under an absolute government, in Prussia, while *Beccaria*, who had fled from the terrors of the inquisition, was distinguished and caressed in Paris.

After having visited England and Switzerland, and undergone a banishment of five years, *Raynal* was recalled to

France, in 1785, at the solicitation of *Malouet*, intendant of the marine.—He enjoyed the reversal of his persecution without ostentation; because, with true wisdom, he sought only a peaceful existence.—He was employed, to his last hour, on a new edition of his History of Commerce; and his nephew has assured the author of this sketch, that it will be found more connected, more correct, and less declamatory, than the former: in fact, that it will be almost a new work.—Several public charities, and prizes, were established by this celebrated author; who died, after a few hours' illness, at the age of eighty-five.

Speaking of *Raynal*'s political conduct, the biographer endeavours generously to palliate the singular contradiction of his principles, displayed in his celebrated letter of the 21st May, 1791, to the President of the Constituent Assembly. The miseries which he had witnessed in the Southern Provinces, and his friendship for *Malouet*, who was of the court party, are urged in extenuation of this weakness.

We now proceed to the Memoirs.

A slight View of the antient external Relations of France. By L. P. ANQUETIL.

This is a very general sketch of the connexions of France with foreign countries, previously to the treaty of Westphalia; and, in the subsequent paper, the author gives another slight outline of the respective situation of the European powers before that treaty, which he conceives to have rendered France a general mediatrix. A most important addition is now required, to complete the picture!

A Memoir on the State of French History, comprehending the Means which have been employed, and those which are yet wanting, to bring it to Perfection. By the Same.

M. ANQUETIL divides the history of France into three periods; the first of which extends to the Cruisades, the second to the termination of the *League*, and the third to the present times. This division is not made in relation to the order of events, but to the authors who have treated of them. The paper furnishes a spirited and agreeable review of the principal French historians; and the writer invites the correspondents of the National Institutes to complete the mass of information already collected, by inquiries concerning topographical antiquities.

General Considerations on the Study of Man, and on the Relation between his physical Organization, and his intellectual and moral Faculties. By CABANIS.

This elaborate discussion commences with remarks on the [illegible] of physiological knowlege to metaphysical inquirers; and hese observations lead to an abridged history of the origin f medicine. From this subject, the writer diverges to Aristotle, and thence to the modern metaphysicians; several of whom he taxes with deficiency in physiological facts.—He next undertakes a view of the temperaments; which he describes with eloquence, after the antient writers; and to which he has added the corrected opinions of modern physiologists. This part of his memoir is rather too long.

After many other preparatory observations, which do not present any very new views of the principles under discussion, M. Cabanis divides the Science of *Man* into the following heads: *The History of Temperaments; a physical and moral Picture of Sexes; a physical and moral Picture of Ages; a precise Determination of the Influence of Climates; a History of Instinct; a Theory of Delirium and Sleep; a philosophical Analysis of Sympathy; an Examination of the Effects of the Hygieine** *on moral Operations; Considerations on the Influence of Diseases on Characters, Ideas, and Passions; an Analysis of the Re-action of the moral on the physical Part of the System; general Views of the Influence of Medicine on Morals.*—To these very extensive and complicated objects, the author proposes to add *a Physiological History of Sensations;* or rather he designs to set out from this point, with the view, as he informs us, of dissipating many remaining prejudices, and of establishing some sacred principles hitherto vaguely considered.

We shall now attend, therefore, to his Physiological History of Sensations.—Here, M. Cabanis discards the usual distinction between irritability and sensibility; contends that perception and voluntary motion arise from nervous energy; and supposes the involuntary motions to depend on impressions received by their organs, and those impressions to be as their power of sensation. He next considers the question, whether sensation is distinct from motion; and he distinguishes the impressions made by external bodies, from internal sensation. In the first case, he admits a propagation of motion, but not in the latter.—On this part of the subject, he might have derived material assistance from Dr. Hartley's book, with which he seems to be unacquainted.

The author then proceeds to examine whether our ideas and moral principles depend on sensation only, or on internal impressions; and he endeavours to shew, from the influence of morbid affections of the intestines on the thinking powers, and the different species of insanity produced by diseased irritation in other parts distant from the brain, that those ideas are not *entirely* produced by our sensations, but result in a great degree from the combination of the vital and natural functions. On this point, he opposes the opinion of *Condillac.*—The classification of the ideas thus produced, he acknowleges to be impracticable in the present state of our acquirements; and we must confess that he does not seem to have thrown any new light on the question. He has ventured, however, to assert that the *fœtus in utero* is destitute of sensations; which is rather assuming too much. It has been sufficiently proved that the fœtus has undergone the small-pox before delivery, and in a severe degree; and surely such a disease could not take place, without occasioning painful feelings, however indistinct.

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* The art of preserving health.

M. Cabanis now proceeds to state the class of ideas resulting from the action of the sensitive organ on itself, in consequence of external impressions, which are well known in our metaphysical books under the title of reflex operations; observing that it re-acts on external parts, to produce motion, &c. He shews that the determinations of the power of sensibility resemble the motions of a fluid; and he concludes this part of the subject with asserting that the brain produces thought by its organic structure.

Few of the arguments and views contained in this paper will be new to those who have studied the writings of the English materialists.

In the *sequel to this memoir*, the writer observes that the spontaneous action of the sentient power is often directed to insulated points; and he traces, through a variety of pathological facts, the possibility of concentrating, in one point, impressions made on the whole nervous system. The result of his chain of reasoning is that sleep, as well as thought, is produced by a real and peculiar action of the brain.—We must here remark that the pulsatory and compressing action of the medullary part of the brain, assumed by the author, is by no means completely established. We have had occasion to see the pulsation of the brain, during life, after the removal of large portions of the cranium; and we have always found that the pulsations were synchronous to those of the heart and large arteries, and that they seemed to depend on an arterial action alone.

Respecting one pathological fact, of great importance, M. Cabanis is certainly in an error. He supposes that the *integrity* of the brain is necessary to sound thinking: but this opinion is entirely set aside by the cases selected by Dr. Haller; which prove that patients have preserved their intellectual powers, notwithstanding the progress of fatal diseases, or accidents, every part of the brain, in different instances.

On the whole, the principal doctrine which the author has laboured to establish, in this very long dissertation, is that internal impressions on the nervous system are produced by an action similar to that which is excited by external objects, operating on the sentient extremities of the nerves.

Considerations on Man, observed in the savage, pastoral, and polished States of Society. By PETER-CHARLES LÉVESQUE.

We are glad to observe that, in his portrait of the man of nature, M. LÉVESQUE has departed entirely from the reveries of ROUSSEAU, and has represented him justly as consuming his time in alternate drowsiness, and forced exertions to supply the wants of his constitution. The picture is animated, and we believe that the likeness is faithful.—*When the man of nature has tamed some animals,* [illegible] *and began to keep them for the purposes of subsistence,* [illegible]

[illegible]

In giving a summary account of the idle notions adopted by the Grecian philosophers, under the title of First Principles, we are sorry to observe that the author's favourite Aristophanes has inspired him with an undue contempt for Socrates. Who can recognize that sage, in M. LÉVESQUE's portrait of 'a poor ragged fellow, running barefooted after the passengers, stopping them, overwhelming them with questions; giving them, in spite of their efforts, lessons of morality in the streets and public places; reproaching them with their vices and errors, their love of riches, and the bad use which they made of them: this man, whom his wife beat in the open market, must have been an object of derision to most of the Athenians, as he would have been in London or Paris?' Considering the general state of manners in Athens at that time, and the friendship professed for Socrates by Alcibiades and Xenophon, who were surely of the *beau monde*, we cannot admit this to be correct representation.

Plato affords full scope for M. LÉVESQUE's raillery; and indeed the enthusiasm with which his brilliant reveries have been adopted, and transmitted even to the present times, under different denominations, would furnish a very curious and useful subject of inquiry. Nothing can be more dangerous than the errors of a sublime genius, possessing all the fascinations of language to recommend them.

Such, in this author's opinion, was the sum of error, accumulated by the Grecian philosophers, that nothing less than the destruction of all their labours could afford an opening for the discovery of truth. This great work was effected, he tells us, by the irruption of the northern barbarians!—He is obliged to own, however, that the revival of the peripatetic philosophy by the Arabians, and the application of Aristotle's doctrines and those of Plato to theology, frustrated, in a great degree, the effect of this operation.

The revival of letters is then briefly mentioned, and the essay concludes with an assurance that we are *now* on the road to improvement.

Memoir on the Faculty of Thinking. By DESTUTT (TRACY).

In the first chapter of this essay, the author examines the question "Whether we owe our knowlege of external bodies to the sense of touch;" which he resolves in the negative, in opposition to other metaphysicians, and particularly to *Condillac*, whose opinions he considers at some length.

In the second chapter, he undertakes to prove that we derive our knowlege of external bodies from the power of voluntary motion. He applies this principle particularly to the ry of *extension*, a quality of which he thinks we cannot form any idea without the aid of touch. It may be observed, however, that all the impressions made on our senses by external objects may be resolved into different species of touching, and that an idea of extension may be derived from the sight, without the assistance of the hand and fingers.—The writer has here undertaken the difficult subjects of *space*, *motion*, *duration*, &c. without surpassing the attempts of former metaphysicians. He considers the motion necessary to pass over a certain extent of surface as the measure of space, and time as the representation of the motion performed. This is perhaps a dexterous mode of stating the facts universally acknowleged, but it is in reality no definition, since the words to be defined remain unresolved. When he attempts to apply this process to motion itself, and tells us, as a great discovery, that *the velocity of a moveable body is nothing else than its motion measured, that is, compared with the motion of another body*, we must exclaim, "*ô! quantum est in rebus inane.*"—The writer's general conclusion is that we derive many ideas from the power of voluntary motion alone; that it may be regarded as a kind of sixth sense; and that without it we could not possess any distinct judgment.

In the *Second Part* of this very long essay, M. Destutt treats of the particular faculties which compose the general faculty of thinking. In the opening of this part, we meet with much parade of preparation for discovery; and, unexpectedly, with much dispute concerning the name of the science which he means to discuss. After having rejected the terms *metaphysics*, *psychology*, &c. he fixes on *ideology*; in which, if we be not deceived, he has been anticipated by a writer in the Berlin Transactions.

We confess that we are not much enlightened, when we at length obtain this author's information that *sensibility* is the first part of thought, that *memory* is the second, that *judgment* is the third, that *volition* is the fourth, and that the *power of moving* is the fifth. Whatever may be said of the necessity of this fifth part for the origin of our ideas, it cannot be denied that it is unnecessary to the continuance of thought; since persons affected with *paraplegia* have been found, notwithstanding, to exert the powers of the mind with undiminished force.

The writer's process is more satisfactory, when he traces the progress of reasoning, from a simple proposition to the most intricate questions. For this, however, and much other interesting matter, we have not sufficient room. We can only observe that he defines truth to be the knowlege of some fact, comprehended in the impressions produced on us by external objects; and that this appears to us a new and important idea, the developement of which merits particular attention from our metaphysical readers. We therefore refer them, on this point, to the essay itself.

In the *Third Part*, the author professes to explain the manner in which the action of the elementary faculties of thinking has produced the present state of human reason, and the difficulty which we experience in tracing the operations of our understanding.

The liberty of discussing subjects of this nature is so recent in France, that many opinions, which have long since issued from the press in our country, are regarded by the French metaphysicians as novelties. This remark applies with peculiar force to the concluding part of the present essay. The writer has there treated of the imperfection of signs and the effects of habit; and he appears convinced that he has been making discoveries, while he has really added little or nothing to what Locke had written, and while he seems totally unacquainted with the productions of Hartley and Tooke. We cannot judge of the necessity for affording such information as this memoir contains, to the French public; and we speak of it merely in relation to the state of knowlege among ourselves.

On the Signification of these Words, " Analysis of Sensations." By LAROMIGUIÈRE.

The National Institute having assigned to its metaphysical class the task of *analysing our sensations*, one of the members has very properly begun by defining the terms of the subject proposed. His account of analysis is that ' the mind, in this operation, decomposes a whole into its parts, to form an idea of each; and that it compares these parts with each other, in order to discover their connexion, and thus to ascend to their origin and principle.' After some observations on the nature of sensation, he thus announces his conception of the point of investigation: ' How does Sensation transform itself into Intelligence, Morality, and Reason?' We shall be much obliged to the French philosophers for a satisfactory answer to this question.

Extract from a Memoir on the Meaning of the word Idea. By the Same.

The author here proposes a definition of the term *idea*, similar to that which has been already given by some English materialists:—he states it to be, *a sensation perceived, discriminated.* Thus far, indeed, the acuteness of modern philosophers has penetrated into the mystery of thought: but the important questions, *what* perceives a sensation, and *how* is this perception effected? are left by M. LAROMIGUIÈRE in the same obscurity in which former metaphysicians had relinquished them.

Observations on the Existence of some Islands, little known, situated in a Part of the great Ocean comprehended between Japan and California. By BUACHE.

From the observations of different voyagers, M. BUACHE is disposed to believe the existence of these islands; which are said to have been seen in the beginning of the seventeenth century, by a Spanish vessel. The unfortunate *La Pérouse* searched for them in vain: but the present writer encourages future navigators to persevere in attempting the discovery.

Of the Spirit of Faction, considered with Relation to its Influence on different Governments. By BAUDIN (of the Ardennes).

This paper seems to have been written chiefly with a view to the revolutionary tumults of France, and contains nothing that is either new or striking. We think that the author has greatly over-rated the merits of Cardinal *de Retz*, of whom he has taken occasion to speak in very high terms.

Of Clubs, and their Relation to social Organization. By the Same.

This is a more interesting paper than the preceding; particularly as it contains an account of the origin and progress of the Jacobin Club, that tremendous political phænomenon of our day! We do not meet, however, with any matter in this essay, which has not been already communicated in former publications.

Arithmetical Proofs of the Necessity of encouraging Agriculture, and of leaving the Provision of Grain to the Freedom of Trade. By ANTOINE DIANNYÈRE.

We cannot follow this writer through the details of his paper, as they depend on his tables: but he inculcates a lesson, which we have acquired by unfortunate experience, that the interposition of governments in the supply of grain has not the most favourable effect on the subsistence of individuals.

Reflections extracted from a Work by M. GRÉGOIRE *on the Means of perfecting political Science.*

We have here an eloquent declamation, in which the character of the French nation is vindicated from some of the reproaches that have been cast on it in the course of this revolution; and in which the author prophesies much future good, from the propagation of the principles of liberty among all nations.—On the subject of political science, we do not meet with any information; and indeed every thing interesting in this paper has been anticipated in the *tribunes* of the National Assembly.

On one part of the reflections, we must differ widely from M. Grégoire; we mean, the romantic doctrine of the *perfectibility* of man. This notion may make a tolerable figure in the hands of a novelist: but it never ought to be seriously mentioned among philosophers. Setting aside the nature and circumstances of man, we shall find an invincible argument against this doctrine, if we examine the state of letters and morals; by which we shall be convinced that a great part of the experience of every generation is lost to their successors.—The perfectibility of man!—Do M. Grégoire and his compatriots think and write with more energy and elegance, than those authors who bowed to the despotism of Louis XIV?

Analysis of the Memoirs read at the Class of Moral and Political Sciences. By J. de Sales.

M. de Sales having declined the publication of his memoirs, which had been voted by the Institute, he has here given the analysis of them by his own hand, in order that a competent idea may be formed of them; and he has produced very substantial reasons, to prove that an author must be the best analyser of his own works.

The first essay is a *Dialogue intitled, The Discovery of an Island and of a Truth.* The writer supposes a conversation with a savage, on an island occupied solely by him and his family. The savage is happy, after the manner of *Rousseau*, and the author imagines that true happiness can only be attained in a desert island.—The next composition is a *Critical Examination of Philosophers who have speculated concerning Happiness.* The only result of this examination is, that the author could learn nothing concerning this subject from the philosophers who have professed to treat of it.—We then meet with *Philosophical Thoughts on Reason*, which contain nothing that has not been frequently said by others.—*Apophthegms on Happiness* follow, which exhibit much good sense, though no discoveries.—These four papers, it appears from a note, have been published as a separate work.

The same writer has contributed *An Eulogy on La Fontaine*, for his secular *fête* in 1796. He dwells with great enthusiasm on the original and inimitable graces of this writer, which Frenchmen claim the exclusive privilege of relishing; as we do by Shakspeare.

An eulogy on the celebrated *Sylvain Bailly* is also given; and, if this article had not already extended to so considerable a length, we should have gladly made some extracts from this pleasing sketch of a man who was equally distinguished for his talents and his misfortunes:—but we cannot refrain from noticing one curious trait respecting the conduct of the old rench Court. It was usual to allow pensions to eminent terary men, if they had written nothing against the religious tolerance or civil despotism of the country; which pension s intitled, *le Prix de Sagesse, the Reward of Discretion*; — d Bailly was, at one time, thus pensioned!

Respecting Bailly's political life when he was called into wer by the revolution, M. de Lalande chooses to be silent. e time is not come, he informs us, for [illegible] portrait of the author of the *History of Astronomy* [illegible]

[illegible]

MONTHLY CATALOGUE,

For MARCH, 1801.

NATURAL HISTORY.

Art. 13. *Plants of the Coast of Coromandel.* By W. Roxburgh, M.D. Vol. II. Fasciculus II. Folio. 3l. 10s. coloured; 1l. 1s. plain. Boards. Nicol. 1800.

AGAIN we with pleasure record the continuation of this splendid performance, of which we have duly noticed the former numbers. The present Fasciculus contains the following plants:

Amomum roseum,
Justicia acaulis,
Gratiola hyssopioides,
——— *juncea,*
Hippocratia indica,
Pommereulla cornucopia,
Rottboellia Setacea and *Thomæa,*
Ammannia octandra,
Gardenia latifolia,
——— *uliginosa,*
——— *dumetorum,*
——— *fragrans,*
Anthericum tuberosum,
Loranthus bicolor,
——— *Scurrula,*
Feronia elephantum,
Bergia aquatica,
Ægle Marmelos,
Bignonia spathacea,
——— *qudrilocularis,*
Streptium asperum,
Tetranthera apetala,
——— *monopetala,*
Mimosa Arabica,
——— *leucophloea.*

Respecting the *Feronia Elephantum*, of which a full description was given by Dr. Corrêa de Serra, in the 5th volume of the Transactions of the Linnéan society, (see Rev. vol. xxxii. N. S. p. 21.) it is here said: ‘ From wounds made in the bark of this tree, exudes a most beautiful transparent gum, which Mr. Smart, the miniature painter, told me exceeded every thing he had ever seen, for mixing with his colours.’—It grows wild in most woods and mountainous parts in India.

Of the *Ægle Marmelos*, also described by Dr. Corrêa *in loc. cit.* we are told; ‘ The fruit, delicious to the taste, and exquisitely fragrant, is not only nutritious, but possesses a laxative and aperient quality, confirmed by experience, which renders it particularly serviceable in habitual costiveness.—The mucus of the seed makes a very good cement for some purposes.’ It is a native of the mountainous parts of the coast, but is sometimes found also in the low lands. The Dutch in the island of Ceylon prepare a perfume from the rhind of this fruit. ‘ The wood is of a light chesnut colour, much variegated with darker coloured veins, is hard, durable, and used for a variety of purposes.’

The *Mimosa Arabica* grows to a pretty large tree, and is abundant over every part of India. ‘ Besides yielding the greatest quantity of gum arabic, the wood is one of the most useful in India: of a light brownish colour, strong, tough, and durable: the best knees and crooked timber in shipbuilding are made of it.’—‘ The interior bark is a most powerful, simple astringent. It is employed to tan leather, and to dye various shades of brown, with salt of steel. A strong decoction makes pretty good ink. The unripe legumes possess still more astringency, and make excellent ink with salt of steel. Lime-water added to an infusion of the bark deepens the colour, and causes a copious precipitation of brown feculæ.’—‘ The gum might be collected in large quantities, at an easy rate. It is much in use among the dyers, chi[illegible], &c.’

MEDICAL, &c.

Art. 14. *The most cogent Reasons why astringent Injections, caustic Bougies, and violent Salivations, should be banished for ever from Practice.* With the mildest Methods of safely treating every Species of Venereal Infection, Strictures of the Urethra, &c.; and correcting Mischiefs arising from caustic Bougies. By William Rowley, M. D. &c. 8vo. pp. 175. 4s. sewed. Murray and Highley. 1800.

We observe nothing that is either new or interesting in this publication, notwithstanding the parade with which the writer has delivered his opinions. The principal objects of the work seem to be, the recommendation of Dr. Rowley's *Schola Medicinæ Universalis Nova*, and Daran's Bougies. The general doctrines have been already discussed and decided by abler pens; and we apprehend that Dr. R. has been deceived in attributing to the profession at large the errors of a few individuals. Indeed, on the subject of salivation, the most necessary caution, at present, is to prevent practitioners from trusting to very slight courses of mercury.

AGRICULTURE, &c.

Art. 15. *The Profitable Planter. A Treatise on the Cultivation of Larch and Scotch Fir Timber:* shewing that their excellent Quality (especially that of the former) will render them so extensively useful, as greatly to promote the Interests of the Country. With Directions for planting, in various Soils and Situations, by a new and expeditious Method; also, for the Management of Plantations. To which are added, useful Hints, in regard to Shelter and Ornament. By W. Pontey; Nurseryman and Planter, Huddersfield. 8vo. pp. 96. 3s. sewed. Vernor and Hood. 1800.

The Scotch Fir is said to be a good nurse, but *a very bad stick*, as a timber. Mr. Pontey, however, treats this as a vulgar and unfounded calumny on this tree. He contends that, if it were rightly cultivated, and suffered to attain the perfection of age, its timber would be excellent, and not inferior to the red-deal imported from the North. As to the Larch, its merit sare generally understood. Mr. P. recommends it strongly to those who would plant *profitably;* and he advises that the young trees be set four feet and a half from each other, instead of only three feet, the common distance observed in new plantations.

With this pamphlet is given a specimen of Larch-timber, taken from trees of about 35 years growth, purchased by the author; the inspection of which must convince any one, that too much has not been said in favour of the Larch.

Mr. P. is persuaded that this country could grow Fir-timber for its own consumption.

LAW.

Art. 16. *A Letter to a Nobleman, on the proposed Repeal of the Penal Laws* which now remain in force against the Irish Roman Catholics, from Charles Butler, Esq. of Lincoln's Inn. 8vo. pp. 16. 2s. Debrett, &c. 1801.

This short and well-written letter gives a distinct view of the disabilities under which the Irish Roman catholics laboured, at the time of his present Majesty's accession; mentions the several laws that have been repealed; and states those which still remain in force against them, and which it has been in the contemplation of parliament to remove.—Mr. Butler observes, that the coronation oath was fixed in Ireland by the 1st of William and Mary; at which period Roman catholic peers sat and voted in the House of Lords, and catholic commoners were eligible to the House of Commons: but of these and other privileges, they were deprived by the stat. 3 & 4 W. & M. and the stat. 1 & 2 Anne.—The coronation oath, Mr. B. naturally argues, cannot refer to laws which were instituted subsequently to the act that prescribed the oath. 'It may be inquired,' he says, 'what system of casuistry made it lawful for his Majesty to assent to the repeal of the large proportion of penal laws, repealed by the acts of 1778, 1782, and 1793, and now makes it unlawful for him to assent to the repeal of the small proportion of those laws yet remaining unrepealed; or that made it lawful for him to sanction a partial repeal of the Test Act in 1782, and makes it unlawful for him to sanction a total repeal of it in 1801?'—This question cannot easily be answered.

Art. 17. *Considerations on the Coronation Oath*, to maintain the Protestant reformed Religion, and the Settlement of the Church of England, as prescribed by Stat. 1 W. & M. c. 6. and Stat. 5 Anne, c. 8. By John Reeves, Esq. 8vo. pp. 45. 1s. 6d. Wright, 1801.

This pamphlet is written with good-sense and moderation; and those persons, who are not convinced by its arguments, will yet be pleased with its contents. Mr. Reeves considers that the Sovereign, who is more peculiarly appointed the guardian of the church than he is of the state, cannot, in conformity with his coronation oath, '*emancipate*' the Irish Roman catholics from their present disabilities.

'If the church of England,' he observes, 'is to continue for ever as a fundamental part of our constitution, there can be little doubt in what state and condition it ought to continue. *To maintain it* in mere existence, with little more than the form and the name, his Majesty will never think is maintaining it *to the utmost of his power*. To be a church established by law, it must be in peace and in honour; protected not only from actual encroachment, but from the danger of it; without fears or jealousies; not trembling for its ordinances, or crouching for the security of its rights and privileges. Yet such was the state of the church, even with the law on its side, when King James took papists into his privy council contrary to law; and who can doubt of the like consequences, when the law shall directly authorize papists to sit with protestants in the national councils, for the alledged purpose of once more "promoting a brotherhood of affection, and a conciliation of religious differences." In proportion as the church of England lost its consequence under such a change, the Romish would rise; and, in time, there would become an equality and full participation of rights and privileges. No such consequences, I dare vouch, are apprehended, much less intended, by the promoters of this generous scheme of comprehension; and yet they

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ve much more probable than any of the happy effects which are imagined to result from it, because there is example for the one, and none for the other!'

Such are the objections urged by Mr. Reeves against the measure in question, and the arguments with which he enforces his objections. *The Toleration Act*, stat. 1 W. & M. c. 18. he is aware, may be opposed to his mode of reasoning; and his observations on it go, in our opinion, to shew the constitutional legality of the proposed repeal, since he admits, 'that the obligation of the coronation oath is not so peremptory on the King as to deprive him of a discretion to assent to some laws, for alterations of a particular sort in the church establishment.'—Why may not the same discretion be exercised in the present instance; and what deprives his Majesty of that power now, which was possessed at the time of passing the Toleration Act?

A second edition of this pamphlet has appeared, with a few immaterial additions, and some remarks (expressed with moderation) on Mr. Butler's Letter, and on the pamphlet which is considered in the next article.

Art. 18. *The Question, as to the Admission of Catholics to Parliament*, considered, upon the Principles of existing Laws. With supplemental Observations on the Coronation Oath. By a Barrister. 8vo. pp. 80. 2s. Debrett. 1801.

This pamphlet contains much information, and manifests the good sense and candour of the writer. He confines himself, in his discussion, to the *constitutional practicability* of granting farther relief to the catholics, than that which has already been extended to them, and does not enter into the *political expediency* of acceding 'to what is called, perhaps improperly, catholic emancipation.' After having given an account of the laws enacted against the Roman Catholics in the former periods of our history, and the circumstances in which they originated, the author proceeds to consider those acts of the legislature, particularly in the present reign, by which their severity has been mitigated, and many of their disqualifications removed. On this subject, he thus expresses himself:

'I have thus endeavoured to establish, according to the principles of existing laws, that the admission of catholics to parliament is expedient, in order to preserve consistency in the statute book, and that such a measure may be effected with security to the state. It has been shewn that the *principle* on which catholics were originally excluded from parliament has ceased to exist, being *destroyed* by modern acts of parliament;—that all dangerous doctrines held, or supposed to have been held, by catholics in former times, are abjured by those of the present day, *to the satisfaction of the legislature;*—that no tenet of the catholic religion is incompatible with social order, or with the allegiance due by law from the subjects of this realm to His Majesty's person and government;—that catholics, by the oaths which they have taken, have given as strong a pledge of their allegiance to the constitution of this realm, as that now required by law previously to the exercise of parliamentary functions;—that the *legislature itself* has acknowledged the persons who take the catholic test, to be *good subjects of his Majesty*; and has declared, that as such they ought to be relieved from disabilities *imposed solely and peculiarly on them*;—that no other subjects of this realm are exposed, on account of religious opinions, to a disability of voting in parliament, except catholics;—that, by no principle of the British constitution, those who exercise parliamentary functions are obliged to profess the religion of the state, but on the contrary that *dissenters* of every description are admitted to vote in parliament;—that a repeal of the statute by which a disability so grievous is imposed solely upon his Majesty's catholic subjects, or a modification of the oaths at present required, would be no *innovation*, would interfere with no *general principle*, nor molest any system of laws, but on the contrary is the *consequence* of a *principle* already established. Upon these grounds, therefore, it is submitted, that the legislature of the United Kingdom is called upon, in its wisdom, liberality, and justice, to allow the same privilege to catholics, which is enjoyed by all dissenters from the national church.'

The author afterward examines the question whether such a relief, as is proposed in favour of the catholics, would in any degree militate with his Majesty's coronation oath. This very important inquiry is here discussed with great ability, and, according to our judgment, in a very satisfactory manner. After a careful consideration of the nature and contents of the several coronation oaths which have been used at different periods of our history, this writer is clearly of opinion that the proposed repeal is not inconsistent with the King's obligation;—and he concludes his work with the following '*short* argument, which,' he contends, 'must be admitted as decisive, and preclude the possibility of doubt on the subject.

'The coronation oath, as we have already seen, is the solemn confirmation of a contract between the Sovereign and his subjects, by which the rights of the latter are secured. Of these rights they cannot be deprived without their consent. If, however, the subjects shall relinquish any particular right to which they may be entitled, as far as it is relinquished, the Sovereign is clearly released from his engagement; for there can exist no contract which, by the consent of the parties interested, may not be dissolved. Let this plain reasoning be applied to the question of restoring catholics to the right of voting in parliament. Admitting, for the sake of argument, that the Sovereign is pledged to his subjects, by the engagement contracted at his coronation, to continue the exclusion of catholics from parliament (although the supposition is absurd, since by the King alone they could not be admitted), yet if the three estates of the realm, in parliament assembled, shall present a bill to his Majesty, praying that the disability to which catholics are liable may be removed, surely his Majesty may grant his royal sanction, since the very form of the bill expressly states, that the measure is proposed with *the advice and consent* of his subjects.—I shall not insult the understanding of the reader, by adding any further observations.'

We agree with Mr. Reeves (see Art. 17.) in thinking that this writer 'has a juridical mind;' and we recommend his work to the attention of our readers, as exhibiting both ingenuity and information.

Art. 19. *Case of the Catholics considered:* and an Expedient proposed for the final Settlement of it. With an Appendix, containing Remarks on Mr. Reeves's Pamphlet. 8vo. pp. 26. 1s. Symonds. 1801.

The expedient here proposed is the admission of only a certain proportion of catholics and dissenters into the two Houses of Parliament, and into our Courts of Justice; as the author is inclined to acquiesce in the right of the establishment 'to have a predominating, but not a monopolizing, possession of civil employments.' He appears to be a lover of peace, and earnestly recommends unanimity at this awful juncture.

Art. 20. *The Justice of the Peace and Parish Officer.* By Richard Burn, LL.D. late Chancellor of the Diocese of Carlisle. Continued to the present Time by John Burn, Esq. his Son, one of his Majesty's Justices of the Peace for the Counties of Westmorland and Cumberland. The 19th Edition, corrected and considerably enlarged, including the late adjudged Cases, and the Statutes of the last Session of Parliament (39 and 40 George III). 4 Vols. 8vo. 2l. 8s. bound. Cadell jun. and Davies. 1800.

It is necessary for us only to announce this eighteenth republication of this useful work, and to add that the decided cases are brought down to the end of last Trinity Term, and that the statutes passed in the 39th and 40th years of this King are here introduced.

Art. 21. *A Treatise on the Revocation and Republication of Wills and Testaments;* together with Tracts upon the Law concerning Baron and Feme, including Curtesy, Dowers, Jointures, Leases, Settlements, Separation, Discontinuances, &c. By R. S. Dennison Roper, Esq. of Gray's Inn, Barrister at Law. 8vo. pp. 230. 5s. Boards. Butterworth. 1800.

We noticed a former publication by Mr. Roper, on the subject of legacies, in terms of commendation, in our 31st vol. N. S. p. 85. The present performance also is intitled to no inconsiderable share of praise, for the proper arrangement of the subjects, and the accuracy of the information which it communicates. We have examined the volume with care, and can recommend it with confidence to the attention of the profession.

Mr. Roper, in his notes, has mentioned *Gilbert's Dower;* a book with which we are totally unacquainted, and which we cannot find inserted in the list of the Chief Baron's works. Is it a misprint for *Gilbert's Tenures*, in which the doctrine of dower is considered?

RELIGIOUS.

Art. 22. *A Charge delivered to the Clergy of the Diocese of Lincoln,* at the Triennial Visitation of that Diocese in June and July 1800. By George Pretyman, D.D. F.R.S. Lord Bishop of Lincoln. Second Edition. 8vo. 1s. Cadell and Davies, &c.

Episcopal charges now represent the church as menaced by two enemies of very opposite characters, infidelity and fanaticism. This allegation may be true: but ought the genuine believer in the gospel to join the two assailants together, and to treat them with equal severity? If there be, as Bishop Pretyman and others of his brethren maintain, *a regularly digested plan* for the extirpation of all belief in Christianity; and if the Bishop be seriously of opinion that there actually has been discovered a formidable conspiracy, deeply laid and widely extended, to facilitate the execution of this wicked purpose; ought he not to deem this a reason for extending at least a forbearing smile to fanaticism itself, and for congratulating this country on the diffusion of principles among the common people, by which they are so little disposed to listen to the lectures of the unbeliever? Infidels and methodists cannot act in concert. They can no more blend, than the iron and the clay in the feet of Nebuchadnezzar's image. The Bishop of Lincoln has classed them together (' the assiduous attacks of infidels and sectarists,' p. 19.): but, in our opinion, as far as the cause of revealed religion is concerned, with little propriety. The aberrations or excentricities of methodism it may be wise to notice, and if possible to correct: but the zeal for religion, if it be not altogether *according to knowledge*, is not to be reprobated equally with an attempt to extirpate all gospel faith.

In consequence of the report concerning the state of religion in a part of the Diocese of Lincoln *, Dr. P. thought that he was required to deliver his sentiments respecting the methodists: but they form that part of the charge before us which we have perused with the least approbation. These separatists are mentioned in one place as 'fanatics pretending to an extraordinary degree of sanctity;' and in another as exhibiting ' the licentiousness of shameless profligacy.' No doubt, reports of this kind have been made to the bishop: but he should have hesitated to give them credit as general accusations. The people composing the methodistic sect embrace, in our opinion, an erroneous system; but we believe that they are as moral characters as the generality of their neighbours; and they form perhaps a description of Christians whose influence and example may be of singular benefit in a sceptical and profligate age. In the Bishop's opinion, would there have been no propriety in attempting to conciliate this sect, while he exhorted his own clergy to copy the assiduity and perseverance of its uneducated preachers? May not the success of methodism be viewed as a good omen: as a proof that we need not despair of the Christian Church, but that we should rather be assured that it will flourish, if its appointed ministers and pastors, in the true spirit of the gospel, and with an ardor arising from serious conviction, steadily perform the duties of their office?

Though, however, the R. R. author has not represented affairs exactly in this way, he has well decribed the duties of the clergy; and we sincerely hope that his episcopal hints and admonitions will be duly regarded: being well convinced that vigilance and exemplariness, in the officiating ministers of religion, will tend more to repress and even to annihilate methodism, and to counteract infidelity, than the most bitter and pointed invectives. We transcribe this part of the charge before us.

' The evidences of Christian truth are not only calculated for the conversion of Infidels and Sceptics, of those who professedly reject and despise the gospel, but to awaken a genuine spirit of religion in those nominal Christians, who, it is to be feared, make up a great part of many congregations. You will not be at a loss for arguments suited to every comprehension, plain and simple in their nature, as well as striking and impressive; but you will remember, that to combat objections of which your parishioners have never heard, and which perhaps they will scarcely comprehend, *may* be mischievous, and must be useless. When men are once led to see the finger of God manifesting itself in such various ways in the establishment of Christianity, they will naturally be induced to listen with attention to the doctrines which it reveals, and the practical duties which it enjoins. And let me here particularly recommend to you, to make the doctrines of Christianity the constant basis of moral instruction, as no other ground can give security to human virtue. Set before your hearers the awful perfections of the Deity; declare to them the fallen and depraved nature of man, and his liability to punishment, without which redemption through Christ can neither be fully understood, nor justly appreciated; point out to them their natural propensity to sin, and their utter inability to work out their own salvation without divine assistance, but at the same time carefully inculcate the absolute necessity of self-exertion, as the indispensable condition of divine assistance, and fail not to urge the declared efficacy of devout and fervent prayer. Explain to them, that neither faith without good works, nor good works without a true and lively faith, can give any rational hope of obtaining a share in the gracious promises of God. Shew them from the testimony of Scripture, the dignity of the person of Christ, his love for mankind, and the fulness of the atonement made by his death; and animate them to "fulfil *all* righteousness" by continually directing them to contemplate the example of his perfect life. You will thus excite a warmth of piety which can never be produced by a moral discourse founded in the fitness of things, or the beauty of virtue. When the mind has fully and impartially contemplated the evidences of the gospel, explained with perspicuity, and enforced with sound reasoning, the sophistry of the infidel and the cavils of the sceptic will have but little weight. When the heart is interested in the cause of religion, profane jests will be regarded with horror, and temptations to vice will be rejected with disdain.'

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* See Rev. Vol. xxxiii. N. S. p. 210.

The Bishop concludes with recommending circumspection in signing testimonials, and with urging the necessity of residence.

Art. 23. *A Word of Advice to Honest Country People.* By a Country Gentlewoman. 12mo. 6d. Nicol. 1800.

This good country-gentlewoman informs us that her 'little essay was never intended for the perusal of the wise and learned, nor for those, in any rank of life whatsoever, who have the advantage of being brought up in the constant practice of the duties here set forth. These lines owe their first rise to having lived many years in the country; having been often in the houses of the poor; and having had frequent opportunities of observing that (very few excepted) the best instructions, which, not only the lowest sort, but even those who are what the world call substantial people, give their children, are, teaching them to run over a few prayers in an hasty and careless manner, and to go to church on a Sunday; without ever inquiring what they mean by either, or troubling themselves farther about it, than that it is a custom handed down from father to son. This is what *they* call serving God; and is to bring them to heaven hereafter; and they seem to think it is sufficient for the *parson*, as they are too apt disrespectfully to call him, and those who wrote the prayers, to understand them; and that *they* have nothing more to do than to repeat them, as their fathers and mothers have done before.—It is with intent, therefore, that they should be read by, and dispersed among the lower and industrious part of the world; that these lines were written; and, may He, who rejected not the widow's mite, prosper even this very humble effort to be in some small degree useful!' We heartily join in the good lady's wish; and we approve her well designed attempt: the first part of which relates to devotion, or the worship of God in private and public; the second, to the habit of common swearing. Though this little and commendable piece is no object of criticism, we may observe that the words, *having chose*, p. 19, should have been, *having chosen*; and that the quotation made, p. 26. as the *expression* of our Saviour, should rather have been mentioned as that of St. Peter[*]; although we know that it perfectly accords with the spirit and meaning of the more immediate instructions and words of our Lord.

Art. 24. *Prayers for Families*; consisting of a Form, short but comprehensive, for the Morning and Evening of every Day in the Week, selected by Edward Pearson, B.D. Rector of Rempstone, Nottinghamshire. 8vo. pp. 143. 3s. Boards. Rivingtons. 1800.

Convinced that family-prayer is a duty which is likely to have the best effects, and persuaded that many persons are deterred from the practice through the want of a proper form, Mr. Pearson offers this compilation to the public: 'For though, (he says,) we have numerous publications of the same kind, which to many, I doubt not, are found fully to answer their intended purpose; yet I have never met with one, which entirely accorded with my own ideas; and I may fairly presume that I am not peculiar in this.—But, though I did not know a work of this kind, which I approved in the whole, I was fully satisfied with various *parts* of many, and, as the merit of original composition was not in view, I have freely borrowed from such as seemed most likely to assist me.'—The works here mentioned are;—'Book of Common Prayer—Common Prayer Book the best Companion, &c.—Companion to the Altar—Pious Country Parishioner—Great Importance of a religious Life.'—The offices here selected are not long nor tedious, but such as most or perhaps all families, with prudent management, might use. At the end of the volume, are added some prayers for particular occasions. They are all introduced by a psalm or hymn, said to be principally taken from a collection formed for the use of the parish-church of Cardington, Bedfordshire. We observe among them occasionally some of Dr. Watts's verses, altered, but not improved.—The book is, on the whole, adapted to the end proposed. To some it will, no doubt, be peculiarly acceptable; while to many, amid the variety provided,

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[*] 1 Peter, v. 7.

thers will prove more agreeable and edifying. It seems a happiness hat these forms are so numerous, that all who are so disposed may btain assistance; it will be yet more happy, if rational devotion, eal piety, and active virtue, are promoted by these means.

Art. 25. *The Christian's Guide*, in Six progressive Lectures, embellished with a few serious Extracts, and illustrated with copious notes, for the Parishioners of Skipton. By J. A. Busfield, A. B. Curate of Skipton in Craven. 8vo. pp. 157. 3s. 6d. Boards. Wills. 1800.

These lectures are very earnest, somewhat declamatory, and, we canot doubt, very sincere. The subjects are; 'Shortness of Life, and Visdom of Preparation—Weakness of Man without Christ—Pride nd Humility contrasted—Faith the only Means of Salvation—Vature and Necessity of the new Birth—Life and Death of a faithul Christian.'—The preacher embraces popular opinions, but how ar he has inquired into their solidity or truth we cannot determine. The *copious notes*, as far as we can judge, contain nothing of remarkble value: but should they prove of real utility to the inhabitants f Skipton, or to any other persons, an important end will be nswered. In one of these notes, p. 154, Mr. Busfield candidly leclares himself an advocate for *free-will*; in which he respectfully cknowleges a dissent from the opinions of some of his brethren.

Referring, we conclude, to the notes, Mr. B. leads us (in the very utset of his volume) to expect *extracts* from other performances; has been asked, particularly concerning page 59, whether he has een careful to distinguish them properly, and to attribute them to heir real owners: a hint which we just mention for his own conideration.

Art. 26. *Discourses on Domestic Duties.* By Samuel Stennett, D.D. 8vo. pp. 476. 3s. 6d. and 5s. Boards. Printed at Edinburgh for J. Ogle, and sold by R. Ogle, London. 1800.

This volume appears as a new work, and without being introluced to the reader by one word of preface or advertisement. As it ccurred to us, however, that Dr. Stennett was an author with hom we had been long acquainted, and as we recollected the publiation of several sermons written by him, we consulted our *General ndex*; by which we discovered that the discourses now offered to the ious reader were printed in London in the year 1783, and reviewed n our lxixth vol. p. 488. They are sensible and practical, and vorthy of this renewed circulation, in a cheaper form: but why they ave been thus re-printed, *at Edinburgh*, and why the circumstance f their former appearance is wholly suppressed, we cannot undertake o decide.

EDUCATION.

Art. 27. *An Explanatory pronouncing Dictionary of the French Language*, in French and English; wherein the exact Sound and Articulation of every Syllable are distinctly marked. To which are prefixed, the Principles of the French Pronunciation; prefatory Directions for using the spelling Representative of every Sound; and the Conjugation of the Verbs, regular, irregular, and defective, with their true Pronunciation. By l'Abbé Tardy, late Master of Arts in the University of Paris. 12mo. 4s. 6d. bound. Clarke. 1799.

We may recommend this as an useful publication, to those who are anxious to obtain accuracy in the pronunciation of the French language. The plan, which was suggested to the author by the late celebrated Mr. Burke, is similar to that which has been adopted by Mr. Walker in his pronouncing dictionary; and the Abbé Tardy has so skilfully applied the principles, as to render it an easy matter to acquire the true pronunciation of a French word by referring to it in his dictionary.

Art. 28. *An Abridgment of Mr. Ruddiman's Rudiments and Grammar of the Latin Tongue*, with his English rules of Construction entire, and the Compiler's Notes and Illustrations, &c. To which is prefixed a short Vocabulary, English and Latin, by George Chapman, LL.D. 12mo. pp. 190. Edinburgh, Creech. London, Cadell and Co. &c.

A publication which has for its basis so excellent a production as that of Ruddiman's rudiments cannot be essentially wrong; and he must be a very unskilful workman, who, with such materials, could produce a defective composition. Dr. Chapman, however, deserves something more than this negative kind of praise. He seems to have displayed much judgment in his selection of those parts of the original which he has retained; and to have added nothing but what is likely to prove of service to the learner. On one point only, we are disposed to think that he is in the wrong. *Nihil infelici grammatico definitore.* Anything that tends to increase the number of definitions in a grammatical work adds to the difficulties of the author and of the learner. It appears to us not only unnecessary but burdensome to introduce, for instance, divisions of the verb into many different kinds; such as frequentative, inceptive, desiderative, and diminutive: especially as the mode of conjugating them is the same as some one of the common verbs; and we should not extend the divisions of verbs and nouns beyond the different modes of conjugation and declension.—On the whole, however, we are of opinion that this is a commodious and useful elementary work.

Art. 29. *A New French Grammar;* containing the Principles of the best French Grammarians, explained by concise and clear Rules and instructive Examples: with remarks on the French Letters, Pronunciation, Accents, Punctuation, and Orthography. By F. C. Goudet. 12mo. 4s. Bound. Harding.

The author of this grammar would have promoted the ease of instruction much more than he now appears to us to have done, if he had omitted his divisions and subdivisions of the different parts of speech. Philosophical grammarians would reject, as puerile and superfluous, such fanciful distinctions as this gentleman makes between concrete, abstract, collective, and partitive substances; between prepositions of time, place, order, union, separation, apposition, and specification; between conjunctions copulative, conditional, disjunctive, alternative, adversative, periodical of motive, conclusive,

dubilubitative, explicative, transitive, and conductive. If these divisions be unnecessary in general grammar, they must be more than seless, they must act as cumbersome impediments, in the acquisition of a particular language.—We can see no good reason for this uthor's departure from the usual simple mode of conjugating the ompound tenses of the verb separately, in order to introduce the ew names of preterite indefinite, pluperfect preterite, anterior and uture anterior tenses.

NOVELS.

Art. 30. *Romulus, a Tale of ancient Times.* Translated from the German of Augustus la Fontaine, by the Rev. P. Will, Minister of the German Congregation in the Savoy. 12mo. 2 Vols. 8s. Boards. R. Phillips.

This interesting and amusing tale deserved a translator who was etter versed in the English language, than Mr. Will necessarily ould be. Scarcely a page occurs without an instance of violated grammar, or mistaken idiom; of the substitution of one word for nother, or of the introduction of words hitherto unknown in any English vocabulary. Faulty as it is, the execution of this work may till be creditable to the translator's acquirements in our language, ut his MS. should have been revised by a competent native of ur isle.

Art. 31. *Sigevart,* a Tale. Translated from the German by H. L., Chelsea. Small 12mo. 2 Vols. 5s. sewed. Wallis, &c.

We doubt whether this little work possesses sufficient interest to eward the generality of readers for their trouble in perusing it: yet appears to be written by a person who possesses considerable powers f imagination, and is capable of discerning and delineating characers. To some readers it may be interesting, as a picture of Swabian manners: but of the truth and fidelity of the painting, we must coness ourselves incompetent to judge. In a few instances, these quaties seem to be sacrificed to that propensity for caricature which arks a German author, whether he attempts to describe the great r the mean, the terrible or the humourous. The style is unpleasant; onsisting for the most part of a succession of short sentences, seldom xtended to more than two members, and most frequently composed f only one.

Art. 32. *The History of the Amtsrath Gutman,* written by himself. Published by Adolphus Baron Knigge. Translated from the German. 12mo. 3s. 6d. sewed. Vernor and Hood.

Though the style of this work is harsh and unpleasant, we have und some amusement in the perusal of it. The characters are well elineated, it contains some humourous passages, and on the whole it more interesting and less objectionable than the generality of erman novels.

POETRY.

Art. 33. *The Holy Land:* A Poem. By Francis Wrangham, M.A. Member of Trinity College Cambridge. 4to. 1s. 6d. Mawman. 1800.

As a preacher, we have had occasion to speak of Mr. Wrangham in terms of high commendation; (see our account of his sermon intitled *Babylon is fallen*, vol. 28 N. S. p. 237.;) and if in the perilous attempt to climb Parnassus he has not been eminently fortunate, he will be found perhaps to have acquitted himself much to general satisfaction. The theme chosen was inspiring to a Divine; and though Mr. W. has been contented to invoke the genius of *Cowper*, he appears in some places to have caught a gleam of Miltonic fire. The following lines are a close and not unhappy imitation of our great Epic Bard:

> ' From that bright hour
> When to thy land, of idol fiends the prey,
> *Remphan* and *Rimmon* and the crew obscene
> Of *Baalim*, th' avenger ISRAEL rush'd;
> And *Jordan*, in its pride of summer-flood
> Roll'd backward, own'd his mission. In the van
> March'd Havock, and with *Canaan*'s guilty line
> Strew'd the red plain, from utmost *Sidon* north
> To *Gaza*'s frontier bound. With equal stroke
> Th' impartial steel smote manhood's towering crest,
> And nerveless age: the buckler of her charms,
> Which erst repell'd the blunted shafts of war,
> Even beauty rear'd in vain. The bastion's strength,
> Whose front impregnable defied the assault
> Of sturdiest enginry, subdued by sound
> Sank: and th' auxiliar sun, to human voice
> Then first obedient, o'er th' ensanguined field
> Stay'd his fleet coursers.'

It was almost impossible for a Muse, treading this Sacred Ground to the march of blank verse, not to fall into such an imitation; and the author of the Paradise Lost, not of the "Task" or the "Sopha," was properly Mr. Wrangham's model.

"*A prospect wide and various*" presented itself to the Poet's imagination, in the subject here selected for the exercise of his Muse. He commences by a view of *Palestine invaded by Joshua;* he thence passes to consider it as the scene of *the nativity of Christ, his miracles, crucifixion, and resurrection;*—to this succeed—*the Destruction of Jerusalem, and its pollutions by Pagans and Mahometans;—the Crusades to deliver Palestine from Infidels;—Pilgrimage over France, Italy, and Greece, by Acre, to Jerusalem.* Here the late ingenious Mr. Tweddell is justly and elegantly lamented *, and Sir Sidney Smith's gallantry is panegyrized. The poet then paints *the present unpeopled and barren state of Judæa,* once described as a land flowing with milk and honey, and *predicts its future restoration to fertility and dominion.* He is as warm in the praises of Palestine, as some time ago he was ardent in his denunciations against Babylon; and he adopts, but whether sincerely or only poetically we cannot say, the doctrine of the Millenium.

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* See our last Appendix p. 482.

The mad project of the Crusaders under Peter the Hermit is well scribed:

'O'er *Christendom's* rude plains with frantic yell
The red-cross Hermit flew, his crimson flag
Waving aloft, and to the Holy Tomb
Summon'd her barbarous tribes. Through climes unknown,
At his wild whoop, in rout fanatic rush'd
Th' enthusiast myriads: on their scatter'd rear
Hung Famine, meagre fiend, with shrivell'd lips
Blasting the yellow harvest. *Ætna* thus,
Deep-heaving, from her darksome caverns pours
The fiery surge; and sad *Sicilia* mourns
Her buried hopes. Their woes were long to tell,
Where all was woe; till *Salem's* rescued streets
Smoked with her tyrants' blood. Then, thrown aside
The wearied sword, and hush'd the battle's roar—
Up *Calvary's* mount the barefoot victors toil'd,
Kiss'd the blest stone, and melted into tears.'

Many divines are of opinion that the Prophets predict the restora- n of the Jews to their antient land. In reviewing a poem, there ld be little propriety in discussing this point: but, whether the position rests on the language of prophecy mistaken or properly erstood, our readers may wish to peruse Mr. W.'s poetical creed this subject:

'Yes! rise it will, *Judæa*, that blest morn
In time's full lapse (so rapt *Isaiah* sung)
Which to thy renovated plains shall give
Their ancient lords. Imperial fortune still,
If right the Bard peruse the mystic strain,
Waits thee, and thousand years of sceptred joy.
With furtive step the fated hour steals on,
Like midnight thief, when from thy holy mount
Sorrow's shrill cry, and labour's needless toil,
And servitude shall cease; when from above,
On living sapphire seated and begirt
With clustering Cherubim, whose blaze outvies
Meridian suns, through heaven's disparting arch
Thy recognized MESSIAH shall descend;
In royal *Salem* fix his central throne,
And rule with golden sway the circling world.'

Milton says, "Fast by the oracle of God:" but we do not admire r. W.'s imitation, 'Fast by God's fallen fane;' which forms an pleasant alliteration.

This poem obtained the Seatonian prize.

t. 34. *Poësies de Boileau-Despréaux, avec des Notes Historiques et Grammaticales, &c. Par M. De Levizac.* 4 Vols. 12mo. Dulau and Co. 1800.

The lovers of French literature, in England, are obliged to the bbé Levizac for several useful works which he has published, during his residence here. Besides two good French Gramm has provided us with elegant editions of some of the best an popular French compositions, both in prose and poetry; The of La Fontaine, The *Letters* of Sevigné, and, now, The P Boileau, with as many notes as are necessary for understandi allusions of that admirable poet. The few phrases or term since his days, have become obsolete or unfashionable, are with care and accuracy; and the essay on his life and writ written, if not with eloquence, at least with ease and perspicu but more, we think, might have been made of it. We have ru the four volumes with pleasure; and we only regret that the t tion of Longinus, and the other prose pieces of the author, a pany not the poems.—The type and paper of this pocket-editi neat without being splendid: but there are some typogra errors, though not of great importance.

POLITICS, POLICE, &c.

Art. 35. *Observations on the enormous high Price of Provisions:* ing, among other Articles, that the overgrown Opulence c Husbandman, or Farmer, tends to subvert the necessary G tions of Society; is inimical to the Interests of Morali general, and, if not salutarily corrected, will be *the perpetual and Misery of the Country.* By a Kentish Clergyman. 8vo. Clement, &c. 1801.

'Things now a days,' says this Kentish Divine, 'are t upside down.' There can be no doubt of this fact; and me now rapidly acquiring wealth, who a few years ago were in situ of poverty. How is this to be prevented? From general certain classes will always deduce individual good; and whil makes the fortunes of some, scarcity gives opulence to o Farmers have now a *glorious harvest*, and the public at large reason to lament it. This clergyman wishes to check their gro riches, by the restriction of a liberal maximum; or to have taxed to the amount of their exorbitant gains. He expostulates them on the immorality of exacting an unreasonable price; h cuses our legislators of downright cowardice and pusillanimit not immediately interfering by the appointment of a maximum he calls on the people to petition for such a measure.—All t well meant; and the consequences of too much wealth in the po of husbandmen are justly appreciated: but the author's mann treating the subject is not altogether consonant to our judgmen

Art. 36. *A Maximum;* or the Rise and Progress of Fa Addressed to the British People. By the Author of a Resid in France, during the Years 1792, 3, 4, 5, &c. &c*. 1s 6d. Wright. 1801.

The advocates for a maximum, as being the surest remedy fo evil which now oppresses the British public, should read this p phlet; in which an eye-witness of the effect of this measure in Fr details the general expectations which were formed on its adop ıd the universal disappointment and misery which ensued. The riter observes that all were delighted with the establishment of a aximum, as a law at once benevolent and just; and the people ere more diverted than shocked at seeing troops forcing the farmers › bring their corn to market, thinking that thus scarcity, dearness, ıd complaint, would speedily disappear: but melancholy facts soon oved that this was only the prelude to anarchy and famine. Here, ıen, the example of France is really a warning to Britain. It should : considered that a maximum price of corn is nothing unless it be ıforced; and that its enforcement would be attended with conseıences oppressive to the farmer, and *interruptive* of the supply of e public market. 'The French Revolution had in various ways casioned a scarcity; and the maximum changed scarcity into mine.' With such a fact before us, who will again advise a repetiɔn of the experiment?

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* See Rev. Vol. xxii. N. S. p. 276.

Though, however, we agree with this lady (the writer is said to be emale) in classing a maximum among chimerical remedies, we do not incide with her in arranging *peace* on this list; for, if 'it would not d one ear of corn to our harvests,' (which however it certainly ɔuld do, as it would increase the labourers on the soil,) it would ninish consumption, and open new sources of relief.

rt. 37. *An Estimate of the Number of Inhabitants of Great Britain and Ireland.* By Sir Frederick Morton Eden, Bart. 8vo. 2s. 6d. Wright.

A numbering of the people is now so far from being deemed a crime, ıt the governors of nations are applauded for attempting to acquire exact state of their population. For us it may be highly politic various accounts; and by the method pursued under the bill ely passed, we may hope to approximate to the truth *. Sir F. . Eden, however, not waiting for the returns from the several rishes, has endeavoured by political arithmetic to anticipate, in ne degree, the result of the particular inquiry now making. From ımber of tables, and results furnished by them, he reckons that in ıgland and Wales, .

The proportion between baptisms and burials is as 10 to $8\frac{1}{5}$.
—— ———— ——— assessed houses and baptisms is 10 to $4\frac{2}{3}$.
—— ———— ——— baptisms and marriages is as 1 to 3 nearly.
—— ———— ——— baptisms and the population is as 1 to 27^{5}.
—— ———— ——— assessed houses and the population is as 1 to $14\frac{1}{2}$.
—— ———— ——— assessed houses and marriages is as 78 to 10.
—— ———— ——— marriages and the population is as 1 to 137.

As the assessed houses are stated at 690.000, the baptisms (acding to result 2.) will be 322,000; which, multiplied by $27\frac{1}{4}$ cording to result 4.) will yield a population of 8,935,500. By ıther calculation on these data, he makes it to amount to ɔ05,000; and by another, (but this he exhibits with doubt,) to 12,295,940

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* See, however, Dr. Anderson's contrary opinion on this point, 287. of this Review.

12,295,940. He supposes, indeed, that the exact proportion baptisms to population is as 1 to 31½; and then the number inhabitants in England and Wales will be 10,710,000.

The population of Ireland he reckons at - -	3,800,000.
—— ———— of Scotland, at least - -	1,500,000.
Maritime and military population, exclusive of Indian and other foreign corps - -	500,000.
Total population of the British Isles - -	16,510,000.

We shall soon know how far Sir Frederick's calculations agree with the estimates made under the act now in force. Our present exertions prove us to be a great and powerful people.

Art. 38. *Observations on the Commerce of Great Britain with the Russian and Ottoman Empires;* and on the Projects of Russia against the Ottoman and British Dominions. 8vo. 2s. Debrett.

Doubtless, the present crisis is big with important consequences not only to ourselves but to the whole of Europe; and consequently the subject of politics excites a peculiar interest among all classes of people. Vast projects are formed by our numerous enemies against the commerce of the British Empire; and gigantic are our efforts to preserve it, together with our independance and national glory. Our present system takes a very extensive range; and, in connection with our own resources, we are led to consider the state of the Russian and Ottoman Empires. Were we not at war with the former, it might be wise to watch and counteract its ambitious projects against the latter, which have been long cherished and systematically pursued. The subjugation of the Ottoman Power, and the annexation of Constantinople and the Turkish European provinces to the Russian empire, would give the latter a preponderance in Europe, which might be fatal to the independence of other governments.—The writer of the pamphlet before us is of opinion that, in order to rescue the Ottoman empire from impending ruin, a new plan and line of operation must be speedily adopted; that the Porte should cede to the King of Hungary the two provinces of Moldavia and Wallachia, by which she would be secured from being attacked by Russia by land; and that, by admitting the British navy into the Black Sea, she would also be invulnerable from the water. Will the Porte, however, agree to this plan of defence?—The author advises *us* to resist Paul's scheme of extensive domination, not only by withholding Malta, but by driving him from Corfu.

This writer also details the projects of Russia against the British dominions in Hindostan, and against Persia, China, Japan, Mexico, and North America. He excuses himself for not being more explicit respecting the mines and ports of Spanish America, on account of being *under some promise of secrecy*. What this means, we cannot divine. Suffice it for us to add, that he recommends that a British squadron be immediately detached to the Pacific, to expel the Russians from the north-west coast of North America; and to colonize the principal harbours with British, Irish, Americans, Germans, Dutch, Sandwich Islanders, &c.

Art. 39. *Financial Facts of the Eighteenth Century;* or a cursory View, with comparative Statements, of the Revenue, Expenditure, Debts, Manufactures, and Commerce of Great Britain. 8vo. 2s. 6d. Wright. 1801.

Cheerful and inspiring politics are certainly preferable to such as are only calculated to produce despondency; yet flattery is not to be encouraged merely because it is pleasant; nor is it a proof of national wisdom to listen only to those who predict prosperity and happiness. As the situations of communities, as well as of individuals, is generally mixed, those statements which exhibit both the good and the evil are more worthy of reliance, than those which have one uniform tint of either light or shade thrown over the picture.

The author of the present tract undertakes to shew the real situation of this country, with respect to its relative power and financial ability for a continuation of the contest; and how far it is adequate to the purposes of meeting the extraordinary confederacy formed against our naval strength and independency. His facts and calculations go to prove that the commerce and riches of the country have grown with its increasing revenue, and that we are not yet arrived at the *ne plus ultra* of taxation: but the data which he assumes, to prove that our prosperity will continue on the return of peace, will not warrant his conclusion. In order to estimate our real situation on the event of a peace, it is not merely necessary to state our imports and exports, but to consider how we shall stand as to advantages and disadvantages with respect to other nations. In this singular war, the past is not a criterion of the future. However, if we may believe this writer, our growing affluence is so astonishing, that we need not impatiently sigh after peace. Our whole annual produce, he says, may be fairly estimated at 405 millions sterling; and, in less than 150 years, the national wealth of Great Britain has increased to the immense sum of 2,500,000,000. To this sum, our present debt, large as it may seem to be at first sight, (viz. 463,878,034,) bears but a small proportion; and we are therefore, we suppose, to congratulate ourselves as great gainers on the whole. We fear, however, that such accounts of our ability to sustain taxation belong more to the airy regions of hypothesis, than to the solid province of facts..

The income tax is here mentioned as wise and politic in its principle, as a great saving to the nation, and as advantageous to the landed and mercantile interests: but the author allows that it requires modification, which is unquestionably true; though, we apprehend, the new scale here given will not be adopted. We are told that we ought not to repine, but should chearfully contribute one fifth, one fourth, nay even one third of our incomes, for the preservation of the rest *: but the writer should also have informed us how we are to subsist, in this case, if the price of the necessaries of life continues so high. Can a man, who with difficulty now sustains a family on 200*l.* a year, exist and pay house-rent and taxes with only 133*l.* 6*s.* 8*d.*? Perhaps this author may say *yes;* since it is here maintained that taxes contribute not a little to the public welfare! Such doctrines may be acceptable to individuals, but they can never be generally subscribed.—We forbear to notice other particulars.

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* Though this author is thus liberal, he was far exceeded by an honorable orator in the late Irish House of Commons, who boldly declared his willingness to offer *his last guinea to save the remainder.*

Art. 40. *Opinions of his Majesty's Ministers respecting the French Revolution, the War*, &c. from 1790 to 1801, chronologically arranged. Selected from the Speeches in Parliament; with Extracts from the Speeches of the Opposition. Compiled by James Bannantine. 8vo. pp. 160. 4s. Ridgway.

This compilation from the parliamentary debates, the editor presumes, will serve as an index to the Parliamentary History of the War, and will particularly accommodate the noblemen and gentlemen of Ireland who now constitute a part of the Imperial Legislature. It is an abstract which will be acceptable, perhaps, to many who may wish to take a concise retrospect of the speeches from the Throne, and the debates in Parliament for the last ten years. Some *piquant* notes are occasionally introduced.

Art. 41. *Considerations on the Change of his Majesty's Ministers*, and its Consequences, as far as relates to the Question of Catholic Emancipation, and the Repeal of the Test Act. With Observations on the Coronation Oath. 8vo. 1s. Stockdale.

These considerations are extracted from some of the morning newspapers, and are republished in the form of a pamphlet, in order to preserve them from the fate of ephemeral essays. In one of them, the writer strenuously resists the emancipation of the catholics of Ireland, and urges (not in the most liberal manner) the necessity of continuing the restrictions and disqualifications under which they labour. It is maintained there that 'there is no way of rendering the Romanists harmless, but that of *keeping them out of power*.'—The concluding extract asserts that the catholic question is not the cause of the late ministerial secession.

Art. 42. *The Substance of a Speech made by Sir James Pulteney, Bart.* in the House of Commons, 19th Feb. 1801, on a Motion for an Enquiry into the Cause of the Failure of the Expedition to Ferrol. 8vo. 1s. Stockdale.

This speech has been already detailed in the newspapers, and we shall offer no remark on it in its present shape. The public will judge how far Sir James Pulteney's *eloquence*, or his *facts*, or any other cause, prevailed in obtaining a negative on the motion for inquiry.

Art. 43. *Reflections on the political State of Society, at the Close of the 18th Century.* By John Bowles, Esq. Author of "Reflections, &c. at the *Commencement* of the 18th Century." 8vo. 5s. Rivingtons.

Mr. B.'s exertions in defence of Government-measures, respecting the present unhappy war, are well-known, and his abilities are acknowleged by candid readers of all parties;—for *good writing*, like *wit*, is of no party. They must, therefore, be admitted by us, although his political ideas may not always exactly coincide with our constitutional principles.

Art. 44. *Report of the Commissioners appointed by his Majesty, to enquire into the State and Management of the Prison in Cold Bath Fields*, with the Copy of the Commission of Enquiry, and the Appendix, containing, 1. Books and Papers presented by the Officers of the Prison, &c. 2. Extracts from different Acts of Parliament, relating to the Construction, Regulation, &c. of Houses of Correction. 3. Rules, Orders, and Regulations for the Management of the Prison in Cold Bath Fields. 4. Reports of the Committee of Inspection, and Orders of Court thereon. 5. Extracts from the Proceedings of the Committee of Inspection, not included in the Report. 6. Examination of the different Officers of the Prison, Tradesmen, Prisoners, &c. 7. Communications made by Magistrates of the County. 8. The total Number of Prisoners confined, on the 24th September 1800. Published by Order of the House of Commons. 8vo. 2s. 6d. Jordan.

The proper management of Prisons and Houses of Correction is a matter of considerable importance, as it involves not only the fate of individuals, but the respectability of the national character. The subject of this pamphlet has already excited the curiosity and the interest of the public, by the extensive discussion which it has undergone in the House of Commons; and this collection of the official report and documents presented in consequence of that discussion, agreeably to his Majesty's directions, will be acceptable to all those who have attended to the investigation, and who interest themselves in the momentous subject of national police.

MISCELLANEOUS.

Art. 45. *Studies of Nature.* By James-Henry-Bernardin De Saint-Pierre.—Translated by Henry Hunter, D.D. Minister of the Scots Church, London Wall.—Second Edition. 3 Vols. Large 8vo. 1 l. 7 s. Boards. Dilly. 1799.

Art. 46. *Studies of Nature*, translated from the French of J. H. B. De St. Pierre, carefully abridged. With a copious Index.—By L. T. Rede. 8vo. pp. 450. 6s. Boards. West. 1798.

Art. 47. *Etudes de la Nature: Abrégées des Oeuvres de Jacques-Henri Bernardin De Saint Pierre.* 12mo. pp. 288. Vernor and Hood. 1799.

Of the Studies of Nature, which are contained in the first two volumes of Dr. Hunter's translation we formerly gave an opinion * which the suffrage of the public for a period of fifteen years has abundantly confirmed. We praised the work for the boldness and originality of the conception on which the plan was formed;—for its comprehensiveness, being commensurate in a certain sense with nature itself;—for the native genius and deep research with which the author treats, embellishes, and enriches his subject;—and for the eloquent and lively diction in which he discusses topics, which, under the pen of an ordinary writer, would have been dull, elaborate, and revolting. At that time, we expressed a wish that our language might be enriched by a translation of these entertaining and instructive compositions:—but we were apprehensive that it would not be an easy matter to find a man possessed of the various qualities of mind and style, which are requisite for such an undertaking. At length, however, the attempt was made; and the public received, from the pen of Dr. Hunter, a translation of St. Pierre, in a style of that flowing and animated character, which well corresponds with the nature and complexion of the original work. Of this translation we gave an ample account in the 21st vol. of our New Series, p. 241.; and a rapid sale having rendered another edition necessary, Dr. H. has offered a new impression, condensing the 5 vols. of which it before consisted into 3, by increasing the size of the page; and yet adding to the 3d volume some fugitive pieces of the same author, such as the Wishes of a Recluse, the Indian Cottage, &c. In a preface, the Doctor complains, and apparently with reason, of the injury which he has suffered from Mr. Rede's Abridgment, of which we have given the title at the head of this article;—as well as from some other publications professing to be *new* and *improved* translations, but which were, as he states, nothing more than transcripts of his own, disguised occasionally by trivial alterations.

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* See Appendix to the Monthly Review, vol. lxxv. p. 522.

It appears to us that the Doctor's complaint is founded:—for, on comparing the two performances, such a coincidence of expression is observable, as could scarcely have arisen *fairly*; and Mr. Rede's vol. must be considered rather as a series of extracts than as an abridgment. In some respects, however, even this kind of work is of use,—inasmuch as it brings within the compass of the leisure and the purse of ordinary readers, the most striking passages of the STUDIES; which, being in their nature in a certain degree desultory, need not be exhibited entire in order to be *usefully* understood. Of the third volume, Mr. Rede pretends not to abridge any part;—and indeed the materials of it must be considered as scarcely susceptible of such an operation.

The French abridgment, also mentioned at the commencement of this article, is professedly designed for the use of schools;—to reward the labour of the young student by blending entertainment with profit;—and to excite his industry by exhibiting interesting novelties in every page. We think that no book could be better fitted to attain that salutary purpose; and it contributes to a still nobler end by adorning science and virtue with the fairest charms of composition, and the most striking beauties of taste and imagination. This little work professes not to be an abridgment of the system of St. Pierre's studies, but is given merely as a selection of 'plain facts and little anecdotes, calculated rather to excite the tyro to exertion, than to reward the perseverance of the learned reader.' In this view, it deserves to be introduced into schools, at least as much as the generality of books used by students in the French language.

Art. 48. *Analysis of Horsemanship*; teaching the whole Art of Riding, in the Manege, Military, Hunting, Racing, or Travelling System. Together with the Method of breaking Horses, and Dressing them, to all kinds of Manege. By John Adams, Riding Master. Vol. I. 8vo. pp. 230. Wi h Plates. 12s. Boards. Cadell and Davies.

The dedication of this volume announces that it is patronized by the Duke of York; and we have also understood that Mr. Adams is a riding master of considerable repute. It is therefore to be presumed that the instructions conveyed in this work are worthy of attention and praise: but, as Pegasus is the only horse with which we can be supposed to be familiar, and as Mr Adams's lessons are not adapted for winged horsemanship, we shall not presume either to offer positive commendation, or to inflict decided censure.

In the preface, the particular merits of former writers on this art are duly mentioned. The Duke of Newcastle's celebrated work is justly said to be too costly, too bulky, and too scarce, to be in general use:—Berringer's French work is also scarce, and was confined solely to the *manege*;—and the Earl of Pembroke's tract was adapted only for the army. With regard to expence, it seems requisite for Mr. Adams to be cautious lest an objection on this score should be in some degree applicable to his own work. A second volume is promised, and he does not speak of it as final; though we should imagine that it is so intended.

Mr. Adams is aware that the stiffness of the *manege* may be alleged against the study of his lessons for general use: but he judiciously obviates this objection by the following remarks:

'The difficulty of acquiring the *manege* seat, with the stiffness and formality that appear in all beginners, has disgusted many from attempting it, especially when they find they can ride comfortably to themselves without strictly adhering to these principles; but I shall observe that perfection in any science is not to be acquired without difficulty. The stiffness and formality, here, is like *that* in dancing or fencing. As you become a proficient in either, stiffness falls into ease, and formality into gracefulness. Besides, I am far from insisting that it is necessary a person should always ride strictly and precisely in these attitudes: but it is necessary that every person, who is emulous of being a good horseman, should endeavour to capacitate himself to ride in this position: and when he has acquired it, his judgment will direct him when and how to use the power and effect he will feel himself master of.'

This is certainly good reasoning; and on this principle, every person, who is in the habit of riding on horseback, would do well to attend to the instructions of a master of that art; especially when the consideration of safety is added to the desire of gracefulness, and the laudable vanity of pre-eminence.

Military riding occurs only towards the close of this volume, and is therefore briefly discussed: but the author designs to continue this part of his subject in his second publication, and to treat of what is 'farther essentially necessary for a soldier to learn; the sitting of leaps, vaulting into the saddle, &c. and many other important matters.'

Art. 49. *Domestic Union*, or London as it should be!! containing Observations on the present State of the Municipality of London; —with Hints for its Extension and Improvement; together with Remarks on the West India Docks in the Isle of Dogs;—the Wapping Docks;—the Projects for improving London Bridge, and for making a New Iron Bridge across the Thames; the Canal on the South Side of the River, and the several New Streets under present Contemplation. By the Author of the Portentous Globe*!! 4to. 2s. 6d. Walter.

A gentleman who lives more in the world than we poor Reviewers can afford to do, in these *portentously* dear times, informs us that Mr. Stonestreet (the author of this pamphlet) exhibits a very Shandean physiognomy:—be this as it may, in his style he has a wonderful propensity to *Shandeism*; and if he does not treat naturally uninteresting subjects with the affecting touches of sentiment, he endeavours to be as pleasant and comical as any reasonable person has a right to require. He excites the hopes and expectations of the ladies by his fascinating title, *Domestic Union*; and then he cruelly disappoints them by the information that his lucubrations are all relative to aldermen, common councilmen, streets, bridges, &c. "What a falling off is here!" The ladies of the Empire will be ready to tear this Mr. Shandy of Lombard-street to pieces, when they find that by the sweet words 'Domestic Union,' he means no more than the cold, cheerless marriage of London to Southwark, and the rivetting of that union by 'a new iron bridge.' After this, Mr. S. will in vain try to be facetious. The sex, to a petticoat, are decidedly against his erection of an iron bridge.—With tradesmen, whose business seldom admits of a sprightly idea, and even with us critics, who in these *sombre* times are rarely indulged with a laugh or even with a smile, he may have better luck; and we will do him the justice of acknowleging, that we have not for some time perambulated the dirty streets and alleys of London with a more intelligent and pleasant projector. Some of his ideas undoubtedly merit consideration, and may hereafter be adopted: but never did ardent Jacobin gallop his revolutionary hobby-horse more unmercifully over republican France, than Mr. Stonestreet has run his hobby-horse of improvement through the whole metropolis of the British Empire!

Art. 50. *Essays Moral, Economical, and Political.* By Francis Bacon, Baron of Verulam and Viscount St. Alban's. 8vo. pp. 290. 4s. Boards. Payne. 1800.

The great and acknowleged merit of these essays, the beauty and correctness of the present edition, and the just character of the abilities of their distinguished author which the preface presents, have induced us to announce the publication to our readers. Indeed, we have not often perused a composition so remarkable for elegance of expression and felicity of sentiment, as the preface to this little volume. After having given an account of the essays, the writer concludes with the following ingenious observation :

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* See Rev. vol. xxxii. N. S. p. 102.

'His other works, as it has been already remarked, are in fact extinct to the many, and now generally known only as a mighty name ; and the writer of these shorter compositions, the great Lord Bacon, may not improperly be considered as shrunk, like the ashes of an Alexander in a golden urn, within the limits of this little but sterling volume.'

The last four words exactly describe this publication.

Art. 51. *Observations upon the Town of Cromer,* considered as a Watering Place, and the Picturesque Scenery in its Neighbourhood. By Edmund Bartell, jun. 8vo. pp. 81. 3s. 6d. Boards. Hurst. 1800.

This publication contains a series of remarks, somewhat in the style of Mr. Gilpin, on a watering-place which has not yet been much invaded by fashion. The descriptions are minute, and we suppose them to be faithful; and the language in general is not particularly objectionable. One word, however, we cannot digest. In p. 29, the author speaks of a *tussuck of grass ;* this may be intelligible in Norfolk, but we believe that it is quite new in a work of taste.

One piece of information, which is repeatedly mentioned, may be agreeable to some of our friends in the city ;—the lobsters at Cromer are said to be admirable : 'indeed,' says the author, 'coming to Cromer and eating lobsters are things nearly synonymous.' We recommend this *synonyme* to the attention of Mrs. Piozzi.

SINGLE SERMONS.

Art. 52. *On the Right of Individual Judgment in Religion.* Preached at Chewbent, Lancashire, on the 25th June, 1800, at the Annual Provincial Meeting of the Ministers of the Presbyterian Persuasion. By George Walker, F. R. S. and Professor of Theology in the New College, Manchester. Published at the Request of the Congregation. 8vo. 1s. Johnson.

Much as religious union is to be desired, no man of sense and virtue will endeavour to promote it by religious constraint and tyranny. Compulsion and terror reflect disgrace only on the misguided persecutor; who, notwithstanding his bloody supposed triumphs, has uniformly experienced eventual defeat. This fact, which is so well established by the testimony of ecclesiastical history, is now admitted by all enlightened men; and hence the severity of antient persecution is not now adopted to prop the errors of system, or to assist the impotency of argument. The right of individual judgment is generally conceded: but the value of that right is not fully considered; nor are the sacred duties resulting from it sufficiently impressed on the mind. As all religious liberty must rest on this foundation, Mr. Walker demonstrates its immutable stability; or, in other words, he shews that it is not a vaguely assumed but an unalienable right, which the very principles and conduct of its opponents tend to establish; since the usurpations on the liberty of others must have, for their first position, the right of man individually to judge for himself.

Few persons have discussed this important subject with more ingenuity, manliness, and perspicuity, than the preacher of this discourse; and we regret that our limits prohibit us from justifying our praise by quotations. We would, however, refer those to the sermon itself, who are solicitous of weighing the powerful reasoning of Mr. W. on the right of individual judgment in religion, and on the turpitude of prostituting conscience; which he regards as a very prevalent crime. He has no doubt that there are many who are satisfied with thinking within themselves as they please; and who, contented with a silent philosophic dissent, give all the credit of their name and authority in the eye of the world to that which they inwardly condemn. On this external conformity, unaccompanied by conscientious conviction, Mr. Walker is very severe, and he urges an enlargement of the dissentient church: but, without pretending to decide in this case, and much more without wishing to be advocates for insincerity and hypocrisy, we would ask; Does not the very principle, so nobly maintained by Mr. W., give to every man the right of determining how far his disapprobation of parts of an established creed ought to operate in making him an avowed and active dissenter? That dissenter is justified in his separation, who feels that conscience dictates it: but may not another person, actuated by a love of peace and harmony, deem it equally his duty to abide by the established system, as far as outward appearance extends, while it is in his opinion sufficient for the purposes of piety and virtue, though his approbation of it be not unqualified and complete?

The cause of liberality itself is often most illiberally defended; and we are not always sufficiently generous in assigning the best motives for the conduct of others. Men of learning know that they cannot think with the vulgar, and that the vulgar cannot think with them; and without intending either to be hypocritical or insincere, may they not conceal objections, or at least not openly invite discussions, under the conviction that the public are not competent to the task; or that, by uniting themselves to any hostile church, they shall not attain to a perfect satisfaction of mind, but only change one difficulty and one unpleasant circumstance for others? We have known men of very discriminating understanding, who, perceiving errors in the public ritual, preferred their own selection in rehearsing the common prayer, to the abandonment of themselves to the extemporaneous devotion which is common in dissenting churches.

We make these remarks with the view of promoting generosity of decision in cases of conscience. To the churchman and to the dissenter, the right of individual judgment equally belongs; and each must be allowed to decide for himself, how far any disapprobation of the appointed service ought to influence his external conduct. He may tolerate some errors from amiable, or at least from no very criminal motives; or he may make a shew of approving them from vain and interested motives. There can be little honour or virtue when the latter is the case.

:. 53. *The Close of the Eighteenth Century improved:* preached at 'rince's Street Chapel, Finsbury Square, Dec. 28, 1800: in which the most remarkable religious Events of the last Hundred Years are considered. By Charles Buck. 8vo. 1s. Chapman.

Among the religious circumstances which, in Mr. Buck's opinion, ect the highest honour on the eighteenth century, he enumerates Rise of Methodism, termed the Revival of Religion,—the Down- of Popery in France, and the tottering Throne of the Pope him- ,—the Decrease of persecuting Principles,—the Institution of the ımane Society,—and of the Missionary and other Societies for the ›pagation of the Gospel. He also gives a list of celebrated ters on religious subjects, who have flourished in the last century: : this is far from complete, which may have arisen from Mr. Buck's ıfined line of reading. Is it not strange that a zealous advocate the Gospel should omit the names of Jortin, Lardner, Harmer, *ı multis aliis*, in reckoning its champions in the eighteenth century? This sermon is long, and contains much serious and what is termed *akening* expostulation, though no peculiarity of sentiment. The t is Rom. xiii. 11. As the discourse is published by request, may conclude that it afforded gratification to the preacher's lience.

t. 54. *On the Difference between the Deaths of the Righteous and the Wicked*, illustrated in the Instance of Dr. Samuel Johnson and David Hume, Esq. Preached before the University of Oxford, ıt St. Mary's Church, July 23, 1786. By the Rev. William Agutter, A.M. 8vo. 1s. Rivingtons. 1800.

The terrors of death which embittered the last moments of John- ı, and the calmness of Hume under the sensations of approaching solution, have been deemed unfavorable to the doctrine concerning blessedness or superior advantages of religion. Mr. Agutter erefore endeavours to remove the misapprehensions which have en on this subject. The arguments deduced from the manner of r dissolution, he observes, have been forced too far. Physical ıses will have their effect; and in this life they are not overruled the Gospel, which points to a future state as its theatre of ward —Why was this discourse so long unpublished?

rt. 55. *A Sermon preached before a Country Congregation*, for the Benefit of a Charity School instituted for the Maintenance and Education of Poor Children. 8vo. 1s. Lackington and Co.

A serious discourse from Matth. xi. 5. suited to the charitable casion; and if all our country congregations received as good hortation, it could not be said, with Milton in his Lycidas, that *the hungry sheep look up and are not fed.*"

CORRESPONDENCE.

We have lately received a letter from M. Huet; (see our last ppendix, p. 504.) which, together with his former communications, roves that no zealous sectary ever took more pains to gain proselytes, ıan he is willing to take in order to convert us to his opinion: but it should seem that our heart is either hardened against conviction, or that our understanding is clouded by prejudice. That M. Huet is dissatisfied with our judgment of his work, we do not wonder: nor were we surprised at receiving an expostulatory letter from him; for it would argue great ignorance of human nature, to expect always to please *authors*: we know their feverish irritability, and their impatience of censure. Yet we must do M. Huet the justice of saying that he has treated us with politeness; and with more than we expected: because most authors in his situation would either have stifled their resentment by an affected disregard of our judgment, or would have lavished on us the bitterness of spleen and the fury of invective. Has this gentleman, however, really any cause of complaint against us? He unreservedly submitted his book to public judgment, and therefore to our consideration. We have given our opinion, not rashly nor peevishly:—but it is said that we have made use of ridicule. Why should we not? There are works against which it is the properest weapon to be employed.

In our critique, we may have spoken with ridicule: but we now speak seriously, when we say that it would give us real concern if M. Huet should suffer in reputation, or should be deprived of the just reward of labours which are laudable in their nature, if not splendid in their success. Should the public pronounce that M. Huet's theory is true, we would again submit to the toil of examining it; or if hereafter any sudden conviction of its truth should flash on our minds, the author may rely on our candour and justice, for an acknowlegement and retribution of the injustice which in that case we shall have done him.

A letter signed *Truth* has just reached us, though it is dated 30th May 1800. As the writer's intentions appear to be friendly, we are sorry that he should think it requisite to make the remarks which he has transmitted: but we should feel greater regret, if our judgment did not convince us that they are without sufficient foundation. The paragraph to which he principally refers did not contain our opinions, but was a quotation from the work then before us.

The introduction of the name of a learned Gentleman, in the inquiry signed R. is a violation of our rules which must preclude us from answering the writer's question: but our GENERAL INDEX will direct him to any articles which he wishes to find in the *old series* of our Review.

We have never seen the book mentioned by J. F., nor can we make the application suggested in his letter.

The correspondent who obligingly refers us to an essay on Job, in an annual publication, has our thanks. We have perused it: but, in our opinion, it is rather ingenious than convincing. The era in which the Book of Job was written still remains undecided.

— [illegible]*rvus* we have only room to say *No.*

THE

MONTHLY REVIEW,

For APRIL, 1801.

Art. I. *History of Russia,* from the Foundation of the Monarchy by Rurik, to the Accession of Catharine the Second. By W. Tooke, F. R. S. Member of the Imperial Academy of Sciences, and of the free Economical Society at St. Petersburg. 8vo. 2 Vols. pp. 520. in each. 18s. Boards. Longman and Rees. 1800.

We have already had occasion to announce two works from the pen of Mr. Tooke, relative to Russia; one intitled *the Life of the Empress Catharine II.* *, and the other, *A View of the Russian Empire during the Reign of Catharine II. to the end of the present century* †. The first volume of the present publication commences with a chapter on the antient inhabitants of the country; which appears to be only an abridgement of the account contained in the author's View of the Russian Empire. In the second chapter, we meet with a very ingenious dissertation on the affinity between the Sclavonian and Latin languages, translated from M. Levesque; who, with great skill and critical acumen, has traced in a variety of instances a most remarkable resemblance between those languages: whence he infers that these two people had the same origin. We shall give the following extracts from this treatise, to enable our readers to perceive the data on which the writer proceeds, and the nature of the arguments adopted in support of his opinion:

> ' The pronoun of the first person is *ya* or *az* with the Slavonians, and with the Latins *ego:* here we can perceive no resemblance. But this same pronoun *ego* of the Latins makes *mei* in the genitive, *me* in the accusative, *nos* in the nominative and the accusative plural: and we find, in several cases of the slavonian pronoun, *menia* or *mia*, *méné*, *mné* or *mi*, *ny* or *my*, *nas*.
>
> ' The pronoun of the second person is in latin *tu*, and in slavonian *ty;* in the dative latin *tibi*, and in slavonian *tébé* or *ti*; in

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* See Rev. N. S. vol. xxvi. p. 266.

† See Rev. vols. xxx. and xxxi. N. S.

the accusative latin *te*, and in slavonian *tya* or *tebya*. Plural latin *vos*, plural slavonian *vuy*, genitive and accusative *vas*.

‘ The pronoun of the third person *il*, *elle*, was formerly expressed in latin by the words *ollus* or *olle*, *olla* : and is expressed in slavonian by *on*, *ona*. Plural latin *olli*, plural slavonian *oni*. Here is only the easy alteration of the two letters *ll* into *n*, and they have some reference to the sound.

‘ The french pronoun *se* or *soi* makes in latin in its different cases, *sui*, *sibi*, *se* ; and in slavonian, *sebia*, *sebè*, *sebia*, or *sia*.

‘ *Mon*, *ma* ; in latin *meus*, *mea* ; in slavonian *moi*, *maia* : *mes*, in latin *mei*, in slavonian *moï*.

‘ *Son*, *sa*, in slavonian *svoi*, *svaia*, and in latin, *suus*, *sua*, In the plural latin *sui*, and in slavonian *svoï*.

‘ The pronoun relative is in latin *qui*, and in slavonian *koi*, it makes in the genitive latin *cujus*, and in the genitive slavonian *kogo* or *koho*. Plural latin *qui*, and slavonian *koï*.’—

‘ The first verb that would have been imagined, in any language whatever, is that which denotes the agreement of the subject with the attribute, or of the thing with its quality : the verb *to be*. As in all languages it is the most ancient, so is it the most irregular of all, because it was invented long before the different terminations were agreed on that were afterwards given to verbs, in regard to the different persons who take part in the actions they express, or to the different times in which the action happened.

‘ It would be surprising that two nations, who had no communication together, should have happened to give the same name to the same thing : but it seems impossible that two nations should exactly hit upon expressing in the same way several of the variations by which the actual state of being is marked, in regard to the different persons.

‘ If the impossibility of such a coincidence from chance be admitted, it will be agreed that the language of the Slaves and that of the Latins, expressing alike most of the persons of the indicative present of the verb *to be*, must necessarily have had one and the same origin.

	Slavonian	Latin.
Thou art	*esi* *,	*es*.
He is,	*est*,	*est*.
You are,	*este*,	*estis*.
They are,	*sout*,	*sunt*.

‘ But, let us even suppose that this resemblance is owing to chance. The act of eating being the most necessary to our preservation, the verb which expressed it ought to have been invented among the first. Its irregularity in the slavonian and the latin sufficiently denotes the antiquity of its origin ; and the conformity that appears in this

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‘ * In the slavonian words I follow here the same orthography, as if they were written in the characters peculiar to that language ; but I ought to remark, that the initial letter *e* is always pronounced as if it were preceded by *y*. Thus it is spoken, *yesi*, *yest*, *yeste*, *yem*, *yedim*, *yedite*, *yediat*, though written *esi*, *est*, *este*, *em*, *edim*, *edite*, *ediat*.’

respect in the two languages is the more striking, as the inflections of the verb are more irregular. This resemblance, followed even in the irregularity, invincibly proves that both languages were originally but one. Let us then see the different inflexions of the verb *to eat*, in the present of the indicative, as well in slavonian as in latin.

	Slavonian.	Latin.
'I eat,	*yam* or *em*,	*edo*.
Thou eatest,	*yesi*, *esi*, or *eshi*,	*es*.
He eats,	*yast* or *est*,	*est*.
We eat,	*yami* or *edim*,	*edimus*.
You eat,	*yaste* or *edite*,	*editis*.
They eat,	*yadat* or *ediat*,	*edunt*.

'We will now inquire whether some of the most ordinary actions, and which the several nations must have designated by a verb, as soon as they imagined verbs, have not expressed themselves in the same manner in the two languages.

'One of the first actions is that of *walking*, in slavonian *griadi-ti*, in latin *gradi-re*; or *to go*, in slavonian *i-ti*, in latin *i-re*, which differ only in the termination. After having walked, it is convenient to rest or to *sit*; in slavonian *sid-iti*, in latin *sed-ere*. We are not obliged to sit, but to *stop* and to *stand*, in slavonian *sta-ti*, in latin *sta-re*.

'In the simplest way of life there are a thousand occasions when it is necessary to express the act of *seeing*; in slavonian *vid-eté*, in latin *vid-ere*.

'When once there is a beginning of society among mankind, and a reciprocation of help, they are often obliged to ask for something, and to say *give*, in slavonian *dai*, in latin *da*. Infinitive slavonian *da-ti*, infinitive latin *da-re*.

'One of the first sentiments which men declare, is that of their will. In slavonian *vol-iu*, I will, in latin *vol-o*: *volia*, *volenie*, *voluntas*, the will.'

The third chapter contains an account of the religion of the antient Sclaves; which, like the mythology of all ignorant and barbarous people, consisted of an idolatrous polytheism, ascribing to every element of the moral and physical world its invisible and presiding power: giving to each river, each mountain, and each forest, its own peculiar God; and in short exalting to the rank of divinity every thing which is the constant object of man's hope or fear.

We now come to that part of the work which contains the antient history of Russia. From the reign of Rurik to the elevation of Michaila Romanof to the throne of Russia, we may reckon 749 years: but the narrative of this long period occupies only 188 pages. Concise as this relation may appear, we do not see much reason for regretting that the author has not given a more enlarged and detailed account, because the periods are but few which are calculated to excite any interest

In general, the history of Russia presents to the reader a series of multiplied but uniform wars among its different princes, who were almost incessantly in arms for independence, supremacy, or plunder.—Our limits will allow us to give only a few outlines of this relation, interspersed with a passage or two at length, which we may deem worthy of more particular notice.

Previously to the ninth century, little more is known of the history of Russia than the mere existence of the two Sclavonian states of Kief and Novgorod. In that century, the latter republic, being at war with some neighbouring nations, called to its assistance the Varages, a piratical people inhabiting the opposite shores of the Baltic. The Varages, under the conduct of Rurik, defeated the enemies of Novgorod : but, instead of returning to their own country, as soon as they had fulfilled the object of their invitation, they remained in the territory of the Novgorodians, and established themselves in three towns which they had built. An unsuccessful attempt to expel them terminated in the complete subjugation of the Novgorodians, and enabled Rurik and his two brothers to assume and confirm themselves in the sovereignty of Novgorod. On the death of both the latter, Rurik became sole monarch, and the founder of an empire in which his descendants sat on the throne during an uninterrupted succession of more than seven hundred years. For two centuries, Russia continued to increase in extent and power; particularly during the successive reigns of Vladimir the first and his son Yaroslaf; and it was under the reign of the former of these two princes, that christianity became the predominant and established religion of the Russians. Prior to his time, some few converts had been made ; among whom was the grand-princess Olga, grandmother of Vladimir. As there is something singular in this introduction of Christianity, both in the previous character of the prince and in other circumstances attending it, we shall present our readers with the following passages :

'Vladimir resolved to return thanks to the gods for the success they had granted to his arms, by offering them a sacrifice of the prisoners of war. His courtiers, more cruel in their piety than even their prince, persuaded him that a victim selected from his own people would more worthily testify his gratitude for these signal dispensations of Heaven. The choice fell on a young Varagian, the son of a christian, and brought up in that faith. The unhappy father refused the victim : the people enraged, as thinking their prince and their religion thus insulted at once, assailed the house; and, having beat in the doors, furiously murdered both father and son, enfolded in mutual embraces.

'Thus it was that Vladimir thought to honour the gods. The zealous Olga had never been able to induce her son to embrace christianity, and her grandson Vladimir was of all the russian princes the most bigoted to idolatry. He augmented the number of the idols of Kief; he commissioned Dobryna, his uncle by the mother's side, to raise a superb statue at Novgorod to the deity Perune; his offerings enriched both the temples and the priests of his gods, while his zeal inflamed that of the nation. But the grandeur of the russian monarch was already so conspicuous, as to strike the eyes of the neighbouring princes. All of them courted the friendship of Vladimir, and dreaded his arms: each was in hopes of fixing his attachment by the ties of one common religion. Accordingly he received, at almost the same time, deputies from the pope, or rather from some catholic prince who wished to attract him to the church of Rome; persons from great Bulgaria, exhorting him to embrace the doctrines of Mohammed; and, it is even said, that some Jews, established among the Kozares, came to expound to him the law of Moses. But none of these deputies had any success. A mission more fortunate was that of a Greek, whom the chronicles call a philosopher, and yet perhaps he was not one. If he did not induce Vladimir to embrace the greek ritual, at least he succeeded in making him think favourably of it, and returned to his country loaded with presents.

'The discourse of the Greek had made a lively impression on the mind of the prince; and, desirous of gaining farther information concerning the various systems of faith of which the missionary had spoken while recommending his own, he dispatched ten persons, in high reputation for wisdom, to observe in the countries where each was professed, the principles and the rites of these different religions.

'These men repaired first to the Bulgarians, eastward of Russia, but they were not very sensibly struck with the devotion of the Manichees, or the mohammedan worship: thence they proceeded to Germany, coldly considered the ceremonies as performed by some vulgar priest in taudry trappings in the poor latin churches there, and could take no interest in a sect which shewed so little magnificence, with its motley round of unmeaning gesticulations in its offices of worship. But when these barbarian sages were arrived at Constantinople, when they saw the imposing splendor of religious adoration, amid the gorgeous decorations in the proud basilicum of St. Sophia, they felt immediately touched by celestial grace, and confessed that the people whose religion displayed such pomp must have the sole possession of the true belief.

'Their imagination still heated with the pompous spectacle of which they had been the astonished beholders, they returned to Vladimir, speaking with scorn of the latin ceremonial, and describing with enthusiasm what they had seen in the imperial city. They thought themselves, they said, transported into the skies, and requested permission to return to Constantinople to receive the initiatory sacrament into so magnificent a religion.

'The grandeur of their recital made an impression on Vladimir. The boyars of his council, who easily read what was passing in his mind, exclaimed, that the greek religion must unquestionably be the true one, since the wise deputies had extolled it so much; and that, if it had not been the best, so prudent a princess as Olga would never have embraced it *.

'These arguments determined Vladimir to be baptised. But unfortunately he had no greek priests at hand. To ask them of the emperor was a sort of homage, at the very idea of which his haughty soul revolted. He conceived a project worthy of his times, of his country, or perhaps only of himself: it was to commence a war against Greece, and by force of arms to extort instruction, priests, and the rite of baptism.

'No sooner had he formed the design than he prepared for its execution, raised a formidable army, selected from all the nations of which his empire was composed, and repaired to the Chersonese, under the walls of Theodosia, now called Kaffa. If we give credit to one chronicle, he put up this prayer: "O God, grant me thy help to take this town, that I may carry from it christians and priests to instruct me and my people, and convey the true religion into my dominions!" He laid siege to the city, destroyed the adversaries, lost a great number of his soldiers, and thousands of men were destroyed, because a barbarian would not suffer himself to be christened like an ordinary person.

'However, after carrying on the siege for six months, Vladimir had made no progress: he was even threatened with being obliged to raise the siege, and was in great danger of never becoming a christian. But a traitorous citizen, according to some it was a priest, tied a letter to an arrow, and shot it from the top of the ramparts. The Russians learnt by this paper, that behind their camp was a spring, which by subterraneous pipes was the sole supply of fresh water to the besieged. Vladimir ordered this source to be sought out: it was found; and, by breaking these channels, subjected the town to the horrors of thirst, and forced it to surrender. Being in possession of Theodosia, he was master of the whole Chersonese.

'In consequence of his victory, it was in his own choice to receive baptism in the manner he desired. But this sacrament was not the sole object of his ambition: he aspired to an union by the ties of blood with the Cæsars of Byzantium. As was the case with most of the princes who adopted christianity, so here political reasons had at least an equal influence with devotion; and when Vladimir was baptised at Korsun, a town of Greece, in 988, and married Anna

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'* This story, in conformity with the chronicles, is not therefore the less doubtful. In a greek MS. belonging to the Colbertine library, published by Bandurius, the same facts are related at the reign of Basilius the Macedonian. Thus it would relate to the conversion of Oskhold and Dir, in whom the first dynasty of the sovereigns of Kief ended. We have seen that this conversion had but little influence on Russia, which in fact did not become christian till after the baptism of Vladimir.'

the sister of the grecian sovereign, it was as much his intention by this match to acquire a claim upon the grecian empire, as by his baptism to have pretensions on the kingdom of heaven.'—

'Vladimir then listened to some catechetical lectures, received the rite of baptism and the name of Basil, married the princess Anna, restored to his brothers-in-law the conquests he had recently made, and brought off no other reward of his victories than some archimandrites and popes, sacred vessels and church-books, images of saints and consecrated relics.

'At his return to Kief his mind was wholly intent on overthrowing the idols which but lately were the object of his adoration. As Perune was the greatest of deities to the idolatrous Russians, it was him that Vladimir, after his conversion, resolved to treat with the greatest ignominy. He had him tied to the tail of a horse, dragged to the Borysthenes, and all the way twelve vigorous soldiers, with great cudgels, beat the deified log, which was afterwards thrown into the river. Nothing can more strongly mark the character of Vladimir than this conduct, alike brutish in worshipping a mishapen block, and in thinking to punish the insensible mass for the adorations he had lavished upon it.'—

'People in a low state of civilization have too few ideas for acquiring a strong attachment to any religion. Thus the Russians easily abandoned the worship of their idols: for, though Vladimir caused it to be published that those who should persevere in idolatry should be regarded as enemies of Christ and of the prince, it does not appear that Russia underwent any persecutions, and yet it soon became christian: of such force was the example of the sovereign. At Kief he one day issued a proclamation ordering all the inhabitants to repair the next morning to the banks of the river to be baptized; which they joyfully obeyed. "If it be not good to be baptized," said they, "the prince and the boyars would never submit to it."—

'Such a change was wrought in Vladimir afterwards in this and many other respects, that the historians of that time are at a loss for words sufficiently strong to express their admiration of it. If before he had, besides five wives and eight hundred concubines *, taken also women and girls wherever he would, yet after his baptism he contented himself with his christian spouse alone.—If as a conqueror he had caused many drops of innocent blood to be shed, and set a very low value on the life of a man, yet, having adopted the religion of Jesus, he felt uneasy at sentencing one highway robber to death, of whom there were many at that time; and, as we read in the chronicles, exclaimed with emotion on such an occasion, "What am I that I should condemn a fellow-creature to death!" As his delight had been before in storming towns and obtaining battles, he now found his greatest pleasure in building churches and endowing schools.'

'* Might it not be partly from this resemblance that he obtained the name of Solomon?'

Subsequently to the reign of Yaroslaf, a principle established by Vladimir, and adopted by his son, of partitioning the country among their children, so weakened the empire by the divisions and contests to which it gave birth between the different princes, as to render it an easy prey to the invading Tartars; and for more than two hundred years, the Russian princes were tributary to the Tartarian Khans. At length, however, the grand princes of Mosco, particularly Ivan the 1st, and his grandson Ivan the 2d, freed their country from this oppressive yoke, and once more raised it high in the scale of European states. After the death of Ivan the 2d, however, the empire was again exposed to imminent danger, from the invasion of the Swedes and the Poles; while the false Dmitris were prosecuting their pretensions to the throne: but this danger ceased on the election of Mikhaila Romanof, a native Russian, to the sovereignty, in the year 1613.—Here the historical part of the first volume concludes; the remaining pages being occupied with some observations on the state of civilization during this period, and an historical inquiry into the situation of the antient Russian principality of Tmutarakan, translated at length from the original of the Russian Imperial privy counsellor Alexey Ivanovitch Mussin Puschkin. The situation of this principality seems to have been an object of dispute with Russian antiquaries: but it appears to be proved by this author, beyond all contradiction, that it was on the island of Taman.—The volume contains also accounts of St. Petersburgh, Narva, Dorpat or Derpt, Reval, Riga, Cronstadt, and Archangel.

The second volume of this work comprises a period of 149 years, from the election of Mikhaila Romanof, to the commencement of the reign of Catharine the 2d. As few of our readers, probably, are unacquainted with the general history of Russia during this period, and particularly with that part of it which is the most interesting, namely, the reign of Peter the Great; we shall content ourselves with the selection of a few passages which contain some anecdotes of that extraordinary personage; and which we do not recollect to have seen in any other English publication. They are chiefly taken from the manuscript memoirs of a diplomatic agent at the court of Russia.

'When M. Printz was at the court of Peter I. as ambassador from Prussia, that prince invited him to a grand entertainment; and after having drank, as usual, a great deal of wine and brandy, he sent to fetch from the prisons of Petersburg twenty of the strelitzes. Then, at each bumper, he struck off the head of one of these wretches. He proposed to the Prussian ambassador to exercise his dexterity upon them; but the ambassador declined the barbarous offer

:r. What a spectacle, to see a tyrant, in the midst of his cups,
using himself with cutting off the heads of a score of his unhappy
jjects, while his base courtiers were getting drunk with him, and
plauding the ferocity of such sanguinary pastime *!

' Endowed with a fine figure and a superior understanding, in-
ted with sovereign power, and though passionately fond of women,
ter I. was never beloved by one; or at least he was duped by all
h whom he formed an attachment. While yet very young he
rried Evdokhia Lapukhin, who was mother of the unhappy
exey. Not long after his marriage with Evdokhia, the Tzar fell
sperately in love with Anna Moëns, a handsome Fleming, the
ughter of a brewer settled at Mosco.

' Evdokhia at first was apparently grieved at the desertion of her
sband: but presently after consoled herself in the society of a
ung boyar, named Glebof; and, to the misfortune both of herself
d her lover, neglected to make a sufficient secret of her amour.
e tzar, who thought he might be inconstant with impunity, would
t allow another to be so with him. He shut up the tzaritza in a
nvent, and afterwards repudiated her in form. His vengeance to-
rds Glebof was far more cruel: he impaled him alive; and it is
nfidently asserted, that the wretched victim of his fury remained
wards of four-and-twenty hours on the spike before he expired †.

' The tzar went in all eagerness to enjoy this horrible sight. He
l more; he got upon the pediment of brickwork in which the pale
s fixed, and exhorted the sufferer to confess to him the facts
ich he had hitherto refused to avow. "Come nearer, that thou
yest hear me the better," answered Glebof; which the tzar
ving done, Glebof collected his remaining forces for an instant,
d said to him: "Thou tyrant, the most cruel that ever hell pro-
ced, if what thou imputest to me were true, thinkest thou, that,
t having confessed it before my punishment, while yet some hope
nained of obtaining mercy by the avowal; canst thou think, I say,
at I am such a fool or such a coward as to satisfy thee now that it

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' * This anecdote, though not mentioned by Voltaire in his his-
ry, was well known to him, as the king of Prussia, Frederic II.
en prince royal, sent it him, with other accurate memoirs concern-
g the life of the Tzar, and to which Frederick subjoined: "The
zar had not the slightest tincture of humanity, of magnanimity,
of virtue: he had been brought up in the grossest ignorance, and
ly acted by the impulse of his unruly passions." In another of his
tters, Frederic writes to Voltaire: "The Tzar will appear to you
this history very different from the figure he makes in your imagi-
ation..... A concurrence of fortunate circumstances and favorable
ents, in conjunction with the ignorance of foreigners, have trans-
rmed the Tzar into an heroic phantom, concerning the grandeur
hereof no one has ever thought proper to doubt."

' † The diplomatic agent, already cited, affirms in his manuscript
emoirs that more than a hundred witnesses of this fact related it to
im; and that, on his arrival at Mosco, he himself saw the head of
lebof still affixed on the pale.'

is no longer in thy power to save my life. Go, horrible monster," added he, as he spit in his face; "begone!"—

'Though Catharine owed every thing to the tzar, who had seated her on the throne, she was not always so faithful to him as he had a right to expect. Catharine had chosen for her chamberlain, the young Moëns de la Croix, whose sister, madame Balk, was about her person, and had rejected the hand of the tzar. Moëns being of a handsome figure, it was not long before he made a lively impression on the heart of the empress, and the intercourse was soon perceived by count Yagujinsky, who was then in full confidence with the tzar, and had the cruelty to communicate the discovery he had made to his master. Peter's jealousy took fire. He vowed vengeance; but resolved first to convince himself by ocular proof of Catharine's treachery. Accordingly, he pretended to leave Petersburg in order to pass a few days at one of his country palaces, but repaired secretly to the winter-palace; then sent a page, on whom he could depend, with his compliments to the empress, and to tell her that he was at Strelna, a few leagues from the residence.

'The page, who had orders to take notice of everything, hastened back with a strong confirmation of the tzar's suspicions. Peter went in all haste to Catharine, and surprised her in the arms of her lover. It was two o'clock in the morning, and madame Balk was watching at some distance from the apartment of her majesty. Peter, in his fury, overset a page who stood in his way, and struck Catharine with his cane; but said not a word to Moëns, or to madame Balk, intending to punish them in a manner more severe than by some strokes of his cane.

'On leaving Catharine, Peter, still in a transport of rage, ran abruptly into the chamber where prince Repnin was asleep *, who, starting up, and seeing the tzar, thought himself undone. "Get up," said the tzar, "and hear me. Thou hast no need to dress." Repnin rose, trembling at every joint. Peter related to him what had happened, and added: "I am determined to cut off the empress's head as soon as it is daylight."—"You have sustained an injury, and you are absolute master," answered Repnin; "but permit me, with due respect, to make one observation. Why divulge the fatal adventure at which you are so much irritated? You have been forced to destroy the strelitzes. Almost every year of your reign has been marked by bloody executions. You thought it behoved you to condemn your own son to death. If you cut off the head of your wife, you will tarnish for ever the glory of your name; Europe will behold you in no other light than as a prince greedy of the blood of your subjects, and of all your kindred. Revenge the outrage; put Moëns to death by the sword of the law. But as to the empress, your best way will be to get rid of her by means that will not sully your fame."

'* Prince Repnin has often related these particulars. He was the grandfather of prince Nicholas Repnin who was some years ago ambassador at Warsaw and governor of Livonia.'

'During this speech Peter was violently agitated. After fixing his eyes for some moments on Repnin, he left the room without uttering a word. The ruin of Moëns was already resolved. He was arrested as well as madame Balk. They were both confined in the winter-palace, in an apartment where none had admission, except the emperor himself, who carried them their victuals. At the same time a report was spread, that the brother and the sister had been bribed by the enemies of the country, in hopes of bringing the empress to act upon the mind of the tzar prejudicially to the interests of Russia.

'Moëns was interrogated by the monarch in presence of general Uschakof; and, after having confessed whatever they pleased, he lost his head on the block *.

'Madame Balk, his sister, received the knoot; and it is pretended that it was the tzar himself who inflicted it on her: after this she was sent into Siberia.

'Moëns walked to meet his fate with manly firmness. He always wore a diamond bracelet, to which was a miniature of Catharine; but, as it was not perceived at the time of his being seized, he found means to conceal it under his garter; and when he was on the scaffold he confided this secret to the lutheran pastor who accompanied him, and under cover of his cloak slipped the bracelet into his hand to restore it to the empress.

'The tzar was a spectator to the punishment of Moëns from one of the windows of the senate. The execution being over, he got up on the scaffold, took the head of Moëns by the hair, and expressed with a brutal energy how delighted he was with the vengeance he had taken. The same day, that prince had the cruelty to conduct Catharine in an open carriage round the stake on which was fixed the head of the unfortunate sufferer. Catharine was sufficiently mistress of herself not to change countenance at the sight of this terrible object; but it is said, that on returning to her apartment she shed abundance of tears †.'

We shall conclude our extracts with the following observation by Mr. Tooke, on Voltaire's history of Russia under Peter the Great:

'*Histoire de l'empire de Russie sous Pierre le grand, par Voltaire.* —If this famous author had been better furnished with materials, by those who had engaged to do so, from his lively and pleasing manner of writing there is no doubt that his work would have been a masterly performance; whereas it seems to be entirely composed from mutilated and injudicious extracts from the journal of Peter the Great. It is manifest that, from the commencement of the war with Sweden, he was even left in ignorance of the circumstances of the battle of Narva, which at once diminished the glory of the victors, and the disgrace of the vanquished. A German, employed in the affairs of

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'* The 27th of November 1724.'

'† These particulars are taken from the above mentioned manuscript memoirs written at that time.'

the cabinet, was commissioned to supply Voltaire with the necessary documents; but, either because he thought himself slighted by the historian, or because he was in the intention of writing a history of the same prince, he neglected his duty. The work of Voltaire affords but a small number of facts that rest on substantial authorities; and he was, perhaps, conscious of the defects of his book, when he said: "I would have engraved on my tomb, Here lies the man who attempted to compose the history of Peter the Great."

The second volume terminates with what the author calls *a sketch of Mosco;* in which he gives an interesting detail of the manners, customs, amusements, and domestic habits of the Muscovites.

Mr. Tooke certainly deserves our praise for the industry with which he has performed the drudgery of searching into the various sources of Russian history, and collecting the most interesting of its materials. While, however, we commend him for this quality, we cannot but regret that, in several instances, he manifests a carelessness of style and adopts a phraseology which are excusable only in the rapidity of familiar conversation, and are altogether unbecoming the dignity of history, or the leisure of deliberate composition. Independently of these objections, and of a few common place observations which we find interspersed, a perusal of this work will afford both entertainment and information.

ART. II. *Memorial to the Managers of the Royal Infirmary* [*of Edinburgh*]. By James Gregory, M.D. President of the Royal College of Physicians, Professor of the Practice of Physic in the University of Edinburgh, and First Physician to his Majesty in Scotland. 4to. pp. 260. 1800.

As this interesting Memorial is circulated only among the author's medical friends, and has not been printed for sale, we should have felt some doubt respecting the propriety of reviewing it, had not several answers to it appeared in the usual course of publication. Before we notice these replies, it seems therefore an act of justice to Dr. Gregory to give some account of his production. The subject is of much importance to the public, as it relates to the mode of chirurgical attendance on a large hospital, connected with the first medical school in Europe; and in which the instruction of a great number of students forms the next object to the successful treatment of the patients.

It appears from Dr. Gregory's statement that, by the present rules, every member of the Royal College of Surgeons in Edinburgh has a right to attend, in rotation, on the patients, and to operate in the Infirmary; and that, on account of the number of members, the attendance of each individual is limited to two months.—We have had occasion to express our dissent from a similar plan of attendance, proposed by Dr. Beddoes for the English hospitals *; and we are glad to find our opinion strengthened by the authority of Dr. Gregory. The objections which we urged against that project were chiefly theoretical: but we have now to follow a very different mode of reasoning.

Dr. Gregory shews, in the first place, that the plan of attendance by rotation is, in reality, an innovation on the original charter of the Infirmary. By the first rules, the patients were to be visited by the Fellows of the Royal College of Physicians, and "some of the most skilful chirurgeons" of Edinburgh: but, in process of time, the inconvenience resulting from the promiscuous attendance of the physicians was so sensibly felt, that the managers delegated the care of the sick to *two* physicians, permanently appointed, with a fixed salary. The surgical arrangements took a very different turn. About the year 1738, nine years after the institution of the hospital, and two years after the grant of the charter, a Memorial was presented, by a majority of the surgeons, to the managers of the Infirmary; objecting to the plan of attendance by a select number of their body, and offering a sum of money towards the support of the institution, on condition that all the surgeons should be permitted to attend, and to operate in rotation. This proposal was accompanied by an intimation of a design to support a separate hospital, in case of a refusal from the managers of the Infirmary.—The offer was accepted; and the system blamed by Dr. Gregory took place from that date.

We shall not follow the Professor through all the *media* of proof which he has employed, to shew the evil tendency and actually injurious effects of this concession. The object avowed in the Memorial of the surgeons was "*to preserve an equality among the surgeons of Edinburgh*:" but its operation, if pursued to the full extent, must be (according to the author) to preclude the possibility of attaining that excellence in the profession which can only be reached by a few individuals, in any given situation; and which, in the surgical department, can result alone from hospital practice. On this point, we think, Dr. Gregory's reasoning is incontrovertible. To preserve an equality among the members of a profession, the exercise of which requires peculiar skill and ingenuity, is one of the wildest ideas that ever was held out to the public; and the consequence of such an attempt must evidently prove, as Dr. Gregory describes it, a paltry mediocrity at first, and an ultimate degradation of the art and its professors. Happily for the country, however, the genius of individuals has overcome these disadvantages; and Edinburgh can boast of eminent surgeons, though not perhaps in proportion to the number of physicians of celebrity who have been formed in that seminary. That the intended equality has never been established among the practitioners of surgery, Dr. G. considers as a most fortunate circumstance for the town and the University; and he has placed the consequences which might have attended the success of the project, in a variety of lights, serious and ludicrous.

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* See M. R. Vol. xxx. N. S. p. 61.

After having traced the history of the plan of attendance by rotation, Dr. Gregory considers the nature of this species of hospital practice. On this subject, we shall make a few extracts from the Memorial:

'By it, the oldest and the youngest surgeons in Edinburgh, the best, the middling, and the worst, are equally entitled to attend by rotation in the Infirmary. None of them are obliged to attend; and many who, from their high professional character, and great employment in private practice, must be supposed as good as any, if not the very best in Edinburgh, do not attend.

'But even if all these were compelled to attend in rotation at the hospital, it would not mend the matter much. It is evident that on such a supposition the best surgeons in Edinburgh would *sometimes* practise in the Infirmary. So much the better for the patients who chanced to be in it during their attendance. But what better would the other patients be for that?

'The Royal Infirmary, as a corporation, is immortal; and may be said to be benefited by the attendance of the best surgeons in rotation, with the middling, and the worst. But the individual patients admitted into it are all mortal: so mortal indeed, that none of them have more than one life; and very few of them have any limbs to spare. Now, if any of them should chance to lose that one life, or one of those limbs, which he could ill spare, by the unskilfulness of the attending surgeons, which probably might not have happened in the hands of one more skilful, it would be no compensation, and I should think, very little comfort, to him and his family, to be assured that, two or three years before, a very skilful surgeon had been attending in the Infirmary for two months; and that another surgeon, no less skilful, would attend in it for as long a time, in a twelvemonth or something less; * * * * * * * * .

'But even the appointment of the oldest, the youngest, or the worst surgeons to attend in the Infirmary, absurd and cruel as it must be thought, would not be so bad as the present system of rotation. Any of them permanently appointed, however young, would in a few years grow older, and acquire much additional knowlege, practical skill, and manual dexterity; any of them, however bad at first, (setting aside all supposition of great and irremediable defects

efects, which are here out of the question,) would in a few years grow etter; perhaps even very good: and even the oldest of them, who ould not improve by farther practice, might yet do good service in he hospital, by the application of their long experience, and cool udgment, and great professional skill; and though they could not n general be supposed good operators, or capable of again becoming uch, they might instruct and train to that and to every part of the ospital duty, a certain number of young surgeons, whom they night and certainly would be allowed to have as assistants. This is lone in the great London hospitals, and ought to be done every here.

' But the deplorable system of rotation prevents even these chances f advantage from the *worst possible* choice of attending surgeons, nd aggravates all the evils necessarily resulting from a bad selection of them, or no selection at all; and in return gives no benefit, or chance of benefit to the hospitals, but the *transient* and *casual* attendance of a few of the best surgeons, promiscuously given with most or all of the rest. If it were necessary, which I trust now it is not, to show any more of the *absurdities* necessarily resulting from the proposition, that a formal contract between the managers and the surgeons, for money paid the former by the latter, is indefeasible, I should state the case of such a contract made on the express conditions that all the surgeons of Edinburgh should attend in the Infirmary by rotation, for *one day*, or *two days*, or *one week*, or *two weeks*, at a time. I need go no farther in stating imaginary periods of attendance; for within my own memory, the regular time of a surgeon's attendance by rotation was only *one month*. The evil of that was severely felt; and an *absurd* remedy was applied, changing the time of attendance from *one* to *two* months.

' This was *ipso facto* doing two things, both of them very much for my purpose in this argument: *first*, acknowledging the great evil of the system of rotation, *secondly*, avowedly applying an inadequate remedy to that great evil. If it was very bad for the patients, in many respects, to change the surgeon in attendance every month, it must also be very bad (though in some respects not quite so bad, or rather not so bad for so many of them) to change him once in two months; for it is just as bad for such of them as are in the hospital when the change takes place.

' But with respect to the more important object, (I mean ultimately and more generally important to the hospital, and the sick poor, and the public at large, for nothing can be more important than health, and life, and limbs to the individuals who suffer,) the supposed improvement of every surgeon by his attendance in the Infirmary; the change made of the time of attendance from one to wo months was completely *absurd*. There seems even to have been n egregious oversight in point of arithmetic in it. Neither party eems to have attended to the obvious and undeniable mathematical ruth, that just in proportion as they lengthen the time of each individual's attendance by rotation, they must lengthen the interval hich is to elapse before he can again attend in his turn. The umber of the ordinary Fellows of the Royal College of Surgeons is between forty and fifty. Supposing only five and twenty of t to take their turn of hospital duty; if the attendance be one mo the interval before the same person can attend again must be two years. If the time be two months, (as it is at present,) interval must be four years. Lengthen the time of attendanc six months, and the interval must be twelve years. Make the of attendance one year, and the interval must be twenty-four ye so as to allow each individual about an equal chance of atten twice in his life; and scarce any chance of attending a third ti and no chance at all of it till he has passed the age of seventy. if the term of attendance by rotation were made two years, whi presume is the shortest time of such duty that can enable a young even of good talents and education to make any considerable provement in professional skill, and manual dexterity as an opera he could not attend again in his turn for *eight and forty years;* w he must be somewhere between seventy and eighty years of age, most probably will neither have the inclination to attempt, nor power to discharge such an arduous task a second time.

'If the times of attendance be made very short, a few days, weeks, or even months, a surgeon can scarce improve by what sees or what he does. If they be made so long as to allow hi make some considerable improvement, he and his improvement n be for ever lost to the hospital. There cannot in this case be ev *rotation* of attending surgeons, best, middling, and worst; but t must be a *perpetual succession* of the *youngest* and *most inexperie* surgeons, who, supposing their talents and education as goo those of their elder brethren, must be the *least fit*, or the *worst* the important and difficult duty of an hospital.

'Seriously, and without exaggeration, it may with truth be that the system of the surgeons attending by rotation is so *exec and absurdly bad*, that it cannot even be *mended* [*].'

We have given these passages nearly at full length, that readers may be in possession of the strength of the princ argument, and that they may form a judgment of the l fessor's style; which would call for some remarks, if the w had been laid directly before the public.

Not satisfied with the powerful statement of his sentime of which we have given a specimen, Dr. Gregory has purs the subject through some of its subordinate branches; the c sideration of which might have been omitted, greatly to the vantage of the paper. The ludicrous illustrations of diffe points are particularly exceptionable, as they digress from main question, without compensating the reader by any markable felicity in the mode of their introduction, or of th application. Even original wit, thus unhappily connect would be an excrescence: it is still worse when the jest h pens, as in the instance before us, to be borrowed from stale collections.

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[*] Page 166 to 170 of the Memorial.

The essay is concluded by Dr. Gregory's proposal that a number of ordinary attending surgeons shall be appointed, permanently, with salaries, to perform the duty; that there shall be a regular supply of younger surgeons, trained in the hospital, to act as assistants to the ordinary surgeons, and to fill their places in case of death or resignation; and that there shall be consulting surgeons, ready at all times to give their advice, in extraordinary and difficult cases.

The amendment of an evil is often a very different question from the demonstration of its existence. Dr. Gregory has succeeded in proving the impropriety of attendance by rotation, but he judiciously offers his project of improvement merely as a hint, subject to farther consideration.—Though his memorial contains a considerable quantity of superfluous matter, some parts of which can only amuse, and others may give offence to chirurgical readers, we have perused it with great satisfaction on the whole. Its leading doctrines are sound and useful; and for the sake of truths boldly announced, we are disposed to forgive some failings in the execution of inferior parts.

ART. III. *Answer for the junior Members of the Royal College of Surgeons, of Edinburgh, to the Memorial of Dr. James Gregory, &c.* 8vo. pp. 160. 4s. Boards. Longman and Co, &c. 1800.

THIS reply to the Memorial which we have just noticed appears to have been drawn up by Mr. John Bell, at the request of the junior Members of the Royal College of Surgeons. The animadversions of Dr. Gregory on the qualifications of the younger members of the profession for hospital practice, however well-intended, could not fail, from the latitude with which they were expressed, to excite some uneasy feelings in the breasts of those who were immediately interested in the question: but they seem to have made rather an undue impression on the junior surgeons, when the Professor's strictures were declared, in their resolution appointing Mr. Bell to compose this answer, to be 'gross misrepresentations of their character and conduct;'—more adequate terms of censure might have been conveyed in milder language. In the writer's circular letter, prefixed to the answer, he declares that he publishes it as a defence of the insulted [surgical] profession. His reply is, accordingly, very angry, if not very convincing; and notwithstanding its comparative brevity, it might be improved, like the Professor's work, by the liberal use of the pruning knife.

Mr. Bell begins by defending himself and his brethren from the charge of cruelty, and of a rapacious adherence to the bargain established between the managers and surgeons. This vindication, we imagine, might have been spared; for it did not appear to us, on the perusal of Dr. G.'s paper, that he meant to proceed beyond blaming the *system of rotation;* the establishment of which cannot be charged on any surgeon now living in Edinburgh.

The author next proceeds to a 'review' of Dr. Gregory's Memorial. This criticism is directed chiefly against its style, in which there was certainly something to be blamed: but the critic's own style is so far removed from purity, that he has not acted very prudently in instituting a comparison. Dryden reckoned Milbourn the fairest of his critics, because he printed his own translation of Virgil in opposition to that of our great poet. Though the advantage does not lie so clearly on one side in the present contest, yet we think that Mr. Bell has given his antagonist more bad language than he designed. In one instance, where he talks of Dr. G.'s 'eery moods,' (p. 33,) he will not be understood on this side of the Tweed, without the help of a glossary.

Mr. Bell appears to more advantage in the second section, where he defends the education and acquirements of the younger surgeons:

> 'To be initiated into our profession, is not merely to be taught the principles of chemistry, and the anatomy of the human body; but it is to be interested in the investigations into the nature of disease; to feel an interest in the fate of each patient; to form apprehensions for his safety which perhaps he himself does not feel; to be impressed with the remembrance of former cases, where the same disorder was attended with danger; to be alarmed by changes of voice, pulse, and countenance, which make no impression even on the patient's friends. This is the true initiation into our profession; and he, who is once full of these sympathies, takes an interest in every case, and studies with unremitting diligence. Where can those impressions come so home to the mind, as in a great hospital? What period so favourable as that of youth?'—
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> 'The poor man, though destitute of all means, and in the most calamitous situation, thrown unfriended, and unaccompanied into a public hospital, runs not the danger of the rich, in trusting to impostors or quacks; he has not leave, nor will, to ruin his health, by such imprudent choice. No, he goes into an hospital, submits himself to the cares, perhaps to the operations of the attending surgeon; but he is in the hands of one who, though unknown to him, has regularly studied and practised his profession; who has given public proofs of his skill; who is a member of a Royal College; a man actually employed in families of distinction; responsible with all that

he holds precious, his character and professional reputation, for the fate of even the poorest creature that is put under his care.'—

'A young man designing to enter into our profession, comes under the protection and guidance of the College, is united with it, and becomes a provisional member of that body at fifteen years of age. In general, he lives in the house of a surgeon, and for five years is present at his operations; accompanies him in his visits to persons of a certain class; and of the lower people he takes a more particular charge. While he does drudgeries which are not without their use, he attends the university, and has those opportunities of practice, which young men of the best fortune, coming from a distance, cannot obtain. He often becomes a dresser in the hospital; officiates as a clerk there; fulfils his apprenticeship, and in a great measure compleats his studies. If rich, he goes abroad, but, if better opportunities are denied him, he enters into the army, and returns, after some years spent not unusefully, to the actual practice of his profession.

'He then seeks to establish himself in his native city; when neither the manner of conducting business is new to him, nor the rules and practice of that hospital of which he is to become a constitutional surgeon. He gives in his name to the President of the Royal College, is examined three several times touching his professional knowledge. He is received as a surgeon, attends the hospital, is present for several years at every consultation, and every operation, and is assistant to his own particular friend.

'It is thus that the College performs its constitutional functions, and the young man who is received into it is admitted to all the rights and privileges of *a* one fairly and honourably educated. He has been known at the College from his infancy; his birth and parentage, his studies and moral character, his views and expectations in life, are all known. He has grown up to those years in which his abilities and judgment should be matured. He pays the sum of two hundred pounds, which puts him on a rank with any profession of this city, and proves that he has had opportunities of a respectable education. He is not, as in London, the licentiate of a corporation, admitted for fifteen pounds! but is, by a solemn act of admission, declared competent to all the duties of his profession; is received as a MEMBER of the ROYAL COLLEGE of SURGEONS, and is compeer with every man who sits at that board: There is not, in his profession of surgery, any higher dignity to which he should aspire.'—

'Perhaps, Gentlemen, you are now informed, for the first time, of the order of our college; and relieved from those conscientious fears, which the clamours of the high and low vulgar must have excited in your minds. You are sensible, that no man is permitted to operate in your hospital, who has not been carefully bred to surgery; who has not been, from his boyish years, a member of the college, and continually under your own eye. This is the constitution of our profession; the design of our charter; the theory of that essential connection, which subsists, and must always subsist, betwixt the Royal College of Surgeons, and the Hospital of this city: a connection honourable to those two bodies, advantageous to science,

and

and so much for the public good that none but a rash speculat would wish to see it dissolved.'

In justice to the apologist, we shall add part of his vind cation of the contract between the College of Surgeons ar the managers of the Infirmary:

'By this contract, the College of Surgeons sacrificed to the Roy Infirmary, an hospital, which they had begun to institute, and whi they regarded as the best means of educating their apprentices; a let it be remembered, that in those days apprentices were the on students in Edinburgh, the surgeons of the Royal College the so teachers; and that the school of medicine, which is now the chi ornament of our city, did not exist. The surgeons had consolidat the college into the form of a practical school; they had accum lated funds, more than equal to the erecting of their hospital; th had concentrated a patronage, which they could always comman and which was sufficient to support it. They were ready to ent upon a course of public practice, and that would have been follow with a course of public teaching.

'We are loth to remind you, how much was given up at th time; but it was for a noble purpose. It was to support th general hospital of the country, that the Royal College gave up i funds, its patronage, its patients, the assistance of its members, an its rights as a college, over the only surgical charity, consenting t forego all the happy opportunities and prospects connected with distinct and peculiar school of surgery.'—

'Much has the memorialist declaimed about the young surgeo requiring the forfeit of this bond! But is it not their duty to see improvement in their profession? to seek occasions of attending th poor? Not all the eloquence, nor all the threats of the memorialis will prevent the young surgeon from taking these first and mode steps in his professional career: it is as much his duty to claim th privilege of officiating in the hospital, as it is of every man to stan candidate in a public election! It is as much the privilege of th managers of this hospital to appoint the youngest surgeons to atten there, as it is the privilege of a Lord Chief Justice to appoint th youngest lawyer to plead for the pannel in a case of life and death.

'From these facts, the following conclusions may, we trust, b deduced in perfect consistency with "the principles of good, sound logical reasoning." That almost every patient, admitted into you hospital with a dangerous surgical disease, is the private patient o some individual surgeon of this city; and it would be his duty t operate on that patient in private, were there not a public hospital prepared for the reception of such a patient, of which he were him self a constituent member.

'That it would be wrong in any surgeon to operate in private, when he has the privilege of operating in a great hospital, with al the conveniences of a public charity, and the advice and assistance of his fellow-surgeons; it would be ungenerous to withhold public instruction, while it were in his power to operate in the public area of the hospital, though at the risk of his own character.

'The custom of each member of the Royal College of Surgeons carrying his own particular patient to the Royal Infirmary, and operating there, would occasion a very indecent and improper confusion; but while the present custom prevails of each surgeon taking the charge for two months! each performs an equal number of operations! he actually takes a part in the consultation, and virtually operates upon his own patient.

'The established and inviolable privilege which every surgeon claims of thus virtually operating on his own patients in the Royal Infirmary, is of the utmost importance to the cause of humanity and charity, and is especially conducive to the safety of the poor of this city. We leave you, Gentlemen, to judge how dangerous it would be, were every young surgeon induced, by any harsh measure of yours, to operate in private! How many rash, precipitate operations, might be performed, which, under the correction and controul of public consultations in your hospital, are delayed, prevented, or better directed.'

Our medical readers will draw their own conclusions from this mode of reply.

The close of this section, which contains an indirect attack on the clinical wards of the Edinburgh Infirmary, will not be highly relished by any person who has experienced the benefit of that part of the Institution. The argument attempted to be drawn from the appointment of young physicians to the discharge of the clinical attendance, and more especially that which alludes to the appointment of young men to professorships, must be totally irrelevant to the question; because those appointments are *permanent*. If we were to grant all that Mr. Bell requires, the general arguments employed by Dr. Gregory would still remain untouched. The best qualified men may be employed in fruitless attention to a bad system; and, if the plan of rotation be wrong in itself, the evil cannot be remedied, however it may be palliated, by the association of the best abilities in the execution of it. We confess, therefore, that we do not consider Mr. Bell's work as a satisfactory answer to the Memorial; and, as levity and digression are some of the principal faults which Mr. B. has imputed to his opponent, we are particularly surprized that the *Answer* should partake so much of the same defects.

What has been the issue of this contest at Edinburgh we have not learnt: but it will afford us sincere pleasure to hear that all disputes are happily terminated, and that the attention of the eminent teachers in that school is again directed, without interruption, to their usual functions.

Several other tracts on this subject have appeared in Scotland, which we have not seen.

Art. IV. *A Comparison of the Institutions of Moses with those of the Hindoos*, and other ancient Nations; with Remarks on Mr. Dupuis's Origin of all Religions; the Laws and Institutions of Moses methodized, and an Address to the Jews on the present State of the World and the Prophecies relating to it. By Joseph Priestley, LL.D. F.R.S. &c. 8vo. pp. 460. 9s. Boards. Printed at Northumberland in America, and sold in London by Johnson. 1800.

THE subject of this publication is not only extremely curious, but is so highly important to the cause of Revelation, that we are surprized at the little attention which it has received, and that it should have been left for the amusement of Dr. Priestley in his American retreat. We rejoice, however, that a minute and not a superficial comparison of the system of the Hindoos with the Mosaic dispensation has now been made; because infidels have artfully insinuated, to the disparagement of the Jewish and Christian Scriptures, that the sacred books of the religious sects in the East are of superior antiquity, and contain the origin of those doctrines which we attribute to particular and subsequent revelations. Even Mr. Hastings, in his sensible letter prefixed to Mr. Wilkins's translation of the Bhăgvăt Gēētā, without meaning (as it seems) to injure the Gospel, speaks of that work as containing "a theology accurately corresponding with the Christian dispensation, and most powerfully illustrating its fundamental doctrines;" and it may be presumed that the high compliment which he has paid to this specimen of Oriental theology will be extended by many persons to the whole system: whence an impression may be left on the mind, that what passes for Revealed Religion in the Western World is little more than a servile copy of Eastern fraud and superstition. It is the duty of the Christian believer, aware of such an inference, to rebut it; not in a vague and declamatory way, but deciding by fair deduction, and by comparison of evidence, to which of the two systems the claim of divinity rightfully belongs.

The investigation, it must be confessed, is attended with peculiar difficulties; and it requires that to much learning a very sound and discriminating mind be united. It is a matter of doubt whether we fully understand, and have the true key for interpreting, the mythology of the Greeks and Romans. They imported it from hieroglyphical Egypt, where it was probably received from Chaldea, the cradle of science as well as of the human race. This fanciful system has been pronounced "elegant" by the partial admirers of classical literature: but, viewed without partiality, it would probably be designated by an epithet not so flattering. Superficially considered, what can be so puerile and absurd? Associated with pomp and splendour, it might amuse the common people: but who among the discerning few could approve and admire it? It is a burlesque on Deity, taken literally, and must operate on persons of any reflection to the destruction of all piety and reverence for the Beings who are held up as the objects of worship. No doubt, it is, as the word imports, *a fable;* and more is probably meant than meets the eye or ear. The circumstance of *mysteries* being connected with the popular mythology, the initiated members of which received explanations which they were restricted from revealing to the vulgar, is a proof that the doctrines apparent on the surface of their religion were not the articles of faith among the discerning classes of the heathen world. Dr. Warburton contends that the folly of idolatry, and the unity of God, were taught in the mysteries: but to a common observer these could not be doctrines deduced from the mythology itself, which exhibits the most stupid and disgusting polytheism; though they may have been contrived, like the hieroglyphics and fables of Egypt, to be properly understood only by the Priests, and those who were initiated into their art of decyphering them. It should seem that the mythology of the Greeks is a species of hieroglyphic continued in alphabetical writing; and may it not be fairly presumed that the fables and peculiar imagery, which appear in details of a very remote antiquity, may be better understood by considering them as copied from picture-writing? Dr. Hartley supposes (Obs. on Man, Vol. I. p. 307.) that "some of the difficulties of the book of Genesis may be owing to its consisting of patriarchal records either in the original picture writing improved, or in the mixed character, translated by Moses into the Hebrew of his own time, and then written alphabetically."

Whether the Vedas, or most antient religious books of the Hindoos, be composed in any degree of translated hieroglyphics, may be matter for the consideration of the Oriental scholar. It is certain that the principle of concealment makes a part of the Hindoo as it did of the Egyptian system, and of all religions deduced from this source; and that the Bramins, like the Egyptian Priests, prohibit the extension of the knowlege of sacred matters to the vulgar.

It is extremely probable that the religious institutions for which Egypt was once so celebrated, and those now existing on the banks of the Ganges, had one common source; and it is not surprizing that the various religions, which have prevailed in the different regions of the immense continent of

Asia, should have some common features of resemblance, and each preserve remnants of antient tradition.

The Agreement of the Customs of the East Indians with those of the Jews has been noticed, and particularly specified, in an old publication with that title, which Dr. Priestley has quoted; and this agreement will in a great measure be explained by the history of the Babylonish captivity: not to mention previous captivities of Jews by Tiglath-pileser and others [*]. Taking all circumstances into consideration, it is to be presumed that a similarity exists in some instances between the Institutions of Moses and those of the Hindoos; and this presumption is justified by inquiry: but then the points in which they differ are so many and important, that it is impossible to consider them as intitled to the same respect, or as streams proceeding from the same source.

The prominent and glorious principle which distinguished the Mosaic system, from every religion existing in the world at the time of its promulgation, consisted in the reprobation of Idolatry, and the establishment of the Unity of God. It contains no string of childish, incongruous, idolatrous fables, to be proposed as matters of belief to the vulgar, and afterward explained away or interpreted in a particular manner to the *initiated*;—it trifles not with the sacred doctrine of the divine unity, by allowing any imaginary deifications, any invented stories of gods and goddesses, or any altars erected and rites performed in consequence of such inventions, from the motives of amusing, blinding, and governing the common people:—but it lays down this doctrine as an indispensible article of faith *to all;* and that, too, not only when all surrounding nations were idolatrous, but when the Israelites themselves manifested the same propensity. In the Mosaic ritual, are many things which at this distance of time, and in the much altered state of the world, appear to us strange, and for which we cannot easily account, except in a general way; yet it ought to be observed that it exhibits the most pure and exalted ideas of Deity; that it condemns all deification even of the parts and powers of nature; and allows no prostration to the sun and the heavenly bodies, nor to gods belonging to rivers, cities, and particular districts. The attributes of the God of the Hebrews precluded the necessity of any other god; for he is omnipotent, omniscient, omnipresent, and *full of mercy*.

Though in the system promulgated by Moses, as in that of the Hindoos, a distinction is made between clean and unclean food; and though a similar notion is inculcated in both, respecting the division of the hoof and the chewing of the cud, as constituting, or, at least designating, a clean animal; there will be found, on a close comparison, a most material difference between the two. Moses does not prohibit the killing, nor the eating of all animals, both of which are forbidden in *the Institutes of Menu*; nor does he inculcate the doctrine of *transmigration*, by which these restrictions laid on the Hindoos are justified. Indeed his silence, on a subject which forms the basis of the religion now prevalent on the banks of the Ganges, and over a vast tract of the Asiatic quarter of the globe,—and from which proceed the prohibitions and austerities of the Hindoos,—may alone be sufficient to prove that he, and the authors and compilers of the Vedas, drew their inspiration or information from a different fountain.

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[*] II. Kings, xv. 29. xvii. 6.

We are happy, however, that Dr. Priestley is not satisfied with a general conclusion from any one particular point of comparison. He seems to have taken great pains with his subject, and to have examined it as far as the materials which he could collect would allow him to do; if his information has not been so ample as to secure him from various mistakes, he has executed his task with considerable success; and, abating the display of his peculiar sentiments (which rarely occur,) he has laboured much, we should think, to the satisfaction of the Christian world.

Dr. P. first examines into *the antiquity of the Hindoo nation and religion*, for the purpose of shewing that the extravagant boastings on this head have no real foundation; and that it is by no means true, as M. Langles asserted, that "many thousands of years before Egyptians, Jews, or Chinese thought of forming a religion, the civilized Indians adored the Supreme Being, eternal," &c. *The Institutions of Menu*, which form one of the oldest compositions existing, were written about 1280 years before Christ; according to Sir W. Jones, who translated them.—The *points of resemblance between the religion of the Hindoos and that of the Egyptians, Greeks, and other Western nations*, are next stated. Dr. P. then devotes a section to the *Vedas and other sacred books of the Hindoos*. Previously, however, to pointing out the difference between the Hindoo doctrines and institutions, and those which are to be found in the writings of Moses, the Dr. takes notice of the particulars in which they agree. These consist in sublime descriptions of the Deity[*], in ideas of a chaos, a six days' creation, a paradise and a first pair, a seducing serpent, a deluge, an ark or bark, &c.; all of which, with other traces of resemblance, may be explained on the principle that many of the great facts of antient history have been preserved, and disseminated throughout the East by means of tradition.

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[*] In the strange system of the Bramins, however, these sublime ideas are blended with others of a contrary nature. It directly denies the divine prescience, and in fact the divine omnipotence.

Having done justice to his subject by carrying the parallel as far as it could be fairly extended, the author proceeds to shew where the two systems diverge, and in what respects they are at variance with each other. For this purpose, he exhibits *the Hindoo account of the Creation*, and of *the general principles of their philosophy;—of their Polytheism and Idolatry;—of their different casts;—of the Bramins;—of the prerogatives of their kings;—of the situation of their women* *;—*of their devotion;—of their restrictions with respect to food;—of their austerities, penances, superstitions, licentious rites, charms, and trial by ordeal;* and, lastly, particular notice is taken of *the Hindoo doctrine of a future state.*

It is impossible for us to follow Dr. P. through the different sections of this comparative view, so as to be completely satisfactory to our readers: but we must not dismiss this part of the work without one quotation from it. In opposition to all that has been advanced by the panegyrists of the Hindoos and their religion, Dr. P. charges them with Idolatry; and he will perhaps be thought to substantiate his accusation. After having given various evidence of their polytheistic notions, (for which see section 6, p. 75.) he thus proceeds:

> 'A number of Hindoo deities are mentioned in the following directions given to the bramins in the Institutes of Menu. "In his domestic fire for dressing the food of all the gods, after the prescribed ceremony, let a bramin make an oblation each day to these following divinities, first to *Agni* god of fire, and to the lunar god, severally, then to both of them at once; next to the assembled gods, and afterwards to *Dhanwantari*, god of medicine, to *Cubu*, goddess of the day, when the new moon is discernible, to *Anumati*, goddess of the day after the opposition, to *Prayapati*, or the lord of creatures, *Dyava*, and *Prithivi*, goddesses of sky and earth, and lastly to the fire of the good sacrifice. Having thus with fixed attention offered clarified butter in all quarters, proceeding from the East in a Southern direction, to *Indra*, *Yama*, *Varuna*, and the god *Soma*, let him offer his gift to animated creatures; saying, I salute thee Maruts, or winds. Let him throw dressed rice near the door, saying, I salute the water gods in water; and on his pestle and mortar, saying, I salute the gods of large trees. Let him do the like in the North

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* The Hindoo Scriptures degrade women, our Scriptures assign to them their due rank in society.

East, or near his pillar, to *Sri*, the goddess of abundance; in the South West, or at the foot of his bed, to the propitious goddess *Bhadracali*, in the centre of his mansion to Brahma, and his household god. To all the gods assembled let him throw up his oblation in open air by day, to the spirits who walk in light, and by night to those who walk in darkness."

'All the neighbouring nations, whose religions have some affinity to that of the Hindoos, are polytheists. The Siamese say that the reign of a deity is limited to a certain number of years, after which he sinks into eternal repose, and another succeeds him in the government of the universe. Somonocodom, they say, was the last of them (*Jesuits Account*, p. 289.)

'The Chinese, Sir William Jones says, had an ancient system of ceremonies and superstitions, which the government and the philosophers appear to have encouraged, which has an apparent affinity with some parts of the ancient Indian worship. They believe in the agency of genii and tutelary spirits presiding over the stars, and the clouds, and over all the elements; which, like the Hindoos, they reckon five, and particularly over fire, the most brilliant of them. To these deities they offered victims in high places. (*Dissertations relating to Asia*, vol. 1, 228.) If this be not a system of polytheism, leading to every evil arising from polytheism elsewhere, I do not know how to define the word.

'In this respect it will hardly be pretended that the Hebrew institutions were copied from those of the Hindoos or the Egyptians. That there is but one God, the maker and governor of all things, and, without any visible representation, the sole object of worship, is the the great principle of the Hebrew religion; and in all the writings of Moses it is held out as directly opposed to the polytheism and idolatry of all the neighbouring nations. The greatest stress imaginable is laid on this article, and the Hebrew nation was evidently set apart by the Divine Being to be the great medium of his communications with mankind, and to bear their testimony against the universally prevailing corruption of true religion, which was then taking place; and it is evident from fact that nothing but such a supernatural interposition as that which Moses relates could have prevented that one nation from being contaminated with it.'

Besides the observations occasionally introduced by Dr. P., he devotes an entire section, at the end of this part of the work, to general remarks on the evidence of Revelation; suggested by the view which he has been taking of the state of knowledge and religion in the early ages. Had our space been more ample, we should willingly have inserted the whole of this section, though we do not altogether approve it: but, confined as we are, we must be contented to abbreviate. Dr. P. observes, 1st that 'the foundation of the Hindoo religion is a perfectly baseless fabric, and that its absurdity is as apparent as the superior wisdom of that of Moses;' yet, says he, 'in every other respect, the Hindoo nation appears to much greater advantage. With them we find the rudiments and more than the rudiments of most of the arts and sciences, especially that of astronomy, of which most other nations were wholly ignorant. And yet, it is very remarkable that while the Hebrews made no discoveries in science, they had a religion perfectly rational, while that of the Hindoos was absurd in the extreme. This surely is an argument of the internal kind in favour of the divine origin of the Hebrew religion, almost as irresistible as any argument from miracles.' 2dly, Dr. P. adopts the opinion that there was a period in the early ages of mankind, free from the polytheism and idolatry which afterward prevailed. In this period, he thinks, 'it is evident that mankind derived instruction from some supernatural source, which they afterwards lost sight of, and that being left to themselves and their own speculations, they corrupted the purer tenets which they had received from their ancestors, and adopted others from such deductions as they were able of themselves to make from their observation of the course of nature.' 3dly, That hence sprang the superstitions and polytheistic rites of the heathen religions; whence he deduces the insufficiency of reason and the necessity of revelation :

> 'Without revelation the degree of reason that God has thought proper to give to a man is so far from being sufficient for his moral instruction, that the most intelligent of the heathens, those who thought and reflected the most (as we may judge by their refinements in metaphysics, mythology, and theology) as the Egyptians, the Greeks, and the Hindoos, have erred the most widely; having given into more absurd superstitions than the most stupid of mankind. For certainly the religion of the North Americans, and even that of the Negros in Africa, is preferable to that of the civilized nations above-mentioned, or that of the Mexicans and Peruvians on the same continent, who yet were much farther advanced in the arts of life.
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> 'It is evident, therefore, that true religion, consisting in the knowlege and sole worship of the one true God, of the maxims of his righteous government, and of the destination of man to survive the grave, must necessarily have been derived from revelation. All ancient history, and every view of the present state of the world, and especially of the most enlightened inhabitants of it, as the Hindoos, and Chinese, must convince every competent and candid observer of this great truth. He must be satisfied that the world would never *by its own wisdom* (to use the language of the apostle, 1 Cor. i. 2) have attained to the true knowledge of God, or any thing that deserves to be called rational and useful religion. It is by the gospel only that *life and immortality have been brought to light.*'

4thly, We meet with a train of curious analogical argumentation, in support of the reasonableness of the doctrine of the resurrection, and of the probability of miracles as an evidence of its truth. Different men will read this argument with different impressions; and perhaps it might have been omitted, as it does not follow immediately from the premises. Under the 5th head, we find an inference from the preceding inquiry, that 'we see in the history of the Hindoo institutions the actual power of religion on the minds of men;' and lastly the author infers that 'accounts of divine interpositions do not necessarily, or naturally appear incredible to men.'

> 'That mankind are not naturally or universally incredulous on the subject of religion, is evident even from the conduct of some who have been the most incredulous with respect to the Jewish and Christian revelations; since they have been firm believers in other religions, and those the most absurd. The emperors Marcus Aurelius and Julian, the great boasts of modern unbelievers, for their superior understanding and virtue, were slaves to their own superstition, now universally exploded. Julian sacrificed so many horned cattle, that it was commonly said that if he reigned long the breed would fail; and he gave into the absurd practices of divination and necromancy. The most eminent philosophers of that age, the later Platonists, believed themselves to have supernatural illuminations, and they practised various rites with a view to procure them.'—
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> 'To a truly philosophical, or reflecting mind it will, no doubt, appear, that we are equally dependant upon God for what is imparted originally, and provided for in the usual course of nature, as for what is imparted occasionally; but mankind in general, we see, in fact, are not so apt to be *impressed* by it, and therefore an habitual sense of our dependance upon God (which is of the greatest use to the moral improvement of man) is better gained by that system which is best calculated to remind man of that dependance, than by one that is less adapted to gain that end. A wise parent, who wishes to have his child sensible of his dependance upon him, and his obligation to him, will not give him his whole fortune at once, and thereby make him independant of himself, and his future bounty. And does not the same reason, in the nature of things and of man, apply to the case of our universal parent? On this account, therefore, as well as others, revealed religion is a better system, more adapted to human nature, than that which is termed *natural*, could the principles of it be ever so easily and clearly ascertained, which they by no means are.
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> 'Insuperable difficulties occur to us in the consideration, tho' not of the *being* of God, yet in that of his moral attributes, and the maxims of his moral government, from the mere light of nature; and no light at all could we, from this source of knowledge, get into a future state of existence. Consequently, if the proper *rule of life* could be discovered, a sufficient *motive* to the practice of it would be wanting. Now revelation supplies both these defects, and leaves us at no loss either with respect to what we must do to secure the favour of our Maker here, or our happiness hereafter.'

Thus Dr. P., after having weighed the institutions of the Hindoos against those of Moses, (his motto is *trutina ponantur eadem,)* makes the former " *kick the beam.*"

The subsequent remarks on M. Dupuis's Origin of all Religions, and on M. Boulanger's allegorizing talents, repel with spirit and effect the attacks of two bold infidels on revelation, and form a proper appendix to the *Comparison.*

To these observations, succeed *the laws and institutions of Moses methodized;* and here Dr. P. has not only stated the principal object of the Hebrew religion and its general maxims, but has arranged the different passages of the Mosaic laws under distinct Heads; as, *Laws relating to Idolatry—Criminal and civil laws—Precepts of Morality—Rules relating to Food—Rules relating to defilement—Of Festivals and Fasts—Of the First fruits—Of the Tabernacle and the things contained in it—Of Offerings—Of the Priests and Levites—Of the Nazarites—Of Vows—Laws of War—Miscellaneous articles—Exhortations to obedience.*

It is justly observed by Dr. Priestley, in his introduction to this methodical arrangement, that a strict ritual was necessary to prevent superstition; and that, if this ritual contained some things in common with the religions of other nations, such as sacrifices, ideas of impurity, and modes of purification, these were probably such notions and customs as had been prior to idolatry, against which the Hebrew religion is expressly pointed.

The volume concludes with a very flattering address to the Jews, in which their Christian correspondent encourages them to expect their speedy return to and establishment in Palestine. According to his interpretation of prophecy, the Jews may look for the termination of the period of their calamity in less than half a century (see p. 402); and he considers the present aspect of the political world as propituous to such a hope. He is inclined to suppose that the wars and troubles, which now convulse Europe, will terminate in the subversion of the Turkish Empire; that the restoration of the Jews will follow; and that they will not be convinced of the Divine Mission of our Saviour till after their return.—We much question whether this address, though it compliments the Jews as 'the first of nations,' will be very satisfactory to them: but, be this as it may, we are of opinion that the sensible part of the Christian world will consider these conjectures as visionary and hypothetical. Why is the present warfare in Europe to be regarded as of so very singular a nature? Why must we be in such haste to predict its result? What clear prospect does it hold forth, of the return of the Jews to their antient land?—It may cause changes in Europe, and even in Asia: but none which promise advantages to the Jews.—We should extend this article to too great a length, were we particularly to comment on Dr. P.'s mode of prophetic interpretation; and indeed we think that it scarcely merits discussion. We will not say *Credat Judæus Apella*, for we apprehend that scarcely a Jew will be persuaded to credit it.

Prefixed to this volume, is a dedication to the Duke of Grafton; in which that nobleman's zealous attachment to the cause of Christian literature and Christian truth is not only mentioned with approbation, but in which the Doctor would encourage his Grace to expect a speedy as well as glorious reward; for the day in which Christ is to come to receive the kingdom destined for him and his true disciples, Dr. P. says, he is 'willing to think is *now* at no great distance.' This idea corresponds with the opinions expressed in the address to the Jews, as well as in the preface; where Dr. P. vindicates himself against the misrepresentation of Mr. Robinson, and reiterates his belief in the happy result of the present disturbed state of the world. 'The eye of sense sees the calamity, and the eye of faith sees with equal clearness the good that is to follow it.'—Pious men please themselves, and endeavour to please others, by anticipations of uncommon good: but experience proves that their eye of faith, with all its clearness, is unable to read the future pages of the book of Providence.

Art. V. *A Review of the corrected Agricultural Survey of Lincolnshire*, by Arthur Young, Esq. published, in 1799, by Authority of the Board of Agriculture; together with an Address to the Board, a Letter to its Secretary, and Remarks on the recent Publication of John Lord Somerville, and on the Subject of Inclosures. By Thomas Stone. 8vo. pp. 436. 8s. Boards. Cawthorn. 1800.

It is always to be lamented when uncourteous personalities are blended with scientific and useful discussions, and when good sense is exhibited with an acrimonious aspect. There is a degree of politeness and self-government, which writers for the public ought to observe, both on their own account and that of their subject; and we sincerely wish that Mr. Stone had evinced a proficiency in this study, which would have rendered his observations more pleasing to the dispassionate part of mankind. We know nothing of the history of his connection with the Board of Agriculture, farther than as he himself relates it; and we have no desire of obtruding ourselves on the public as voluntary advocates of the Board and its Secretary against the allegations of the present reviewer. Mr. Stone may perhaps have been slighted; his abilities, which are certainly considerable, may have been undervalued; and his communications may not have met with the handsome treatment which they deserved:—Mr. Young's appointment to the Lincolnshire Survey may have been a great mortification to Mr. Stone, considering the pains which he had taken, and the service which he had already rendered in that department; and there may have been a want of delicacy in the Secretary in entering, without sufficient apology and explanation, on ground which he knew to have been previously occupied:—yet, after we have made every allowance for Mr. Stone on the score of mortification and disappointment, we cannot approve the manner in which he records his feelings. As brother reviewers, we should have rejoiced, for the honour of the profession, that he had kept his temper; and had recollected that neither agriculture nor sound criticism can be promoted by illiberal reflections and insinuations. The public, moreover, will deem him a prejudiced reviewer of the Lincolnshire Survey made and reported by the Secretary of the Board, when he commences his strictures with invidiously informing his readers, that Mr. Arthur Young was apprenticed when seventeen years old to a wine-merchant at Lynn; and that 'he has been considered as the *Munchausen* of the age,' while 'he became the dupe of every sly artful knave'—It is also to be observed that Mr. Young is not the only person whose ability and skill are here contemned. The writer quotes a passage from a correspondence which, he tells us, he had with a nobleman; in which we are informed that "Sir John Sinclair wished to work himself into fame by much writing, as the Pharisee in the Bible did by long prayers;" and that Lord Somerville did not "possess any one idea as to agriculture, further than in plowing with bullocks instead of oxen." In a private letter, in which sprightliness of remark was more the object than accuracy of statement, these observations might be allowable: but a dispassionate reviewer would not adduce them as fair appreciations of the merits of Lord Somerville and Sir John Sinclair.

In the Address to the Board of Agriculture, Mr. Stone tells the noblemen and gentlemen who compose it, that their proceedings 'have not hitherto been adapted to command, in any high degree, the respect or gratitude of their country;' and that the expectations of the public have been miserably disappointed.—On this subject we have already given our opinion: in addition to which we would remark that it behoves the

Board to listen to the charges brought against it, and not to treat with contemptuous neglect any strictures on the Reports of counties published by their authority. *Fas est et ab hoste doceri.* We have more than once intimated the probability of numerous omissions and errors in these volumes, which it was impossible for the general critic to point out *. Too little time may have been employed by the surveyors; and suspicions respecting the use to be made of the collected knowlege may have induced some persons, to whom they applied, to withhold information. At all events, however, the measure adopted by the Board was one step towards a knowlege of the state and capability of the country; and if every printed Report could undergo a separate and elaborate review, farther accuracy might be obtained.

Mr. S. appears to be well qualified for the task which he has undertaken; and, setting aside the effects of irritability, he is intitled to attention. He informs us that he was employed at the request of Sir John Sinclair, the original president, to prepare a sketch of a report of the rural economy of the county of Lincoln; that, after having presented his paper, (confessedly a mere sketch,) he employed as much diligence as his other avocations would permit, in collecting new information from every respectable source to which he had access; and that he was disappointed, after the careful and honest investigation which he had made, in being precluded from the pleasure that he had promised himself in revising, correcting, and enlarging his remarks for the public eye. Resolved, however, that his materials should not be lost, he has presented the result of his own inquiries and observations in the form of a critique on Mr. Young's Survey. The latter gentleman spoke of this county as presenting rich plains of meadow, "all alive with great herds of cattle:" but Mr. Stone represents this remark as the result of its having been contemplated through the flattering medium of the summer gale; for, says he, 'viewed at another season of the year, the plains would, even for months together, appear covered with water to the depth of several feet, and, perhaps, "all alive with fish."'—Mr. Stone, however, does not consider the fish scenery as absolutely unavoidable, since he adds that it arises from 'want of proper drainage, which might be easily effected.'

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* Mr. Stone himself makes an observation respecting the Survey of the Island in general, which will equally apply to that of each county, 'that if it was imperfect it was so by the unavoidable necessity of all human things.'

Much as the candid reader may be disposed to forgive the Secretary of the Board for not seeing fish when none were to be seen, we know not how this gentleman will repel the serious charge next brought against him, of perceiving in certain spots 'beautiful woods which are *yet to be planted*, and *delicious lakes yet to be made*.' He is not, however, altogether convicted of partiality in his encomiums on Lincolnshire landscapes; for Mr. S. allows that the county possesses some beautiful scenes:—but enough of its features.

Mr. Young having applied the appellation *land-taster* gentlemen of Mr. Stone's profession, he in return is ho with the same title: but Mr. Land-taster Young seems h to be so called on the principle of *lucus à non lucendo*, since is accused of acquiring his knowlege of estates from v reports at market ordinaries, in morning rides, &c. so th is impossible to depend on his statements. Mr. S. also al 'I dined at the farmers' ordinary at Louth a few weeks af Mr. Young had visited them there, and the recollection of t extraordinary stories they had induced him to record w subjects of great exultation and merriment.' If Mr. Y. co be *bamboozled* by a set of farmers, he was not fit for the assigned to him.

On the subject of *Fallowing*, Mr. Stone is completely issue with Mr. Young. Respecting the culture of T also, he pronounces that Mr. Y. is wrong; and unde article *Saintfoin*, he accuses him of an omission. 'This gra says Mr. Stone, 'is cultivated to a very great extent upon the estate of Sir William Manners, at Ponton, near Grantham, upon a mixed soil and a red creech, or scaly stone, and answers in an astonishing degree; but Mr. Young seems not to have heard of this place, nor of the proprietor.'

A long chapter on *Drainage* occurs in this volume; and Mr. Young's slight notice of this subject is here amply compensated. Indeed, Mr. Stone's engagements qualified him in a superior degree for the execution of this task.

Cogent arguments are adduced in the following section, against the practice of *Paring* and *Burning*, in favour of which the Secretary adduced authorities. This chapter merits attention.

The remark that *there is a time for all things* will apply to the question respecting the most proper season for Dung being on the land, as well as to a variety of other matters: when Mr. S. tells the farmers that this precise time is fourth stage of putrefaction,' we fear that he will not generally understood.

The readers of Mr. Young's Report will recollect his pleasing statement of the operation of what is called *Warping:* to which Mr. Stone's representation is a very proper addendum:

'According to Mr. Y.'s account it appears to be sailing on smooth water. He has not informed them of any of the drawbacks to which the process is liable, and that in every case where it is adopted there is a degree of risque which must be computed and allowed for.

'The first part of the process is the erection of a sluice in the bank of the river, which, even in small concerns, cost, in the first instance, from 600l. to 800l. The next is an embankment to be made around the land, intended to be warped, as the districts capable of this mode of fertilization are often flat to a considerable extent, and generally contain a variety of property in various states, and under various modes of management. Besides, at any rate, only certain portions of land can be warped in a given time, which must be regulated by the dimensions of the aperture of the warping sluice, and the extent of the new embankment. Previously to the opening of the sluice, and letting the water out of the river, the warper must give competent security to the proprietors and occupiers of all the land in the particular districts likely to be damaged or affected by the blowing up of the sluice, breaches of banks, and letting the water in upon their property. And if in consequence of the sluice not being properly piled, grounded, secured, and constructed, or the interior banks being new, and consequently unsettled, (as is very likely, because they are generally made of soft materials,) any part gives way, and the water is let out of the bounds intended to be prescribed, the damages incurred, in a large district, may be immense. So that, to speak truly, under the bond or obligation given by a warper to the district, he may at the opening of his sluice consider himself worth many thousands, or any given sum, and before he can shut it again, he may possibly have incurred a debt to as great an amount.'

Concerning the chapter on *Live Stock*, we must content ourselves with remarking that this reviewer recommends the establishment of a fishery on the Lincolnshire coast, and is surprized that the idea did not suggest itself to Mr. Y.: but perhaps there are difficulties in the execution of such a scheme, which may not have presented themselves to a land surveyor.

Mr. Young is accused of omitting to mention a successful manufactory of sack-cloth at Epworth, and of not sufficiently examining the cottage system in Lincolnshire. Mr. S. objects to the scheme of making the cottager a renter of land and the keeper of a cow *; and he proposes to provide for the comforts of the labouring poor on a plan which he deems less exceptionable.

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* He afterward inclines to a different opinion. See p. 399, &c.

'The mode, (says he,) I shall recommend is briefly as follows: Let each cottager be provided with a comfortable cottage, and a garden, wherein he may raise potatoes and other esculent roots and vegetables for himself and family; half an acre of good land is generally sufficient, and as much as he can cultivate. Let him have these at a rent of twenty-six shillings per annum; a plan I have generally pursued where the direction of this matter has been left to myself; because the laying up an even piece of money (sixpence per week) is soon discovered to be necessary, and insures punctuality. Where cottages are to be erected, I have generally recommended that two or more should be connected, as a means of preventing secret movements, by making the general conduct of each individual known to his neighbour,—a good expedient for preventing abuses.'

There is good sense in this idea; and for those who are to live on the wages of labour in the service of the farmer, cottages on this plan would afford as much domestic business as they could well manage.

As Mr. Young devotes a section at the end of his Report to the subject of *Religion*, so also does Mr. Stone. In general, their principles agree: but in one particular these pious agriculturists are completely at variance. As the *reviewer* appears to us to have the right side of the argument, we shall give his words; though we think that there was no occasion for him to accuse the Secretary of *whining cant*.

'Mr. Young, with that whining cant which so often accompanies the semblance of zeal for the duties of true religion, condemns most severely those who are disposed to allow their labourers to work on the Sundays during a ticklish harvest. He insinuates, nay almost asserts, that they would be better employed in drinking at an alehouse. And does Mr. Young really think that the morals of the lower class of people would be more corrupted by assisting on a Sunday to preserve the sustenance of man, when threatened with destruction by the inclemency of the weather, than by assembling at a public house, and indulging in all the excesses of inebriety? Will the Gospel, whose precepts he affects to be so desirous of enforcing, supply him with sufficient authority for this opinion? Did the Founder of our religion reprehend his disciples for plucking the ears of corn? Did he not justify his healing on the Sabbath, by the example of the Scribes and Pharisees, who made no hesitation to draw an ox or an ass out of a pit on that day? The last harvest was most singularly unfavourable. Mr. Young, in his *pamphlet on the Scarcity of Provisions*, tells us that the poor now feel the consequences of it from the severest pressure of famine. Will, therefore, any man, whose mind is not darkened by the thickest clouds of prejudice, assert, that to open and dry a sheaf of corn on a Sunday of the last autumn, was more criminal than to get drunk at a public house? Mr. Young seems to forget that true religion consists in subdued desires, purity of heart, and unrepining acquiescence in the divine decrees; that the weightier matters of the law are of the moral kind;

and that the solemnization of Sunday is merely ritual, and only valuable as it is subservient to the interests of morality.'

In the course of this Review. Mr. Stone makes various extracts from his own Report published in 1794.—On the whole, though he treats Mr. Y. sometimes with contempt, and sometimes with a warmth which may be called acrimonious, (however he may disclaim personal animosity,) yet he must be allowed to evince a considerable acquaintance with the county of Lincoln; and, as he adopts Mr. Young's arrangement in the division of his work, this volume may be consulted as a body of notes on the Secretary's Agricultural Survey.

It was not to be expected that Mr. Stone would be very gracious to Lord Somerville in his appendix, any more than to Mr. Young in the body of his work; especially after the mention made of his Lordship in the prefatory address. Indeed he writes as if he *owed them both a grudge*, and was resolved to *pay them off handsomely*. Sir John Sinclair is highly extolled; and the Board of Agriculture under his presidency is asserted to have approached as near perfection, as in the infancy of the institution could fairly have been expected. In paying this compliment at the end of his book to Sir John and the Board, Mr. Stone apparently forgets what he had said at the beginning; and probably it would not here have been introduced, had it not originated in the design of mortifying Lord S. by the comparison: who, while he reads the praises of the Baronet, is told that his own late publication affords less evidence of ability than good intention. We, however, maintain our opinion that it manifests both; and if his Lordship has erred in little matters, his observations are calculated to promote that discussion and experiment which lead to truth and public utility. Instead of examining Lord S.'s Poor Bill, (which is indeed a weakly infant,) Mr. Stone proposes a more complete system or theory of his own; which to us appears to be impracticable, but to contain a variety of excellent and very sound principles, that ought to form the basis of our poor laws. He lays it down as a maxim that

> 'The best support the poor can receive is from themselves. That therefore the maxims adopted at Hamburgh, in the execution of a similar plan, cannot be too strongly recommended, viz. That every allowance, which supersedes the necessity of working, becomes a premium to idleness: that labour, not alms, should be offered to all, who have any ability to work, however small that ability may be: that one shilling which the poor man earns, does him more real service than two that are given him: that, if the manner in which relief is given be not a spur to industry, it becomes in effect a premium to sloth and profligacy: and that if the mere support of a

pauper is above what any industrious person in the same circumstances could earn, idleness will become more profitable than industry, and *beggary* a better trade than the *workshop.*'

At the conclusion of the present war, it may be expedient completely to revise our system of poor laws; and then, we may hope, this principle will be made to pervade the whole.

Having imbibed a prejudice against the use of the Horse in agriculture, Lord Somerville contemplates him as the animal of scarcity, and tells us that the practice of importing corn, and the use of the heavy cart-horse were adopted together. On the other side, Mr. Stone is the advocate for the horse against oxen; and he attributes the scarcity, or the necessity for importation from the period mentioned by his Lordship, to unfavourable seasons.

Under the head of *Sheep and Wool,* Mr. Stone opposes Lord S.'s argument in favour of the Spanish breed; and he contends that it would not be for the interest of the sheep-master to rely on an improvement of *one* of the properties or qualities of an animal, which property, however improved, can only be a *secondary consideration.* In short, he thinks that we had better buy than attempt to grow Spanish wool.—The *pro* and the *con.* on this subject, will be found in these two books.

Strictures on the Resolutions respecting the inclosure and improvement of waste lands, communicated by the House of Commons to the House of Lords on the 19th of May, 1800, conclude this volume; and, coming from a professional and experienced man, they may be thought to merit consideration. That Mr. Stone has been in the habit of reflecting and discriminating, the whole of this work will bear testimony: but his good sense would have been more acceptable to the public, if it had been less alloyed by personal sarcasms and acrimonious expressions.

ART. VI. *The Works of Robert Burns,* with an Account of his Life, &c. &c.

[*Article concluded from p.* 286.]

HAVING already accompanied Burns to the time of his departure from his country retirement, we shall now attend him in Edinburgh; where his genius and talents introduced him to the notice of persons of rank and learning. It is no wonder that in this situation he found himself particularly happy; since even those men, in whose minds the social feelings had less influence than in that of the Ayrshire poet, must find great enjoyment from being admitted into such society: *haud inexperti loquimur;* few cities can boast of a greater assemblage of literary and ingenious men, and in none is a more agreeable intercourse maintained. Burns's introduction was produced by his merited celebrity; and his powers of conversation secured that applause which his writings had previously excited. He is thus described by Professor Dugald Stewart, who knew him well, in a letter addressed to Dr. Currie:

"I do not recollect whether it appears or not from any of your letters to me that you had ever seen Burns. If you have, it is superfluous for me to add, that the idea which his conversation conveyed of the powers of his mind, exceeded, if possible, that which is suggested by his writings. Among the poets whom I have happened to know, I have been struck, in more than one instance, with the unaccountable disparity between their general talents, and the occasional inspirations of their more favoured moments. But all the faculties of Burns' mind were, as far as I could judge, equally vigorous; and his predilection for poetry, was rather the result of his own enthusiastic and impassioned temper, than of a genius exclusively adapted to that species of composition. From his conversation I should have pronounced him to be fitted to excel in whatever walk of ambition he had chosen to exert his abilities.

"Among the subjects on which he was accustomed to dwell, the characters of the individuals with whom he happened to meet, was plainly a favourite one. The remarks he made on them were always shrewd and pointed, though frequently inclining too much to sarcasm. His praise of those he loved was sometimes indiscriminate and extravagant; but this, I suspect, proceeded rather from the caprice and humour of the moment, than from the effects of attachment in blinding his judgment. His wit was ready, and always impressed with the marks of a vigorous understanding; but, to my taste, not often pleasing nor happy. His attempts at epigram in his printed works, are the only performances perhaps, that he has produced, totally unworthy of his genius."

In the summer of 1788, Burns, being in possession of five hundred pounds obtained from the sale of his poems, hired the farm of Ellisland, situated on the banks of the river Nith, six miles above Dumfries. He had been previously recommended to the Board of Excise, and his name had been put on the list of candidates for the humble office of a gauger or exciseman: which appointment he afterward obtained,—unfortunately for his health and his morals, since the situation frequently exposed him to that species of temptation which he was the least qualified to resist, and confirmed him in a pernicious habit which effected his destruction.

'The situation in which Burns now found himself was calculated to awaken reflection. The different steps he had of late taken, were in their nature highly important, and might be said to have, in some measure, fixed his destiny. He had become a husband and a father; he had engaged in the management of a considerable farm, a difficult and laborious undertaking; in his success the happiness of his family was involved; it was time therefore to abandon the gaiety and dissipation of which he had been too much enamoured: to ponder seriously on the past, and to form virtuous resolutions respecting the future. That such was actually the state of his mind, the following extract from his common-place book may bear witness.

Ellisland, Sunday, 14th June, 1788.

" This is now the third day that I have been in this country. ' Lord, what is man!' What a bustling little bundle of passions, appetites, ideas, and fancies! And what a capricious kind of existence he has here! * * * There is indeed an elsewhere, where, as Thomson says, *virtue sole survives.*

" Tell us, ye dead;
Will none of you in pity disclose the secret,
What 'tis you are and we must shortly be?
——————————A little time
Will make us wise as you are, and as close."

" I am such a coward in life, so tired of the service, that I would almost at any time with Milton's Adam, ' gladly lay me in my mother's lap, and be at peace.'

" But a wife and children, bind me to struggle with the stream, till some sudden squall shall overset the silly vessel, or in the listless return of years, its own craziness reduce it to a wreck. Farewell now, to those giddy follies, those varnished vices, which, though half-sanctified by the bewitching levity of wit and humour, are at best but thriftless idling with the precious current of existence; nay, often poisoning the whole, that like the plains of Jericho, *the water is naught and the grounds barren,* and nothing short of a supernaturally gifted Elisha can ever after heal the evils.

" Wedlock, the circumstance that buckles me hardest to care, if virtue and religion were to be any thing with me but names, was what in a few seasons I must have resolved on; in my present situation it was absolutely necessary. Humanity, generosity, honest pride of character, justice to my own happiness for after life, so far as it could depend (which it surely will a great deal) on internal peace; all these joined their warmest suffrages, their most powerful solicitations, with a rooted attachment, to urge the step I have taken. Nor have I any reason on *her* part to repent it.—I can fancy how, but have never seen where, I could have made a better choice. Come then, let me act up to my favourite motto, that glorious passage in Young—

" On reason build, resolve,
That column of true majesty in man!"

It is greatly to be regretted that it proved to be so much easier for the poet to form good resolutions than to fulfil them.

At the end of the year 1791, Burns resigned his farm to his landlord Mr. Miller, after having occupied it for more than three years; and having disposed of his crop and stock on Ellisland by public auction, he removed to a small house which he had taken at Dumfries. Here he was most exposed *to the sin which so easily beset him*, and his irregularities grew into habits. 'Among the inhabitants of Dumfries,' Dr. Currie observes, 'there were never wanting persons to share his social pleasures; to lead or accompany him to the tavern; to partake in the wildest sallies of his wit, to witness the strength and degradation of his genius.'—On this unpleasing subject we will no longer detain our readers, but hasten to inform them that, on the 21st of July, 1796, 'the sufferings of this great but ill-fated genius were terminated, and a life was closed in which virtue and passion had been at perpetual variance.'

Burns had belonged to the corps of Gentlemen Volunteers of Dumfries, and they determined to bury him with military honours; in which laudable purpose they were assisted by the Fencible Infantry of Angus-shire, and the regiment of cavalry of the Cinque Ports at that time quartered at Dumfries.—'The spectacle was in a high degree grand and solemn, and accorded with the general sentiments of sympathy and sorrow which the occasion had called forth.'—On the day on which the remains of Burns were consigned to his parent earth, his posthumous son was born: but he was not destined to a long life, and now inhabits the same grave with his parent.

The person of this extraordinary but ill-fated man is thus described, and his genius is thus delineated, by the masterly hand of his biographer:

'Burns, as has already been mentioned, was nearly five feet ten inches in height, and of a form that indicated agility as well as strength. His well-raised forehead shaded with black curling hair, indicated extensive capacity. His eyes were large, dark, full of ardour and intelligence. His face was well formed; and his countenance uncommonly interesting and expressive. His mode of dressing, which was often slovenly, and a certain fulness and bend in his shoulders, characteristic of his original profession, disguised in some degree the natural symmetry and elegance of his form. The external appearance of Burns was most strikingly indicative of the character of his mind. On a first view, his physiognomy had a certain air of coarseness, mingled however with an expression of deep penetration, and of calm thoughtfulness approaching to melancholy. There appeared in his first manner and address perfect ease and self-possession, but a stern and almost supercilious elevation, not indeed incompatible with openness and affability, which however bespoke a mind conscious of superior talents. Strangers that supposed themselves approaching an Ayrshire peasant, who could make rhymes, and to whom their notice was an honour, found themselves speedily overawed by the presence of a man who bore himself with dignity, and who possessed a singular power of correcting forwardness and of repelling intrusion. But though jealous of the respect due to himself, Burns never enforced it where he saw it was willingly paid; and though inaccessible to the approaches of pride, he was open to every advance of kindness and of benevolence. His dark and haughty countenance easily relaxed into a look of good will, of pity, or of tenderness; and as the various emotions succeeded each other in his mind, assumed with equal ease the expression of the broadest humour, of the most extravagant mirth, of the deepest melancholy, or of the most sublime emotion. The tones of his voice happily corresponded with the expression of his features, and with the feelings of his mind. When to these endowments are added, a rapid and distinct apprehension, a most powerful understanding, and a happy command of language—of strength as well as brilliancy of expression—we shall be able to account for the extraordinary attractions of his conversation—for the sorcery which in his social parties he seemed to exert on all around him. In the company of women this sorcery was more especially apparent. Their presence charmed the fiend of melancholy in his bosom, and awoke his happiest feelings; it excited the powers of his fancy as well as the tenderness of his heart; and by restraining the vehemence and the exuberance of his language, at times gave to his manners, the impression of taste, and even of elegance, which in the company of men they seldom possessed. This influence was doubtless reciprocal. A Scottish lady, accustomed to the best society, declared with characteristic *naiveté*, that no man's conversation ever *carried her so completely off her feet* as that of Burns; and an English lady, familiarly acquainted with several of the most distinguished characters of the present times, assured the editor, that in the happiest of his social hours, there was a charm about Burns which she had never seen equalled. This charm arose not more from the power than the versatility of his genius. No languor could be felt in the society of a man who passed at pleasure from *grave to gay*, from the ludicrous to the pathetic, from the simple to the sublime; who wielded all his faculties with equal strength and ease, and never failed to impress the offspring of his fancy with the stamp of his understanding.

'This indeed is to represent Burns in his happiest phasis. In large and mixed parties, he was often silent and dark, sometimes fierce and overbearing; he was jealous of the proud man's scorn, jealous to an extreme of the insolence of wealth, and prone to avenge, even on its innocent possessor, the partiality of fortune. By nature kind, brave, sincere, and in a singular degree compassionate, he was on the other hand proud, irrascible, and vindictive. His virtues and his failings had their origin in the extraordinary sensibility of his mind, and equally partook of the chills and glows of sentiment. His friendships were liable to interruption from jealousy or disgust, and his enmities died away under the influence of pity or self-accusation. His understanding was equal to the other powers of his mind, and his deliberate opinions were singularly candid and just; but like other men of great and irregular genius, the opinions which he delivered in conversation were often the offspring of temporary feelings, and widely different from the calm decisions of his judgment. This was not merely true respecting the characters of others, but in regard to some of the most important points of human speculation.

'On no subject did he give a more striking proof of the strength of his understanding, than in the correct estimate he formed of himself. He knew his own failings; he predicted their consequence; the melancholy foreboding was never long absent from his mind; yet his passions carried him down the stream of error, and swept him over the precipice he saw directly in his course. The fatal defect in his character lay in the comparative weakness of his volition, that superior faculty of the mind, which governing the conduct according to the dictates of the understanding, alone entitles it to be denominated rational; which is the parent of fortitude, patience and self-denial; which by regulating and combining human exertions, may be said to have effected all that is great in the works of man, in literature, in science, or on the face of nature. The occupations of a poet are not calculated to strengthen the governing powers of the mind, or to weaken that sensibility which requires perpetual controul, since it gives birth to the vehemence of passion as well as to the higher powers of imagination. Unfortunately the favourite occupations of genius are calculated to increase all its peculiarities; to nourish that lofty pride which disdains the littleness of prudence, and the restrictions of order; and by indulgence, to increase that sensibility, which in the present form of our existence is scarcely compatible with peace or happiness, even when accompanied with the choicest gifts of fortune!'

This biographical memoir, which we have read with unmixed satisfaction as far as the writer of it was concerned, is concluded with some admirable observations on the peculiar dangers to which poets and persons of extreme sensibility are exposed; and on the most probable means by which their pernicious influence may be avoided. In these remarks, Dr. Currie proves himself to be not only a writer of refined taste, but a man of observation, virtue, and benevolence.

We trust that we shall be more than *excused* for the length of our extracts, when our readers recollect the genius and the misfortunes of Burns; with the additional claim of the present work to public attention, from the good taste, the varied information, and the judicious remarks displayed by the editor, and above all from the charitable motive in which the publication originated. By subscriptions received in Dumfries and its neighbourhood, in other parts of Scotland, and in some parts of England, (particularly London and Liverpool,) the sum of seven hundred pounds was raised; by which means, the widow and four surviving children were rescued from immediate distress, and the most melancholy of the forebodings of Burns was happily disappointed. 'It is true, (observes Dr. Currie,) this sum, though equal to their present support, is insufficient to secure them from future penury. Their hope in regard to futurity depends on the favourable reception of these volumes from the public at large, in the promoting of which the candour and humanity of the reader may induce him to lend his assistance.'—Such a hope in this country can never be disappointed!

Besides the materials which we have already noticed in this volume, we have read with some pleasure memoirs of the poet by a lady, (Mrs. Dunlop of Dunlop;) criticisms by Dr. Currie on the writings of Burns, including observations on Poetry in the Scottish Dialect; remarks on Scottish Literature; and some pathetic tributary verses on the death of Burns, by Mr. Roscoe.

We have dwelt so long on the contents of the first volume, that we must, however reluctantly, dismiss the remainder with a shorter notice. The second volume is occupied by the Poet's general correspondence; in which are discoverable so many marks of good sense, and so many instances of felicity of expression, that we are inclined to concur in opinion with the late Dr. Robertson, who remarked that Burns's prose productions were nearly equal in merit to his poetical effusions. In epistolary composition, he certainly excelled; which may in some measure be attributed to a circumstance thus related by his brother Gilbert:

> "Luckily in place of the *complete Letter-Writer* he got by mistake a small collection of letters by the most eminent writers, with a few sensible directions for attaining an easy epistolary stile. This book was to Robert of the greatest consequence. It inspired him with a strong desire to excel in letter-writing, while it furnished him with models by some of the first writers in our language."

To enable our readers to judge of the degree of advantage which he derived from the possession and study of this collection, we shall present them with a few specimens of his letters. The first which we shall select is one of four addressed to a female friend who afterward rejected his suit:

> 'I verily believe, my dear E., that the pure genuine feelings of love, are as rare in the world as the pure genuine principles of virtue and piety. This I hope will account for the uncommon style of all my letters to you. By uncommon, I mean, their being written in such a serious manner, which to tell you the truth, has made me often afraid lest you should take me for some zealous bigot, who conversed with his mistress as he would converse with his minister. I don't know how it is, my dear; for though, except your company, there is nothing on earth gives me so much pleasure as writing to you, yet it never gives me those giddy raptures so much talked of among lovers. I have often thought that if a well grounded affection be not really a part of virtue, 'tis something extremely akin to it. Whenever the thought of my E. warms my heart, every feeling of humanity, every principle of generosity, kindles in my breast. It ex-

tinguishes every *dirty spark* of malice and envy, which are but too apt to infest me. I grasp every creature in the arms of universal benevolence, and equally participate in the pleasures of the happy, and sympathize with the miseries of the unfortunate. I assure you, my dear, I often look up to the divine disposer of events, with an eye of gratitude for the blessing which I hope he intends to bestow on me, in bestowing you. I sincerely wish that he may bless my endeavours to make your life as comfortable and happy as possible, both in sweetening the rougher parts of my natural temper, and bettering the unkindly circumstances of my fortune. This, my dear, is a passion at least in my view, worthy of a man, and I will add, worthy of a Christian. The sordid earth-worm may profess love to a woman's person, whilst in reality his affection is centered in her pocket; and the slavish drudge may go a wooing as he goes to the horse-market, to chuse one who is stout and firm, and as we may say of an old horse, one who will be a good drudge and draw kindly. I disdain their dirty, puny ideas. I *would* be heartily out of humour with myself, if I thought I were capable of having so poor a notion of the sex, which were designed to crown the pleasures of society. Poor devils! I don't envy them their happiness who have such notions. For my part I propose quite other pleasures with my dear partner.'

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The warmth of his heart is strongly marked in the following letter to Mrs. Dunlop, a lady descended from the family of Wallace, who honoured him with a long and intimate friendship:

'Madam, 'Edinburgh, March 22d, 1787.

'I read your letter with watery eyes. A little, very little while ago, *I had scarce a friend but the stubborn pride of my own bosom*; now I am distinguished, patronised, befriended by you. Your friendly advices, I will not give them the cold name of criticisms, I receive with reverence. I have made some small alterations in what I before had printed. I have the advice of some very judicious friends among the literati here, but with them I sometimes find it necessary to claim the privilege of thinking for myself. The noble Earl of Glencairn, to whom I owe more than to any man, does me the honor of giving me his strictures: his hints, with respect to impropriety or indelicacy, I follow implicitly.

'You kindly interest yourself in my future views and prospects; there I can give you no light. It is all

> "Dark as was Chaos ere the infant sun
> Was roll'd together, or had try'd his beams
> Athwart the gloom profound."

'The appellation of a Scottish bard, is by far my highest pride; to continue to deserve it is my most exalted ambition. Scottish scenes and Scottish story are the themes I could wish to sing. I have no dearer aim than to have it in my power, unplagued with the routine of business, for which heaven knows I am unfit enough, to make leisurely pilgrimages through Caledonia; to sit on the fields of her battles; to wander on the romantic banks of her rivers; and to muse by the stately towers or venerable ruins, once the honored abodes of her heroes.

'But these are all Utopian thoughts: I have dallied long enough with life; 'tis time to be in earnest. I have a fond, an aged mother to care for; and some other bosom ties perhaps equally tender. Where the individual only suffers by the consequences of his own thoughtlessness, indolence, or folly, he may be excusable; nay shining abilities, and some of the nobler virtues may half sanctify a heedless character; but where God and nature have entrusted the welfare of others to his care; where the trust is sacred, and the ties are dear, that man must be far gone in selfishness, or strangely lost to reflection, whom these connexions will not rouse to exertion.

'I guess that I shall clear between two and three hundred pounds by my authorship; with that sum I intend, so far as I may be said to have any intention, to return to my old acquaintance, the plough, and, if I can meet with a lease by which I can live, to commence farmer. I do not intend to give up poetry: being bred to labor secures me independence, and the muses are my chief, sometimes have been my only, enjoyment. If my practice second my resolution, I shall have principally at heart the serious business of life; but while following my plough, or building up my shocks, I shall cast a leisure glance to that dear, that only feature of my character, which gave me the notice of my country, and the patronage of a Wallace.

'Thus, honored madam, I have given you the bard, his situation, and his views, native as they are in his own bosom.'

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His taste and his powers of criticism appear in no unfavourable point of view in the following extract from another letter to Mrs. Dunlop.

'Madam, 'Mauchline, 4th May, 1788.

'Dryden's *Virgil* has delighted me. I do not know whether the critics will agree with me, but the *Georgics* are to me by far the best of Virgil. It is indeed a species of writing entirely new to me; and has filled my head with a thousand fancies of emulation: but alas! when I read the *Georgics*, and then survey my own powers, 'tis like the idea of a Shetland poney, drawn up by the side of a thorough-bred hunter, to start for the plate. I own I am disappointed in the *Æneid.* Faultless correctness may please, and does highly please the lettered critic; but to that aweful character I have not the most distant pretensions. I do not know whether I do not hazard my pretensions to be a critic of any kind, when I say that I think Virgil in many instances, a *servile* copier of Homer. If I had the *Odyssey* by me, I could parallel many passages where Virgil has evidently copied, but by no means improved, Homer. Nor can I think there is any thing of this owing to the translators; for, from every thing I have seen of Dryden, I think him in genius, and fluency of language, Pope's master. I have not perused Tasso enough to form an opinion: in some future letter, you shall have my ideas of him; though I am conscious my criticisms must be very inaccurate, and imperfect, as there I have ever felt and lamented my want of learning most.'

From the following billet, it will appear that Burns could return a compliment with as much grace, perhaps, as if he had been bred under the polished Earl of Chesterfield:

'*To Lady* W. M. CONSTABLE, *acknowledging a Present of a valuable Snuff-box, with a fine Picture of Mary Queen of Scots on the lid.*

'My Lady,

'Nothing less than the unlucky accident of having lately broken my right arm, could have prevented me the moment I received your ladyship's elegant present by Mrs. Miller, from returning you my warmest and most grateful acknowledgments. I assure your ladyship, I shall set it apart: the symbols of religion shall only be more sacred. In the moment of poetic composition, the box shall be my inspiring genius. When I would breathe the comprehensive wish of benevolence for the happiness of others, I shall recollect your ladyship; when I would interest my fancy in the distresses incident to humanity, I shall remember the unfortunate Mary.'

We shall terminate our extracts with the Poet's own account of his religious sentiments.

'To Mrs. Dunlop,

'Dear Madam, 'Ellisland, 21st June, 1789.

'Will you take the effusions, the miserable effusions of low spirits, just as they flow from their bitter spring. I know not of any particular cause for this worst of all my foes besetting me, but for some time my soul has been beclouded with a thickening atmosphere of evil imaginations and gloomy presages.

* * * * * * *

Monday evening.

'I have just heard * * * * * * * * give a sermon. He is a man famous for his benevolence, and I revere him; but from such ideas of my Creator, good Lord deliver me! Religion, my honored friend, is surely a simple business, as it equally concerns the ignorant and the learned, the poor and the rich. That there is an incomprehensible Great Being, to whom I owe my existence, and that he must be intimately acquainted with the operations and progress of the internal machinery, and consequent outward deportment of this creature which he has made; these are, I think, self-evident propositions. That there is a real and eternal distinction between virtue and vice, and consequently that I am an accountable creature; that from the seeming nature of the human mind, as well as from the evident imperfection, nay, positive injustice, in the administration of affairs, both in the natural and moral worlds, there must be a retributive scene of existence beyond the grave; must, I think, be allowed by every one who will give himself a moment's reflection. I will go farther, and affirm, that from the sublimity, excellence, and purity of his doctrine and precepts, unparalleled by all the aggregated wisdom and learning of many preceding ages, though *to appearance*, he himself was the obscurest and most illiterate of our species; therefore Jesus Christ was from God.

* * * * * *

'Whatever mitigates the woes, or increases the happiness of others, this is my criterion of goodness; and whatever injures society at large, or any individual in it, this is my measure of iniquity.

'What think you, Madam, of my creed? I trust that I have said nothing that will lessen me in the eye of one, whose good opinion I value almost next to the approbation of my own mind.'

In Vol. III. are contained the author's poetical productions, which were mentioned at considerable length in the M. Rev vol. lxxv.; and the work is concluded by a fourth volume, containing the correspondence between Burns and Mr. Thomson, on the subject of a select collection of Scottish airs for the voice, published by the latter. To these letters are added the greater number of the songs furnished by Burns for Mr. Johnson's publication intitled "*The Scots Musical Museum*;" and such others of his poems, not before published, 'as seemed not unworthy of seeing the light.'

After the copious extracts which we have made, and the sentiments which we have already expressed, it is unnecessary for us now to state that our opinion of this work is highly favourable: but we must add a suggestion that, in a future edition, the materials may be condensed with advantage, and some repetitions may be omitted.

ART. VII. *A Defence of the Profession of an Actor.* 8vo. 1s. 6d. Miller. 1800.

THE complaint which has lately been urged, that the public do not manifest sufficient personal respect for actors and actresses, though their talents are acknowledged and applauded, is, in our opinion, ill-founded. Whenever their conduct in private life has qualified them for admission into the houses of persons of rank and respectability, they have been courted instead of excluded, and invited as rarities in the most select parties. Many persons now living can remember *Colley Cibber* in White's old club, which was composed chiefly of nobility and the first commoners of the time, who had found it and continued to make it extremely difficult to be elected. *Garrick*'s company was sought by all families of the first class for birth, learning, talents, taste, and morality. *Quin*, in the latter part of his life especially, was as much admired for his wit and probity off the stage, as he had been before applauded on it.

Even *Foote*, though a profligate and depraved character, was not only admitted but courted in the society of men of wit and learning. Mr. *Kemble* also, of the present day, has no reason to complain of neglect either on or off the stage.

Among females, Mrs. *Oldfield* and Mrs. *Cibber*, whose conduct in private life was not immaculate, were often invited to select parties of ladies of high rank; and Mrs. *Pritchard*, Miss *Macklin*, Miss *Farren*, Mrs. *Siddons*, Miss *Wallace*, and others, whose characters in private life have not only been innocent but exemplary, have been received on the most reputable footing in all assemblies, and in families of the first distinction in the kingdom.

What respect the pompous and labouring author of this pamphlet, who is mounted on stilts as high as those on which Harry Carey stood when he wrote *Chrononhotonthologos*, or Johnson when he acted *Hurlo Thrumbo*, is desirous of having bestowed on the whole corps of actors and actresses of all ranks, indiscriminately, we know not; when only a voice and talents for tragic declamation, or humour and singularity for comic representation, have already rewarded the possessors of those faculties with applause, fame, and high salaries. More qualifications than these are requisite for the society of persons of education, good-breeding, and morality. Many actors and actresses, who have given great pleasure and received great applause on the stage in particular parts, are ignorant, vulgar, without knowlege of the world, good morals, good breeding, wit, or any of the necessary talents for conversation; and would be at best but a dead weight on society, if admitted into what is *truly* called good company.

Thus far in *defence of public gratitude* to the worthy favourites of *Melpomene* and *Thalia*: but we must not yet part with the redoubted champion of these ladies. His history of the stage is confined to the dramatic *writers*. We know little of the *actors*, till the time of Roscius; and every nation, in which the drama has been cultivated, has had its Roscius. The present author owns that the stage, as well as better things, grew corrupt and depraved at the declension of the Roman empire; and that, till the last century, nearly all acting and scenic representations consisted in mysteries, mummeries, buffoonery, and such ribaldry as the magistrates, in the several countries in which they had been tolerated, were obliged to suppress. Indeed, if the inordinate passion of stage-players for applause, at the expence of virtue and morality, from the time of Aristophanes to the present day, had not been corrected, there was nothing so impious, factious, immoral, and indecent, that would not have been exhibited on the stage. The drolls of Bartholomew fair, and the gross humours of Punch, are small relics of what the stage *has* been, and slight specimens of what it *would* be, if wholesome and severe laws had not purified and restrained it.—The author agrees in this opinion, in a passage which will convey to our readers an idea of his style. The Thespian cart being overturned in the reign of Edward III. he says:

> 'The mischief was not yet rectified. To the ribaldry of these vagabonds succeeded the dramatizing of the mysteries of religion and morality. The sacred characters of the Saviour of mankind and his apostles were daily burlesqued and profaned, until the ascending glory of Johnson and Shakespeare rose upon the horizon. Day now opened upon the world; genius flamed in the firmament; and the whole earth heaved to imbibe the vivifying warmth which exhaled fragrance from its bosom, and spread the wide universe with verdure.'

Is not this *out-stilting Hurlo Thrumbo?*

From what we remember of the stage, we dispute not its utility in lashing vice, in ridiculing folly, and in painting the miseries of man in a high station, which are generated by his own crimes, or the treachery of others; and we have often been instructed as well as amused by its representations:—but the point which we are inclined to dispute with this angry author is the accusation, which he has brought against the public, of ingratitude to actors. Those of the capital have often been charged with (we fear, not unjustly,) loose and profligate manners; and we may be certain that, in France, they were not excommunicated *en masse* without sufficient reason. On our stage, the *Beggar's Opera* is not a lesson for virtue, any more than the *London Cuckolds*, which, in our own memory, was constantly acted on the Lord Mayor's day.

At p. 28. this author is guilty of *felo de se*, and oversets all his complaints of neglected actors of good conduct and virtuous principles, since he allows single instances of the admission of actors and actresses of great merit into good company; and single instances only are to be found in any profession, of superior worth and talents which enjoy or deserve unusual notice.

A violent Philippic against Managerial tyranny, and as violent an encomium on 'the noble principle of extensive right which reigns in the bosoms of the patriot EIGHT!' carries us a little way behind the curtain, in contemplating the views and designs of this writer; and we now perceive where the shoe pinches, as well as if it were on our own foot. We never deemed this *tweedle dum* and *tweedle dee* quarrel worthy of our attention, and are therefore little qualified to form an opinion on the subject: but we can easily perceive on which side our impassioned author has enlisted.

On the whole, this writer has not convinced us that actors and actresses, who deserve countenance and approbation, require an apology or a defence. They are sure of the patronage and even the friendship of the first characters in the kingdom, when talents and conduct unite in endearing them to the public; though inconveniences and mortifications have sometimes happened to great families, which have condescended to admit young actors into their domestic amusements.

Art. VIII. *An Enquiry into the Elementary Principles of Beauty*, in the Works of Nature and Art. To which is prefixed an Introductory Discourse on Taste. By William Thomson. 4to, pp. 230. and 13 Plates. 18s. Boards. Johnson.

The author of this posthumous publication was a native of Dublin, and a painter by profession, but never attained to any practical eminence in his art. In the outset of his career, he gave some promises of future reputation, but his natural diffidence and some untoward events prevented the fulfilment of those hopes. It is said, in a memoir of him prefixed to this work, that

> 'Among the specimens which he has left behind him of his own pencil, there is one that was purchased some years ago by the late Earl of Charlemont, which considerably attracted the notice of the *Virtuoso*, and drew from the late President of the Royal Academy a particular compliment: Sir Joshua Reynolds, upon viewing it, said it savoured very strongly of Guido. Addressing himself to Mr. Thomson, he put this question to him, "Did you really paint that picture, Sir;" upon Mr. Thomson's assuring him that he did, "You," rejoined the Knight, "are a most promising artist, and may do what you please." The subject was the head of a beggar.'

Without inquiring whether theoretic knowlege may exist where practical ability fails, we may observe that the present production does not decide the question. Though it may display some metaphysical ingenuity, and some novelty of theory, it does not appear to us to contain much knowlege that is likely to be useful to the artist; nor to establish any principles by which the study of the art may be facilitated, or its progress accelerated. The introductory discourse on Taste occupies nearly half of the book, and is principally employed in explaining, according to the author's own peculiar theory, the mental faculties, and their separate offices and functions. Accurately and fully to analyse the human mind, to discriminate and ascertain its various powers, and to unfold all its secret springs of pain and pleasure, will perhaps ever remain an object that must attract yet evade the efforts of speculation. In this part of the work before us, we have been more pleased with the simplicity of the structure, and with the perspicuous detail of the system, than we have been satisfied with the accuracy of reasoning, or with the truth of the conclusions. The author considers the human mind as divisible into five powers only; namely, perception, memory, imagination, taste, and judgment. He treats of the several offices and relative importance of each: but we shall confine our remarks principally to what he says concerning *taste*, as he appears to have considered this part of the subject in a new point of view.

'Of the five *outward powers*, or *senses* of the human frame, there are three only which have the capacity of *sensation*, viz. the *smelling*, *feeling*, and *tasting*. The five internal powers of the mind, before enumerated, have but *one* which possesses *sensation* or *feeling*, namely, the TASTE, or *sixth Sense;* and as the mind possesses but five distinct *powers*, of which the *Taste* is one, in order to prevent the embarrassment or perplexity of the reader, who from the opinion of former writers may suppose the mind to possess more, and other different powers, than those above-mentioned, it is here necessary to apprize him, that there are no other; and that *Genius* and *Will*, which other writers, and those also highly respectable, have held to be undoubted and indisputable powers of the mind, do not exist as separate faculties, but are merely *operations* or *actions* impelled by the *Taste*, erroneously considered as powers separate and distinct from it; for, as it is this *sixth sense* alone, which impels us to every action of the body and application of the mind, it will hereafter appear, that *Genius* and *Will* are terms only first invented by injudicious reasoners, and then erroneously applied by such to those operations of the *Taste*, which they had neither rationally considered, nor sufficiently understood.

'This faculty of the human mind, to which the appellation of *Taste* has been given, is, as already noticed, a perfect and distinct *internal sense*, and should, as before observed, be termed the *sixth*. It is possessed in general by all, though in very different degrees, being extended to all its proper objects, external and internal, in some men; but, like the understanding, variously limited and modified with regard to both, in others. It is the seat or sensorium of all the passions; and nothing could affect the human mind, either with desire or aversion, joy or grief, pleasure or pain, love or hatred, or any other passion or emotion, if this power did not exist, there being no other faculty of the mind which can so feel or be affected by them. The other powers of *Memory*, *Imagination*, and *Judgment*, being, as before observed, perfectly *apathetic* or *passionless:* a pleasing or discordant strain of music, a rude expression, or an elegant compliment, are conveyed to the mind by the *hearing;* but it is this *sixth Sense*, or *Taste* alone, that *feels* itself pleased or offended with either: the other powers have not that sensation; but *this*, representing its emotions to the *Judgment*, the latter determines on the subject, with the same certainty and precision, as could have been effected in a conference between two distinct persons.

'Thus, for example, a person receives a rude shock from another in the street; the *internal sense* (the *Taste*) by the notice she receives from the *outward sense* of *feeling*, is offended and inflamed; and the *judgment* assents to these emotions; till upon examination, the latter finds that the offending person is either a maniac escaped from his keepers, or a blind man without a guide, when immediately she reverses her decree, and the *Taste*, or *internal sense*, in obedience to the *judgment*, acquiesces in her decision, and gives up every sentiment of offence and resentment.

'There are few men, comparatively speaking, in whom this *sense* (the *Taste*) is limited to less than the whole of those objects to which its power naturally extends, and whose influence it was in general formed to receive: but in certain individuals the number of objects which naturally should affect the Taste is not only contracted, or abridged to them, but those objects have also with some, effects directly contrary to what is felt by others. Thus music for example, so generally delightful, affords no pleasure to this peculiar faculty of the mind, in some individuals, and to others it is perfectly disgusting, as already observed.

'But though the power of this *internal sense* in some individuals be so far restrained, as not to extend to the exterior objects of music, painting, and perhaps some others, they yet often possess it, in a very high degree, with regard to the internal objects of the intellect. No man ever tasted more exquisitely the *beautiful* in verse, in thought, and expression, than the late Mr. Pope, as his works every where strongly evince; no man was ever more charmed with praise, or tormented with censure or abuse, even when ill-founded and contemptible, than that admirable poet; which shews the exquisite sensibility of his *Taste* (or *internal sense*), as it was this power alone that so keenly *felt* in both cases; yet he not only received no pleasure from "the concord of sweet sounds," but was on the contrary disgusted with them. It may therefore seem unaccountable, that he who was so totally void of an ear, as it is called, for music, should, notwithstanding, produce the most harmonious verse of any poet since Virgil; but the difficulty is solved, when we reflect, that *verse* may be repeated *mentally* to the *internal sense*, without being conveyed to it by the ear from without. This it was that enabled Pope, Swift, and the late Dr. *Johnson*, to write the most musical numbers, though neither of these excellent writers could either taste, or even endure the harmony of sounds; and the last was so remarkably divested of every idea either of *receiving*, or *conveying* harmony *externally*, that, as I have heard affirmed by several persons, his intimate acquaintance, he never was known to repeat a verse, either of his own, or of any other poet, in which he did not effectually, by his bare recital, destroy every particle of *harmony* it might contain or pretend to.'

In the course of this discussion, the author seems to have involved himself in some inaccuracies and contradictions. In chap. 3d. he says that the organs of seeing, hearing, &c. are only the conveyances through which the mind receives its impressions; that all sense and perception are in the mind; and that, for this purpose, (see Chap. xii.) the mind possesses that internal sense called taste, which receives the impressions of pain and pleasure: but he afterward tells us, in the same chapter, that of the five senses three only have sensation; that is, for such we understand to be the meaning of the word sensation, are susceptible of the impressions of pain and pleasure. This is evidently contradictory of his first position, namely, that the senses are only the conveyances to the mind. In allowing also sensation to three of the senses, and in denying it to two, the author seems to have violated the rules of analogy; and to have most fancifully, and without any foundation in reason or experiment, stripped them of this power, merely for the sake of conferring it on another new and imaginary sense; the situation of which in the human frame we know not, and the peculiar organ of which no anatomist has ever yet discovered.

Though Mr. Thomson fails, perhaps, in producing complete conviction of the existence of this internal sense as the sensorium of all pain and pleasure, yet we are much disposed to think that Beauty is reducible to some general and unvarying principles; and that every object, which impresses the eye, has a peculiar property of affecting us either with pain or pleasure in some degree, whether the sensation resides in the organ of sight, or in the internal sense of taste. According to Mr. T.;

‘ Beauty, which all admire, and none can account for, is the result of *six* different *accidents*, or *elementary principles*, each of which is a distinct *Beauty* in itself; and consequently communicates that peculiar *Beauty* to every object to which it is joined. All created beings, as well *inanimate* as *animate*, have one or more of these six *Beauties;* and each of these elementary principles, which is added after the *first* (which none are, or can be without) so far increases its beauty, by the addition of such element; and therefore the creature or object, which possesses all the Elementary Principles, is *most*, or *perfectly beautiful* in their kind, as that creature or object, which possesses only *one*, or the *first element* of Beauty, which (as it is said above, all must have) is the *least* so, or of the lowest degree of Beauty; and if there is any creature, or object in the world, which possesses *none* of these six Elementary Principles of Beauty, then such object must necessarily be *ugly*, *deformed*, and *monstrous;* but I much question, whether there is or ever was such (natural) object in the universe.

‘ The six Elementary Principles of Beauty above alluded to are the following; viz. 1st. The Beauty of *Proportion* or *Fitness*. 2d. The Beauty of *Shape*, or *the Conic Form*. 3d. The Beauty of *Lines*. 4th. The Beauty of *Colours*. 5th. The Beauty of *Variety*. 6th. The Beauty of *Smoothness*.

‘ Of these six Elementary Principles of Beauty, it is necessary to observe, that the first; viz. Proportion or Fitness, is necessary and *indispensable*, as it is the foundation of all *Beauty;* but, being abstractedly without any of the merely *ornamental* Elements of Beauty, it is therefore more immediately the object of *reason* or the *understanding*, than of the *Senses* or the *Taste.* The second and fourth, viz. the Beauty of *Shape*, or the *Conic Form*, and the Beauty of *Colour*, are partly *necessary*, and partly *ornamental*, and are consequently the proper objects, both of the *understanding* and the *Taste.* The third, fifth, and sixth Elements of Beauty are entirely or altogether *ornamental*, and on that account are primarily the objects of the *Taste* or *Sense*, and for the gratification of which only they seem bestowed, and for no other discoverable reason whatsoever, all creatures, man only excepted, being utterly insensible to Beauty.

'The *first* and *second Elementary Principles* were appointed by Almighty wisdom for *our* use and benefit, comprizing also that of those creatures to which they respectively apply; but the Beauty of *Lines*, the Beauty of *Colour*, the Beauty of *Variety*, and the Beauty of *Smoothness*, were given merely for our delight, and have no other end or purpose.'

Whether proportion be a principle of beauty has long been a subject of dispute. In opposition to Mr. Burke, whose arguments are here particularly noticed, Mr. Thomson maintains that proportion is not only an element of Beauty, but the first and chief principle of that quality in all bodies; that it is consequently the foundation of the rest; and that it is so necessary, so indispensable a beauty in itself, that it is possessed by every creature, animal or vegetable, whether the other five elementary principles be given or denied.

'By Proportion is not meant here *the measure of relative quantity*, as exclusively understood by *mathematicians;* but strictly and in its true sense with regard to Beauty, it means *Fitness* or *Propriety. Proportion*, therefore, in this sense, consists in having the *form* of the object or creature, together with the *number*, *situation*, *power*, and *extension* of its *parts*, such, as of all other, are the best suited to the *use*, *advantage*, *safety*, *necessities*, and *convenience* of the animal or subject on which this gift is bestowed, according to its nature, way of life, and mode or purpose of existence; and as we find that every creature, animal and vegetable, possesses this Beauty of *Proportion* or *Fitness*, which is never omitted, even where all others are added, so there are many creatures to which this *only* is given, and all the others excluded.'

It certainly cannot be denied that any creature, which is without the kind of proportion described in the foregoing definition, must be deformed: but, to a person who is ignorant of the peculiar circumstances under which the creature exists, and in course unconscious of this defect of proportion, such deformity would not convey any idea of ugliness. On the other hand, the most exquisite adaptation of a creature's form to its mode of existence will excite no idea of beauty, in the mind of an observer who is unconscious of this adaptation; unless it be coupled with some other accident of form or color, with which he has been in the habit of associating an idea of beauty. It will also be rarely found that the clearest conception of most perfect proportion is so powerful, as altogether to counteract the effect of any concomitant ugliness of form or color. It should seem, therefore, that, though a creature cannot be really beautiful without this principle, it may be ugly with it; if its form, or the lines of which its form is composed, if the color with which it is clothed, or if the surface which it presents to the eye, be such as are usually associated with feelings of disgust; and to which, consequently, the ideas of ugliness are annexed.—Mr. Thomson repeatedly asserts that all beauty is intended and produced exclusively for the gratification of the sense of sight alone: if this be true, whatever is beautiful ought to appear so directly and immediately to that sense: yet the ideas of the beauty of proportion, as defined by him, are certainly not excited by any direct impression on the sight, but are the result of the associations of the mind. It appears to us, also, that, according to the author's own definition of proportion, this ought not to be considered as a principle of beauty by itself, but as having formed one of the constituent principles of the beauty of form: since we can have no idea of proportion or fitness in the abstract; nor without considering it with relation to the general form of the creature, or to that of its different parts. It may admit of a question, moreover, whether this principle may not have a relation to the other elementary principles of beauty; and whether there be not also a fitness of lines and colors, as well as a fitness of form. The author's theory, indeed, necessarily excludes all reference to fitness in ascertaining the beauty of his last four elementary principles, by regarding them as merely ornamental, and as given solely for the gratification of man, without any other end or purpose.—There appears to us something extremely fanciful in Mr. T.'s ideas on the beauty of form. He calls the conic the most beautiful of all the simple, or uncompounded forms given to matter.

The concluding part of this work is employed in analyzing the beauty of the female human figure; for, according to this author, the appellation *beautiful* cannot properly be applied to man, and this quality is to be regarded as the distinguishing characteristic of the female part of the human species only. From his observations on this subject, it appears that he formed his ideas principally from the antique; his admiration of which seems to have been carried to a very high degree of enthusiasm.

Art. IX. *Philosophical Transactions of the Royal Society of London*, for the Year 1800. Part II. 4to. 13s. Boards. Elmsly and Bremner.

This number contains a notification that the Transactions of the Royal Society, for the year 1800, will consist of three parts; and since the delivery of this portion, the third has made its appearance. Ere long, also, the first part for this year will probably be printed. We must therefore confine our present analysis to one article, although it will extend to a considerable length.—As all the papers which now pass under review belong, according to our usual mode of arrangement, to the class of

PHILOSOPHICAL PAPERS,

We shall begin with the first that occurs in the volume.

On double Images caused by atmospherical Refraction. By William Hyde Wollaston, *M.D. F.R.S.*

The phænomena of the inversion of objects near the horizon, and of the elevation or depression of the horizon itself, by means of a strong atmospherical refraction, are now well known. Mr. Huddart first took notice of a distinct image, inverted beneath the object itself; and, in the volume of the Philosophical Transactions for 1797, he described several appearances of this kind. He also suggested, with a view to the explanation of them, that the lowest strata of the air were at that time endued with a weaker refractive power than others at a small elevation. Mr. Vince, in the volume for 1799, mentioned an instance in which erect as well as inverted images were visible above, and not below, the objects themselves; and from tracing the progress of the rays of light, he concluded that these appearances were owing to unusual variations of increasing density in the lower strata of the atmosphere. Mr. Dalby, in the volume for 1795, informed us that the top of a hill appeared detached, as the sky was seen under it; in which case an inversion probably occurred; so that the lower half of the portion detached was an inverted image of the upper, because the sky could not be seen under it otherwise than by an inverted course of the rays.—Such are the phænomena which the ingenious author of the present paper undertakes to explain, by means of a theory and a series of experiments that may be easily applied to other cases of a similar kind. He first reduces the general laws of refraction, depending on these successive variations of increasing and decreasing density, to which fluids in general are liable, to the three following propositions:

'1. If the density of any medium varies by parallel indefinitely thin strata, any rays of light moving through it in the direction of the strata, will be made to deviate during their passage, and their deviations will be in proportion to the increments of density where they pass.—

'2. When two fluids of unequal density are brought into contact, and unite by mutual penetration; if the densities at different heights be expressed by ordinates, the curve which terminates these ordinates will have a point of contrary flexure.— —

'3. If parallel rays pass through a medium varying according to the preceding proposition, those above the point of contrary flexure will be made to diverge, and those below the same point will converge, after their passage through it.'

Hence Dr. W. infers that any object, seen through the inclined concave part of the curve, would appear elevated, erect, and diminished: an object seen through that part, which is convex and inclined, would be elevated; if situated beyond the focus of visual rays from the eye, it would appear inverted; and below the point, at which the curve terminates, vision would be direct;—an object might be so situated as to be seen in all three ways, viz. erect, inverted, and erect again, at the same time. The author has given figures, to which he refers, for the illustration and proof of these principles.

Dr. W. next proceeds to confirm his theory by a number of experiments; which serve to shew that the contiguity of two fluids, of unequal density, is capable of occasioning all the appearances that have been observed; and also to manifest by what means the air may be made to exhibit similar phænomena. He conceives that all the appearances, described by Mr. Huddart, arose from a mere difference of temperature; and not, as that gentleman imagined, from any diminution of refractive power in the lower strata of the air by evaporation, which would produce a contrary effect. A quick evaporation, occasioned by a free current of air passing over any surface of considerable extent, and thus bringing greater differences of density contiguous to it, would serve to increase the refraction; and this rapid evaporation, Dr. W. thinks, will fully account for the phænomenon witnessed by Mr. Latham: who, in the Phil. Trans. for 1796, described an extraordinary elevation of the coast of France, so as to render it visible from the beach at Hastings and other parts of Sussex. A similar fact is stated by De la Lande, (Astron. Tom. 2.) who says that the mountains of Corsica, at the distance of more than 100 miles, are occasionally visible from Genoa.

From some experiments here recited, Dr. W. infers that evaporation from the surface of the sea, in such a state of the atmosphere as would allow the lower strata to be saturated, is capable of occasioning all the phænomena that have been described, and probably those which were observed by Mr. Vince.

He adds; 'Since heat alone tends to depress objects, and evaporation produces apparent elevation, it is probable, that in the instance of refraction related by Mr. Dalby, the heat of the sun was the principal agent, and that the moisture rather tended to counteract than assist its action.' 'Simple inversion (he says) may generally be seen, when the sun shines upon a *dry* even road of $\frac{1}{3}$ or $\frac{1}{2}$ mile extent; but when the ground has been wet, I have rarely seen it, and have even failed of discerning it, when the heat has been sufficient to raise a steam from the ground.' For other particulars, we must refer to the paper before us; in which the subject has been fully discussed, and, in our opinion, every difficulty attending it satisfactorily obviated.

Investigation of the Powers of the prismatic Colours to heat and illuminate Objects; with Remarks, that prove the different Refrangibility of radiant Heat. To which is added, an Inquiry into the Method of viewing the Sun advantageously, with Telescopes of large Apertures and high magnifying Powers. By William Herschel, *LL.D.F.R.S.*

Dr. H. introduces this very curious paper with stating the advantage which results from doubting the truth of principles, that have been long and generally acknowleged; and to his scepticism, if we may so call it, with relation to a fact that has been universally admitted, we are indebted for a singular discovery. In consequence of some experiments relating to the method of viewing the sun with large telescopes to the greatest advantage, in which various combinations of differently coloured darkening glasses were used, he found that with some of them he felt a sensation of heat accompanied with little light, and with others he had much light and scarcely any heat. Hence he was led to surmise that the primitive rays might possess very different *heating* as well as *illuminating* powers. Some rays, he conjectured, might be better adapted to produce heat, and others to afford light; and he determined to decide the question by experiment.

To ascertain the *heating power* of coloured rays, he provided the following simple apparatus, of which a drawing is annexed. A rectangular piece of pasteboard was fixed in a frame, mounted on a stand, and moveable on two centers, in the manner of a common swing-glass. In this pasteboard he cut an opening, somewhat larger than the ball of a thermometer, and long enough to admit the passage of one of the prismatic colours in its whole extent. He then placed three thermometers, the balls of which were blacked with japan ink, and their scales being disengaged from the balls, on small inclined planes. The apparatus, consisting of the framed pasteboard and thermomete mometers, was placed on a small plain board in such a manner, that it might be moved without any derangement of the relative position of its different parts. A prism, moveable on its axis, was then fixed in the upper part of an open window, at right angles to the solar ray, and turned about till its refracted coloured spectrum became stationary on a table placed at a proper distance from the window. The board to which the apparatus was annexed was set on this table, and so situated as to let the rays of one colour pass through the opening in the pasteboard. The moveable frame was then adjusted so as to be perpendicular to the rays proceeding from the prism; and the inclined plane, bearing the three thermometers, with their balls arranged in a line, was set so near to the opening, that any one of them might easily be advanced far enough to receive the irradiation of the colour which passed through the opening, while the rest remained close by, under the shade of the pasteboard.

With this apparatus, Dr. H. proceeded to make his experiments. Having arranged his three thermometers in their proper position, he waited till they were stationary. He then advanced one of them (No. 1.) to the red rays, while the other two were near it in the shade; and observing the degrees indicated by them, he found that, in about 8 or 10 minutes No. 1. manifested a rise of 6¼ degrees produced by the red rays, compared with the other two standard thermometers. Having restored this thermometer to the temperature of the room, he exposed it again to the red rays; and comparing it with the standard thermometer No. 2. he observed that, in 10 minutes, the red rays made the thermometer rise 7 degrees. In another experiment, the green rays occasioned a rise in the same time of 3¼ degrees; and the violet rays caused an ascent of 2 degrees. On exposing No. 2. to the red rays, and comparing it with No. 3., it rose 2¼ degrees in 5 minutes; and in another experiment, to 4 degrees in the same time. In one case, it rose in the green rays 1½ degree, and in another 2 degrees.

From the experiments with No. 1., he deduced the proportion of 55 to 26 for the power of heating in red to that in green, and 55 to 16 for that of red to that of violet; and taking the result from the experiments with No. 2., he obtained the proportion of 55 to 24,2, or more than 2¼ to 1 for the heating power of red rays compared with that of green, and about 3½ to 1 for that of red compared with that of violet. —On the whole, it appears that the heating power of the prismatic colours is very far from being equally distributed, and that the red rays possess it in the greatest degree.

The next course of experiments relates to the *illuminating power* of coloured rays. The instrument deemed most convenient for this purpose was the miscroscope applied to the vision of opake objects. Having placed an object of this kind under a double microscope, and having set a prism in the window so as to make the coloured image of the sun stationary on the table on which the microscope was placed, Dr. H. caused the differently coloured rays to fall successively on the object, by advancing the microscope (which magnified 27 times) into their light. By attentive and repeated inspection, it was found that 'the object was very well seen in red; better in orange; and still better in yellow; full as well in green; but to less advantage in blue; indifferently well in indigo, and with more imperfection in violet.' Higher magnifying powers were afterward used, and many different objects were applied to the microscope. The experiments made with them in various circumstances are here minutely recited: but we can only repeat the conclusion deduced from them; viz.

'The red-making rays are very far from having the illuminating power in any eminent degree. The orange possess more of it than the red, and the yellow rays illuminate objects still more perfectly. The maximum of illumination lies in the brightest yellow or palest green. The green itself is nearly equally bright with the yellow; but, from the full deep green, the illuminating power decreases very sensibly; that of the blue is nearly upon a par with that of the red; the indigo has much less than the blue; and the violet is very deficient. With regard to the principle of distinctness, there appears to be no deficiency in any of the colours.'—'May not the chemical properties of the prismatic colours be as different as those which relate to light and heat?'—'If the power of heating, as we now see, be chiefly lodged in the red-making rays, it accounts for the comfortable warmth that is thrown out from a fire, when it is in the state of a red glow; for the heat which is given by charcoal, coke, or balls of small-coal mixed up with clay, used in hot-houses; all which, it is well known, throw out red light. It also explains the reason why the yellow, green, blue, and purple flames of burning spirits mixed with salt, occasion so little heat that a hand is not materially injured, when passed through their coruscations. If the chemical properties of colours also, when ascertained, should be such, that an acid principle, for instance, which has been ascribed to light in general, on account of its changing the complexion of various substances exposed to it, may reside only in one of the colours, while others may prove to be differently invested, it will follow, that bodies may be variously affected by light, according as they imbibe and retain, or transmit and reflect, the different colours of which it is composed.'

The experiments already recited establish a curious and important fact; viz. that 'radiant heat, as well as light, whether they be the same or different agents, is not only refrangible, but is also subject to the laws of the dispersion arising from its different refrangibility.'

' The whole quantity of radiant heat contained in a sun-beam, if this different refrangibility did not exist, must inevitably fall uniformly on a space equal to the area of the prism; and, if radiant heat were not refrangible at all, it would fall upon an equal space, in the place where the shadow of the prism, when covered, may be seen. But, neither of these events taking place, it is evident that radiant heat is subject to the laws of refraction, and also to those of the different refrangibility of light. May not this lead us to surmise, that radiant heat consists of particles of light of a certain range of momenta, and which range may extend a little farther, on each side of refrangibility, than that of light?'

By several experiments, not here reported, the author concludes that the maximum of illumination has little more than half the heat of the full red rays; and from other experiments, he infers that the full red falls still short of the maximum of heat, which perhaps lies even a little beyond visible refraction.

' In this case (says the Doctor) radiant heat will at least partly, if not chiefly, consist, if I may be permitted the expression, of invisible light; that is to say, of rays coming from the sun, that have such a momentum as to be unfit for vision. And admitting, as is highly probable, that the organs of sight are only adapted to receive impressions from particles of a certain momentum, it explains why the maximum of illumination should be in the middle of the refrangible rays; as those which have greater or less momenta, are likely to become equally unfit for impressions of sight. Whereas, in radiant heat, there may be no such limitation to the momentum of its particles. From the powerful effects of a burning lens, however, we gather the information, that the momentum of terrestrial radiant heat is not likely to exceed that of the sun; and that, consequently, the refrangibility of *calorific* rays cannot extend much beyond that of *colorific* light. Hence we may also infer, that the invisible heat of red-hot iron, gradually cooled till it ceases to shine, has the momentum of the invisible rays which, in the solar spectrum viewed by day-light, go to the confines of red; and this will afford an easy solution of the reflection of invisible heat by concave-mirrors.'

The observations of Dr. H. are next applied to the method of viewing the sun to the greatest advantage, with telescopes of large apertures and high magnifying powers. With this intention, he proceeded to determine what glasses would most effectually stop the red rays, which are heating to the eye of the observer, and which are less favourable to illumination than pale green light; and after having recited a variety of trials for this purpose, he closes this section with practical directions for the operation of smoaking glasses uniformly: an account of which we shall here subjoin.

' Wh

'With a pair of warm pliars, take hold of the glass, and place it over a candle, at a sufficient distance not to contract smoke. When it is heated, but no more than still to permit a finger to touch the edges of it, bring down the glass, at the side of the flame, as low as the wick will permit, which must not be touched. Then, with a quick vibratory motion, agitate it in the flame from side to side; at the same time advancing and retiring it gently all the while. By this method, you may proceed to lay on smoke to any required darkness. It ought to be viewed from time to time, not only to see whether it be sufficiently dark, but whether any inequality may be perceived; for, if that should happen, it will not be proper to go on. The smoke of sealing-wax is bad: that of pitch is worse. A wax candle gives a good smoke; but that of a tallow-candle is better. As good as any I have hitherto met with is the smoke of spermaceti oil. In using a lamp, you may also have the advantage of an even flame extended to any length.'

The mode of preparing a telescope for convenient and distinct vision, which Dr. H. recommends, and which he has used with great advantage, is as follows:

'I placed a very dark green glass behind the second eye-glass, that it might be sheltered by both glasses, which in my double eye-piece are close together, and of an equal focal length. Here, as the rays are not much concentrated, the coloured glass receives them on a large surface, and stops light and heat, in the proportion of the squares of its diameter now used, to that on which the rays would have fallen, had it been placed in the focus of pencils. And, for the same reason, I now also placed a dark green smoked glass close upon the former, with the smoked side towards the eye, that the smoke might likewise be protected against heat, by a passage of the rays through two surfaces of coloured glass. This position had moreover the advantage of leaving the telescope, with its mirrors and glasses, completely to perform its operation, before the application of the darkening apparatus; and thus to prevent the injury which must be occasioned by the interposition of the heterogeneous colouring matter of the glasses and of the smoke.'

In speaking of another method for the same purpose, he says; 'I placed a deep blue glass with a bluish green smoked one upon it as in the former case, and found the sun of a whiter colour than with the former composition. There was no disagreeable sensation of heat; though a little warmth might be felt.' He adds; in either of these ways, 'I have seen uncommonly well;' and in a series of observations, the glasses met with no accident.

Experiments on the Refrangibility of the invisible Rays of the Sun. By the Same.

Our limits will not allow us to describe the author's apparatus, nor to recite the several experiments, which relate to this subject: but the result is as follows. The first four experiments prove 'that there are rays coming from the sun, which are less refrangible than any of those that affect the sight; they are invested with a high power of heating bodies, but with none of illuminating objects; and this explains the reason, why they have hitherto escaped unnoticed.' The two next experiments shew 'that the power of heating is extended to the utmost limits of the visible violet rays, but not beyond them; and that it is gradually impaired, as the rays grow more refrangible.' The last four experiments prove 'that the maximum of the heating power is vested among the invisible rays; and is probably not less than half an inch beyond the last visible ones, when projected in the manner before-mentioned.'—'These experiments also shew that the sun's visible rays, in their less refrangible state, and considerably beyond the maximum, still exert a heating power fully equal to that of red-coloured light; and that, consequently, if we may infer the quantity of the efficient from the effect produced, the invisible rays of the sun far exceed the visible ones in number.'—'If we call *light*, those rays which illuminate objects, and *radiant heat*, those which heat bodies, it may be inquired, whether light be essentially different from heat?' In reply, the author observes, after some previous remarks on solar heat; 'that such of the rays of the sun as have the refrangibility of those which are contained in the prismatic spectrum, by the construction of the organs of sight, are admitted, under the appearance of light and colours; and that the rest, being stopped in the coats and humours of the eye, act upon them, as they are known to do upon all the other parts of our body, by occasioning a sensation of heat.'

Experiments on the solar, and on the terrestrial Rays that occasion Heat; with a comparative View of the Laws to which Light and Heat, or rather the Rays which occasion them, are subject, in order to determine whether they are the same, or different. By the Same.

Dr. Herschel distinguishes heat into six different kinds, three of which are solar and three terrestrial; and, as the divisions of terrestrial heat strictly resemble those of solar, he reduces his subject to three general heads. He begins with the heat of luminous bodies in general, such as that which we have directly from the sun, and that of terrestrial flames, as torches, candles, &c. His next division comprehends the heat of coloured radiants, such as that which is obtained from the sun by separating his rays in a prism, and that which is derived from culinary fires, openly exposed. The third division relates to heat obtained from radiants, where neither light nor colour in the rays can be perceived. This is gained directly from the sun, by means of a prism applied to his rays; or it may be had from fires enclosed in stoves; or from red-hot iron cooled till it can be no longer seen in the dark.

The various propositions relating to heat, similar to those which are known and admitted with regard to light, are the subjects of illustration and proof in the sequel of this paper, and are the following:

'1. Heat, both solar and terrestrial, is a sensation occasioned by rays emanating from candent substances, which have a power of heating bodies. 2. These rays are subject to the laws of reflection. 3. They are likewise subject to the laws of refraction. 4. They are of different refrangibility. 5. They are liable to be stopped, in certain proportions, when transmitted through diaphanous bodies. 6. They are liable to be scattered on rough surfaces. 7. They may be supposed, when in a certain state of energy, to have a power of illuminating objects.'

The first three of these propositions are the subjects of discussion in the paper before us; and the rest are reserved for a future occasion.—From a series of experiments, which are minutely recited, the author infers that, in every supposed case of solar and terrestrial heat, there are rays which are subject to the laws of reflection and refraction, and invested with the power of heating bodies, independently of light; and the same experiments, which prove that heat is both reflexible and refrangible, establish also its radiant nature. The apparatus used in the experiments is illustrated by a variety of engravings.

Chemical Experiments on Zoophytes; with some Observations on the component Parts of Membrane. By Charles Hatchett, *Esq. F. R. S.*

This ingenious author, having in a former paper ascertained the similar construction of shell and bone, and having shewn that there is even an approximation in the nature of their composition, by the intermediate crustaceous substances, was induced to pursue the subject in an additional series of experiments. The zoophytes, to which the chemical analysis and investigation of the author were applied, are several species of *Madrepora* and *Millepora*, one species of *Tubipora*, the *Flustra foliacea*, the *Corallina opuntia*, two species of *Isis*, several species of *Gorgonia*, two of *Antipathes*, and several species of *Sponges*, and also of *Alcyonium*. The object of Mr. H.'s experiments was to ascertain, in these animal substances, the presence and general properties of carbonate and phosphate of lime, which are the materials employed by nature to communicate rigidity and hardness to certain parts of animals, such as shell and bone; and then to examine the nature of the substance, in and on which the hardening or ossifying principles were secreted and deposited.

'The hardening substance of the *Madrepores*, and also of the *Millepores*, (with one exception,) appears to be carbonate of lime; and they resemble shells in being formed of a gelatinous or membranaceous substance, thus hardened. The only difference is in the mode according to which these materials have been employed. The *Tubipora musica* resembled the forementioned substances. With respect to the *Flustra foliacea* and *Corallina opuntia*, it is observed that a small portion of phosphate was found, mixed with the carbonate of lime. The *Isis ochracea* and *Hippuris* are formed of regularly organized membranaceous, cartilaginous, and horny substances; hardened, in the last species, merely by carbonate of lime, and in the former with the addition of a very small portion of phosphate of lime. The hardening substance of the *Gorgonia nobilis* was found to be carbonate of lime, with a small quantity of phosphate; and the matter constituting the membranaceous portion was partly gelatinous, and partly a membrane completely formed, so as to cover the stem, in the manner of a tube. The other *Gorgoniae*, viz. the *ceratophyta*, *flabellum*, *suberosa*, *pectinata*, and others, are composed of a horny stem and a cortical substance by which it is coated. The stems afforded a quantity of phosphate of lime with scarcely any trace of carbonate, and the cortical part consisted principally of carbonate of lime, with little or none of the phosphate.

The *Antipathes* were found to be little, if at all, different from the horny stems of the *Gorgoniae*; and the various sponges were completely formed by the same membranaceous or horny substance, varied by modifications of a more delicate construction, rather than by any essential difference in composition.—The *Alcyonia* were found to be composed of a soft, flexible, membranaceous substance, similar to the cortical part of the *Gorgonia suberosa*, and in like manner slightly hardened by carbonate, mixed with a small portion of phosphate of lime.

On the whole, there seems to be reason for concluding that the varieties of bone, shell, coral, and the numerous tribe of Zoophytes with which the last are connected, only differ in composition by the nature and quantity of the hardening or ossifying principle, and by the state of the substance with which it is mixed or connected.'

The sequel of this paper contains observations on the component parts of membrane, intermixed with many curious remarks on the skins of different animals, the hair, horn, and scales of fish, nails and hoofs, the albumen of eggs, and a variety of similar substances. From an examination of the chemical properties of these natural productions, the author infers that the same substance constitutes the principal part of membrane, sponge, horn, hair, &c. and even of muscular fibre; and, on comparing the properties of this substance with those of pure albumen in a state of inspissation, he has discovered so evident a resemblance in every respect, that few persons (he conceives) will hesitate to pronounce albumen to be the original matter from which tortoise-shell, hair, horn, muscular fibre, &c. have been derived and formed. There is also, he adds, 'much reason to believe that gelatin, although it appears so different in many respects from albumen, is yet formed from it.'

'In attempting to prove, (says Mr. H.) that albumen or the coagulating lymph is the original animal substance, I have hitherto only stated chemical facts; but when the phænomena attending incubation are considered; when the experiments made by eminent physiologists, such as Haller, Maître Jean, and Malpighi, are viewed; when the oviparous fœtus is seen to be progressively formed in and from the albumen of the egg, so that, upon the bursting of the shell which separated it from external matter, the young animal comes forth complete in all its parts; when such strong facts as these are corroborated by those afforded by chemistry, it can scarcely be doubted that albumen is the primary animal substance, from which the others are derived; and there is much cause to believe, that the formation of gelatin, and of the animal fibre especially, begins with the process of sanguification in the fœtus.

'As the three principal and essential component parts of the blood, viz. albumen, gelatin, and fibre, appear therefore to compose the various parts of animals, in such a manner that one (being predominant) influences the nature of that part of the animal which it is principally employed to form: and as albumen, gelatin, and fibre, by relative proportion, by the degrees of density, by the effects of organization which singly or conjointly they have experienced, by the texture of the animal substance which they, as materials and thus modified, have concurred to produce, and by the proportion of natural or inherent moisture peculiar to each part of different animals, present an immense series of complicated causes, so are the effects found to be no less numerous and diversified, by the infinite variety in texture, flexibility, elasticity, and the many other properties peculiar to the various parts which compose the bodies of animals.'

On the Electricity excited by the mere Contact of conducting Substances of different Kinds. In a Letter from Mr. Alexander Volta, F. R. S. Professor of Natural Philosophy to the University

of

munication of it from one part of the animal to the
withstanding its contiguity to a conducting fluid.
however, were unquestionable; and they are now
ascertained by the artificial contrivance described i
and by the properties belonging to it which are her

The author provided a number of small roun
copper, brass, or silver, (which is better adapted
pose,) about an inch in diameter; and an equal
other plates or pieces of tin, or rather of zinc, (whic
of the same size with the former. He also prepared
number of round pieces of pasteboard, skin, or o
matter, capable of imbibing and retaining simpl
water in which salt had been dissolved, or some o
with which they should be well moistened. He the
to the due arrangement of these several pieces. He
placing one of the plates of metal, e. g. of silver,
on this he placed a plate of zinc; and this he cover
of the moist pieces. Over these he deposited anot
silver, next to it a plate of zinc, and then one of th
pieces; and he continued this arrangement, till he
as high a column as could sustain itself without
column consisting of about 20 of these ranges exh
of electricity, by means of Cavallo's electrometer, a
condenser beyond 10 or even 15 degrees. It was als
charging the condenser by a simple touch, so that
gave a spark but also a small stroke to the fingers
the two extremities of the column were touched

plate of the apparatus and a bason or cup of water into which the finger or hand is plunged; while the top of the column or the upper plate of the apparatus is touched by the end of the metallic plate or rod, held in the other hand, which should be well moistened, and take fast and large hold of the plate or rod. By attending to these circumstances, a slight sensation of pungency may be perceived in one or two joints of the finger which is dipped into the cup of water, by touching with the metallic rod held in the other hand the 4th or even the 3d pair of plates; and by successively touching the 5th, 6th, &c. till the operator arrives at the last plate on the top of the column, the commotions or strokes will become gradually more and more sensible.

With an apparatus of this kind, consisting of 20 pairs of plates, the pungent sensation will extend to the whole finger, and affect it very acutely, when it is singly dipped into the water of the bason; it will extend, without any painful feeling, to the wrist and even to the elbow, when the hand is wholly plunged into the water; and it will be also sensibly felt in the wrist of the other hand. The effects of this apparatus are more sensibly perceived, when the ambient air, or water, or the moistened plates that form the column, are warm; because heat renders the water a better conductor. All saline substances, and particularly common salt, contribute likewise to the increase of the electrical effect of this instrument, when they are dissolved in the water of the bason, and when the pieces interposed between each pair of metallic plates are made to imbibe a sufficient quantity of the saline water.

The electrical powers of this machine may be augmented, so as to equal or even surpass those of the torpedo or eel, by increasing the number of plates, and arranging them in the manner above described. If to the 20 pairs of plates already mentioned, 20 or 30 more be added, the strokes will be more sensible, and will be extended through the two arms and even to the shoulder; particularly to the shoulder and arm belonging to the hand that is plunged into the water. By frequently repeating the contacts of the apparatus, the commotions produced will succeed one another rapidly, and without intermission. This will be the case when the hand is wholly or in part plunged into the water: but, if a single finger be dipped into it partially or totally, the commotions in that single finger will be so acute as to be almost intolerable. The apparatus, in this state of it, will communicate shocks to a number of persons, whose hands are moistened and connected, and who thus form a continued chain.

The author's instrument admits of many variations in its construction; several of which he has described, and illustrated by figures. The first consists of a range of cups or vessels, formed of wood, shell, earth, or crystal, which are half filled with pure water, brine, or ley; and these are made to communicate with one another by means of metallic arcs, of which the one part, that is plunged into one vessel, is made of copper, or rather of silvered copper; and the other part, that descends into the adjoining vessel, is made of tin or rather of zinc. These two parts, formed of different metals, are soldered together at the top; and they are enlarged at their extremities, by which they communicate with the fluids in their respective vessels. If one part be made of tin, ley (or some alkaline liquor) is to be preferred: but, when it is of zinc, brine (or water in which salt has been dissolved) is the most eligible. Let 30, 40, or 60 of these vessels be ranged in a right line, and connected together by the metalline arcs already described; and if one hand be plunged into one of these vessels, and a finger of the other hand into another of them, at a sufficient distance, the shock will be communicated from one to the other; and it will be more sensibly felt in consequence of the number of intermediate vessels between the first and the last in the row. The number and position of these vessels may be changed; and the experiments which may be made with them are as various as their number and position. We cannot, however, enter into a recital of them; nor is it necessary to point out the resemblance which an apparatus of this kind bears to the electrical organs of the torpedo, and the similarity of their effects.

Mr. Volta has described several methods of multiplying the number of metallic plates, in his *artificial electrical organ*, without endangering their fall in consequence of the height of the column to which they are elevated; and of rendering the instrument, thus formed, portable and durable. When the number of plates amounts to 60, 80, or 100, the best method of connecting them is by preparing two or more columns, in each of which the several pieces are arranged in the manner already explained in the case of a single column. These several columns are to be connected by metallic plates, and cups of water are so disposed as to communicate with the bases of the extreme columns.—The author has annexed a drawing, which exhibits these different modes of arrangement.

By means of an apparatus of this kind, the electrical fluid may be made to circulate without interruption; or to exhibit a kind of perpetual motion through a circle of conductors, properly chosen and duly arranged, which serve by their mutual contact to excite and convey it. This is a fact which the author had formerly advanced in his researches and discoveries on the subject of Galvanism, and which he has since established by new facts and experiments that, in his judgment, admit of no contradiction. For farther particulars, we must refer to the paper itself; which is here printed in French, without a translation.

Some Observations on the Head of the Ornithoryncbus paradoxus. By Everard Home, *Esq.* F.R.S.

To the author's observations on this newly discovered quadruped, are annexed figures, serving to illustrate the formation of its head; and particularly of its beak, which seems to be the part that constitutes its most conspicuous peculiarity. The beak resembles that of the duck, and yet differs from it in a variety of circumstances. On examination, this does not appear to be the animal's mouth, but a part added to it and projecting beyond it.

'The cavity of the mouth is situated as in other quadrupeds, and has two grinding teeth on each side, both in the upper and lower jaw; but, instead of incisor teeth, the nasal and palate bones are continued forwards, lengthening the anterior nostrils, and forming the upper part of the beak; and the two portions of the lower jaw, instead of terminating at the symphisis, where they join, become two thin plates, and are continued forwards, forming the under portion of the beak.'—'The structure of the beak is not such as enables it to take a firm hold; but, as the marginal lips are brought together, the animal will have a considerable power of suction, and in that way may draw its prey into its mouth.'

For a description of the other parts of the head, we refer to the author's account.

We shall pay our respects to the third part of this volume, at our earliest opportunity.

Art. X. *Critical Disquisitions on the Eighteenth Chapter of Isaiah.* In a Letter to Edward King, Esq. F. R. S. A. S. By Samuel, Lord Bishop of Rochester, F. R. S. A. S. 4to. pp. 109. 5s. sewed. Robson.

The Eighteenth Chapter of Isaiah has been ranked among the obscure passages of antient prophecy, and various have been the endeavours of biblical scholars to illustrate it. The Bishop of Rochester is of opinion that it is not yet sufficiently understood, and he therefore attempts by a most minute investigation to penetrate its genuine meaning. Discarding all previous assumptions concerning the design of this prophecy, the people to whom it is addressed, and the history of the times to which it belongs, he proposes to enter into a critical examination of every word of which the meaning is at all doubtful; scrutinizing etymologies, exploring usages, and consulting translations; and he conceives that every word should be considered as of doubtful meaning, which has been taken in different senses by different interpreters of note. We are thus prepared to expect a new version, as well as commentary; and learned divines and scriptural critics, whether they approve or disapprove the general result, will no doubt be happy to peruse the critical disquisitions of Dr. Horsley, on a very difficult portion of antient scripture. While, however, they attend him in his theological exertions, applaud his ingenuity, and admire his extensive erudition; and while they observe that he owns the difficulties which obstruct the genuine interpretation, that he is forced to have recourse to a variety of learned versions, and to quote not only from the Latin, Greek, Hebrew, and Chaldee languages, but from the French, Spanish, Italian, and Syriac, in order to elucidate the real meaning; they must smile at his maintaining the 'competency of the common people to understand the whole of the revealed doctrine.'* This will appear the more singular, when it is considered that, with regard to the statutes of our own country, promulgated in the vernacular tongue, this same Prelate is said to have asserted that the common people had nothing to do with them but to obey them.

The R. R. author begins with observing that,

> 'It has been assumed by most interpreters, first, that the principal matter of this prophecy is a Woe, or Judgement. 2. That the object of this woe is the Land of Egypt itself, or some of the contiguous countries. 3. That the time of the execution of the judgement was at hand, when the prophecy was delivered.
>
> 'I set out with considering every one of these assumptions as doubtful; and the conclusion, to which my investigations bring me, is, that every one of them is false. First, the prophecy indeed predicts some woeful judgement. But the principal matter of the prophecy is not judgement, but mercy; a gracious promise of the final restoration of the Israelites. Secondly, the prophecy has no respect to Egypt, or any of the contiguous countries. What has been applied to Egypt is a description of some people, or another, destined to be principal instruments in the hand of Providence, in

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* Dr. H. has attempted to avoid this objection, by remarking in p. 73, that 'learning is not necessary for the understanding of the prophecies. Many may be capable of understanding the sense once found out, to whom the details of the process of investigation will give little light.' In cases like this, however, where great doctors widely differ, it must require some learning to distinguish the true from the erroneous comment.

the great work of the resettlement of the Jews in the Holy Land; a description of that people, by characters by which they will be evidently known, when the time arrives. Thirdly, the time for the completion of the prophecy was very remote, when it was delivered, and is yet future; being indeed the season of the Second Advent of our Lord.'

Dr. Horsley thus states his conclusions previously to his disquisitions, apprehending that, as in mathematical investigations, the analytical process will be rendered more luminous and satisfactory in every step, by having the theorem to which it conducts distinctly enounced in the beginning. We must however confess that, notwithstanding our being thus prepared *in limine* for what we were to expect, and notwithstanding our high sense of the industry, learning, and ingenuity of the Right Rev. commentator, he has failed in bringing conviction to our mind. He has clearly proved that this chapter is *inter loca difficillima* of scripture; and, in opposition to an idea suggested by the gentleman to whom the letter is addressed, he may well contend that there is no reason for supposing from it that 'the atheistical democracy of France is destined to the high office of restoring the Jews:' but it may as well mean France as that *other country* (now famous for her ships) to which he alludes, though he does not expressly name it. To us, there is nothing very forcible in this reasoning, (p. 36.) 'the country is evidently distant, as the prophet calls or *hollas* to it;' nor anything very satisfactory in interpreting *rivers*, (p. 76.,) in the passage—"whose land rivers have spoiled"—to mean 'armies of conquerors;'—nor in the inference that, as rivers denote the devastation of foreign armies, 'it cannot be applied to the ruin brought upon France, by the accursed spawn of Jacobins swarming out of her own bowels.'

If we cannot minutely attend to Bishop Horsley's analysis, we will at least transcribe his new version, and his notes:

ISAIAH, CHAP. XVIII.

'1. Ho! Land spredding wide the shadow of (thy) wings*, which art beyond the rivers of Cush †,

'2. Ac-

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* 'i. e. Affording aid and protection to friends and allies in remote countries.'

† 'The land of Cush in Holy Writ (commonly, but by mistake, rendered Ethiopia) is properly that district of Arabia, where the sons of Cush first settled. But, as this race multiplied exceedingly, and spread, not only into other parts of Arabia, but eastward, round the head of the Persian Gulph, to the confines of Susiana; and westward, across the Arabian Gulph, into the region since called Abyssinia, which extended along the coast from Ptolemäis to Arsinöe,

and

‘ 2. Accustomed to send [*] messengers by sea,
Even in bulrush-vessels [†], upon the surface of the waters!
Go swift messengers [‡],
Unto a nation [||] dragged away and plucked,
Unto a people wonderful from their beginning hitherto,
A nation expecting, expecting, and trampled under foot,
Whose land rivers have spoiled.
‘ 3. All the inhabitants of the world, and dwellers upon earth
Shall see the lifting up, as it were, of a banner [§] upon the mountains
And shall hear the sounding as it were of a trumpet.
‘ 4. For thus saith Jehovah unto me:
I will sit still [¶] (but I will keep my eye upon my prepared habitation.) As

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and inland to the very sources of the Nile: the land of Cush is often taken more largely for a great tract of country, not only comprehending the whole of Arabia Felix, but having for its eastern boundary the branch of the Tigris, below the town of Asia, and for its western boundary the Nile. The rivers of Cush, in this place, may be either the Euphrates and the Tigris, on the east; or the Nile, the Astaboras, and the Astapus, on the west. But which of these are meant, it must be left for time to shew.’

[*] “Accustomed to send.” The form of the expression in the original signifies, not a single act of sending once, but the habit of sending perpetually.’

[†] ‘ Sending by sea, in bulrush vessels, is a figurative expression; descriptive of skill in navigation, and of the safety and expedition, with which the inhabitants, of the land called to, are supposed to perform distant voyages.’

[‡] “Go swift messengers”—You, who, by your skill in navigation and your extensive commerce and alliances, are so well qualified to be carriers of a message to people in the remotest corners, Go with God's message.—’

[||] ‘ Unto a nation, &c. viz. To the dispersed Jews; a nation dragged away from its proper seat, and plucked of its wealth and power; a people wonderful, from the beginning to this very time, for the special providence which ever has attended them, and directed their fortunes; a nation still lingering in expectation of the Messiah, who so long since came, and was rejected by them, and now is coming again in glory; a nation universally trampled under foot; whose land, “rivers,” armies of foreign invaders, the Assyrians, Babylonians, Syromacedonians, Romans, Saracens, and Turks, have over-run and depopulated.’

[§] “A banner—a trumpet.” The banner of the cross, to be lifted up more conspicuously, than ever before; the trumpet of the Gospel, to be sounded more loudly than ever before, in the latter ages.’

[¶] ‘ This 4th verse represents a long cessation of visible interpositions of providence, under the image of God's sitting still: the stillness

As the parching heat just before lightning,
As the dewy cloud in the heat of harvest.
' 5. For afore the harvest *, when the bud is coming to perfection,
And the blossom is become a juicy berry,
He will cut off the useless shoots with pruning hooks
And the bill shall take away the luxuriant branches †.
' 6. They shall be left together to the bird of prey of the mountains,
And to the beasts of the earth.
And upon it ‡ shall the bird of prey summer,
And all beasts of the earth upon it shall winter.
' 7. At that season a present shall be ledde ||
To Jehovah of hosts,
A people dragged away and plucked;
Even of a people wonderful from their beginning hitherto,
A nation expecting, expecting, and trampled under foot,

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stillness of that awefull pause, under the image of that torpid state of the atmosphere, in hot weather, when not a gleam of sun-shine breaks for a moment through the sullen gloom; not a breath stirs; not a leaf wags; not a blade of grass is shaken; no ripling wave curls upon the sleeping surface of the waters; the black ponderous cloud, covering the whole sky, seems to hang fixed and motionless as an arch of stone, Nature seems benumbed in all her operations. The vigilance nevertheless of God's silent providence, is represented under the image of his keeping his eye, while he thus sits still, upon his prepared habitation. The sudden eruption of judgement, threatened in the next verse, after this total cessation, just before the final call to Jew and Gentile, answers to the storms of thunder and lightning, which, in the suffocating heats of the latter end of summer, succeed that perfect stillness and stagnation of the atmosphere. And as the natural thunder, at such seasons, is the welcome harbinger of refreshing and copious showers; so, it appears, the thunder of God's judgements will usher in the long desired season of the consummation of Mercy. So accurate is the allusion in all its parts.'

* 'The harvest is the constant image of that season, when God shall gather his elect from the four winds of heaven—reap the field of the world—gather his wheat into his barns, and burn up the chaff with unquenchable fire. Images, which relate not to the translation of the just to heaven, and the burning of the wicked in hell; but to the placing of the faithfull in a state of peace and security on earth, and to the excision of the incorrigible of the irreligious faction.'

† 'God, in the latter ages, will purify his church with sore but wholesome judgments. Compare John XV. 1. 2.'

‡ 'It was a prevailing opinion among the early fathers, that Antichrist is to possess himself of the Holy Land, and that there he is to perish.'

|| 'Compare Is. LXVI. 20. and Zeph. III. 9. 10.'

Whose land rivers have spoiled,
Unto the place of the name of Jehovah of Hosts, Mount Sion.'

The sum of this prophecy, and the substance of the message sent to 'the people dragged and plucked,' the Bishop conceives to be:

'That in the latter ages, after a long suspension of the visible interpositions of Providence, God, who all the while regards that dwelling place, which he never will abandon, and is at all times directing the events of the world to the accomplishment of his own purposes of Wisdom and Mercy; immediately before the final gathering of his elect from the four winds of Heaven, will purify his church, by such signal judgements, as shall rouse the attention of the whole world, and, in the end, strike all nations with religious awe. At this period the apostate faction will occupy the Holy Land. This faction will certainly be an instrument of those judgements, by which the church will be purified. That purification, therefore, is not at all inconsistent with the seeming prosperity of the affairs of the atheistical confederacy. But, after such duration, as God shall see fit to allow, to the plenitude of its power; the Jews, converted to the faith of Christ, will be unexpectedly restored to their antient possessions.

'The swift messengers will certainly have a considerable share, as instruments in the hand of God, in the restoration of the chosen people. Otherwise, to what purpose are they called upon (v. 1.) to receive their commission from the prophet? It will perhaps be some part of their business, to afford the Jews the assistance and protection of their fleets. This seems to be insinuated in the imagery of the 1st verse. But the principal part, they will have to act, will be that of the carriers of God's message to his people. This character seems to describe some Christian country, where the prophecies, relating to the latter ages, will meet with particular attention; where the literal sense of those, which promise the restoration of the Jewish people, will be strenuously upheld: and where these will be so successfully expounded, as to be the principal means, by God's blessing, of removing the veil from the hearts of the Israelites.'

After all this preparation, disquisition, and explanation, the R. R. commentator is aware that the very position of the prophecy may suggest some doubt concerning the truth of this new interpretation; for the chapter on which the disquisitions are offered stands between *the Burthen of Damascus*, and *the Burthen of Egypt*, to neither of which subjects does the final restoration of the Jews bear any relation. This objection, indeed, is answered by the remark that 'this prophecy is a sort of episode, interrupting the regular order of the discourse, yet not unnaturally introduced:' but there is no intimation of the episode, and such assumptions tend only to increase our doubts respecting the meaning of revelation. We fear that such comments tend to unsettle the minds of some people, and, by attempting to make too much of the antient prophecies, excite a very pernicious scepticism.

It is curious to observe that, though Bishop Horsley and Dr. Priestley * are such deadly opponents on most controversial points, they are harmonious believers in the doctrine of the future restoration of the Jews to their own land, and in the pruning of the vine (the Church) by the hand of Infidelity.

Art. XI. *Memoirs of Modern Philosophers.* Crown 8vo. 3 Vols. 15s. sewed. Robinsons. 1800.

From the title of this publication, the reader might be inclined to expect memorials of those men who have extended the boundaries of natural science, in our days, beyond the dreams of antient wisdom; or of those who have thrown unexpected light on the doctrines of mind, and the principles of philology. Where such an idea has been excited, some disappointment will ensue, when it is found that the modern philosophers here celebrated are only heroes of Grub-street, deluding their followers with the *ignis fatuus* of Godwinism, and deserving the fate of Stephano and Trinculo in the Tempest;—that is, to conclude their adventures in a horse-pond.

In remarking on the futility of this method of exposing the principles of a writer, we are not espousing the cause against which the shafts of ridicule and satire are here directed: but it must occur to every impartial reader, that the crimes of a hypocrite cannot be fairly imputed to the nature of any moral or religious system, under the mask of which he endeavours to conceal his villainy. The Christian religion itself has been too often and too dangerously attacked by infidels, on this very plan. In the volumes before us, the pretended philosophers are a set of miscreants, who would equally disgrace any opinions to which they might pretend an attachment; and they are only represented as seducing two females, whose characters are marked with the strongest traits of folly: for even the character of Julia Delmont must incur this censure in the most important circumstances of her story. Indeed, her history approaches too closely to that of the penitent prostitute in Mackenzie's Man of Feeling: she is ruined by the same inattention to religion in her education; and her confession in the last volume reads as if it were copied from the former work, which was published before the name of philosophy was degraded by misapplication, and vilified by mis-representation.

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* See p. 358. of this Review. The Bishop's tract was published long anterior to Dr. P.'s work: but accident delayed our account of the former, even till the article respecting the latter had been sent to the press.

The author's design might have been better conducted, if she * had shewn, by the practical application of certain of Mr. Godwin's principles to the usual business of life, that they constitute a system of arrogance and selfishness. Let an admirer of them be introduced to a society, which should take the trouble of *enlightening* him by treating him, in all respects, according to those maxims; and we apprehend that his 'energies' would soon be directed to rid himself of such companions, even by the decried assistance of the laws of his country.

After these considerations on the serious tendency of the present publication, we must observe that it nevertheless reflects great credit on the intentions and the abilities of the fair author, who uniformly appears as a friend to liberal principles of religion and morality. In support of this cause, she has thus laudably exerted her pen, in a work which is on the whole agreeably written, and the characters of which are well supported, with a sufficiency of incident and plot to excite interest:—but some exuberances of portraiture and of situations might have been usefully removed; and the quotations from Mr. Godwin's writings are often too long. We extract the following passage, as a specimen:

> "You are fond of the country, I presume, Madam;" said Mr. Sardon, placing his chair by Bridgetina. "I am greatly mistaken, if you will find the society of London at all congenial to your feelings."
>
> 'Why so, Sir?'
>
> "Because it is seldom agreeable to a person of refined sensibility."
>
> 'Bridgetina drew up her head, with a look of much approbation. Mr. Sardon continued: "In shady groves and purling streams there is something so soothing to a susceptible mind, so——"
>
> 'A mind of great powers, Sir,' said Bridgetina, bridling, and interrupting him, 'is superior to the operation of physical causes. It is in no case to be influenced by surrounding objects. *A person of talents, in the midst of the most crowded street, can give full scope to his imagination.* I make no doubt you, Sir, who appear to be possessed of no common abilities, have experienced the truth of this. Have you not *laughed, and cried, and entered into wise calculations, and digested sagacious reasonings, and consulted by the aid of memory the books*

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* A second edition of these volumes has lately appeared, with the name of the writer, Miss Eliza Hamilton, author of *Letters of a Hindoo Rajah.* See M. Rev. vol. xxi. N. S. p. 176.

you have read, and projected others for the good of mankind, while taking a walk from Charing-Cross to Hyde-Park Corner *; and done it too as much at your ease as in the middle of your study?"

"Really, Madam, I cannot say that I have."

'No! Then I am mistaken in your character.'

"Perhaps," rejoined Mr. Sardon with a smile, "the mistake is mutual; but I should be glad to know from what instance you do me the honour to infer me capable of such compleat abstraction?"

'From no particular instance, but merely because such employment of the mind is common to every man of talents in walking the streets. *The dull man, indeed, goes straight forward; he observes if he meets with any of his acquaintance; he enquires respecting their health and their family; he glances at the shop windows, and sees shoe-buckles and tea-urns.* But a man of genius observes none of his acquaintance, makes no enquiries respecting their health or their families, looks at no shop-windows, nor sees either buckles or tea urns, should they be ever so much in his way.'

"Bravo!" cried Mr. Sardon; "What an excellent criterion by which to judge of genius! But did you not say something about laughing and crying?"

'Oh yes,' returned Bridgetina, 'I said the man of talent, in walking the street, gives full scope to his imagination. He laughs and cries. *Unindebted to the suggestions of surrounding objects, his whole soul is employed. In imagination he declaims or describes; impressed with the deepest sympathy, or elevated to the loftiest rapture* †.'

'Mr. Sardon was astonished at the fluency of her expression. He began to consider her as a very extraordinary character, and willing to pursue the conversation, expressed himself highly satisfied with her very accurate delineation of the different ways in which a dull man and a man of genius employed themselves while walking the streets. He then begged to know how they were to be distinguished in the country. Here, alas, Bridgetina was soon run aground. She had gone to the very end of her lesson; and was running away from the subject in a very unaccountable manner, when it was taken up by a lady near her, who had attentively listened to the conversation.

'I know not how to account for it,' said Mrs. Mortimer, 'but I have generally remarked that men of distinguished talents, who have always resided in the country, seldom deign to be agreeable in conversation; while in town, one daily meets with men of the first-rate abilities, who seem so totally unconscious of their own superiority, that one is neither pained by their reserve, nor mortified by their condescension.'

"You do not consider, my dear Madam," said Mr. Sardon, "that the value of a commodity rises in proportion to its scarcity. The greatest scholar in the parish is too extraordinary a personage to demean himself after a common manner. When he deigns to speak, every word is a law, and every sentence the *ipse dixit* of infallibility. And would you expect such a sage as this to descend to chit-chat with a lady?"

'* See Godwin's Enquirer.' '† *Ibid.*'

'Oh, it is when he *descends*, that he offends me most,' rejoined Mrs. Mortimer. 'I could bear the most pompous display of his learning far better than the arrogance of his stupid and affected reserve, or the conceited air with which he lets himself down to the level of a female understanding.'

"The observation of Mrs. Mortimer, (severe as it is) may, perhaps, be often applicable to mere scholars," said Mrs. Fielding; "but I believe it will seldom be found deserved by men of refined taste, or real genius, however remote their situation. The cultivation of taste bestows a polish upon the mind, that seldom fails to form the manners to urbanity; but upon the whole, I must allow, that men of superior talents or information are generally much improved by mutual collision."

'I never mind the learned bears, for my share,' said a young lady who sat by Bridgetina. 'What I detest in the country is, the coterie of censorious old maids, established in every little town, who are everlastingly making their ill-natured remarks upon all that passes.'

"Permit me to rectify your mistake," said Bridgetina; "and to inform you, that the censure of which you complain is the very perfection of human reason; and the persons who exercise it are the enlightened friends of the human race. When laws are abrogated, and governments dissolved, these old maids, whose censures are, from the depraved state of a distempered civilization, rendered unpalatable to a multitude of the present race of mankind, will keep the whole world in a moral dependence upon reason. Nor will old maids be then permitted to make a monopoly of censoriousness. A censure will then be exercised by every individual over the actions of his neighbour; a promptness to enquire into and judge them, will then be universal *; and every man will enjoy the advantage of deriving every possible assistance for correcting and moulding his conduct, by the perspicacity not of a few solitary old maids only, but of all his neighbours. Oh, happy time! Oh, blessed æra of felicity!"

'Oh wise, judicious, and enlightened maidens!' cried Mr. Sardon, 'who have given the world such convincing proofs of the efficacy of censure, as have enabled the philosopher to make an estimate of its value! How greatly are mankind indebted to the accuracy of your observations, and the curious minuteness of your research!'

'Though Mr. Sardon spake this in a tone sufficiently ironical, Bridgetina, totally unconscious of the irony, was much delighted with having such a champion to support her; and was taxing her memory for another harangue, when looking up, she observed Henry Sydney slipping out of the room.'

In this style, our illuminated compatriots are exposed; and readers who have a relish for satire of this kind, particularly those whose acquaintance with the objects of it enables them to appreciate its justice, will be abundantly gratified in the course of these volumes.

'* See Political Justice, vol. ii.'

Art. XII. *The Elements of Euclid,* viz. the first Six Books, with the Eleventh and Twelfth. In which the Corrections of Dr. Simpson are generally adopted, but the Errors overlooked by him are corrected, and the Obscurities of his and other Editions explained. Also, some of Euclid's Demonstrations are restored, others made shorter and more general, and several useful Propositions are added: together with Elements of Plane and Spherical Trigonometry, and a Treatise on Practical Geometry. By Alexander Ingram, Philomath. 8vo. pp. 360. 6s. Boards. Creech, Edinburgh; Scatcherd, London.

The title-page of this work promises much, and we do not mean to add that the book performs little. Mr. Ingram has well considered the difficulties and obscurities that occur, even in the Elements of Geometry; and his preface informs us that he has given conciseness and precision to several parts which Dr. Simpson, learned and acute as he was, left tedious and perplexed. Speaking of the Doctor's Preface, here quoted, Mr. Ingram observes:

'In the preceding Preface, Dr. Simpson has shewn how much the Elements of Euclid have suffered from the Greek Editors; and in the work, he has corrected many errors, and restored several of Euclid's Demonstrations; by which means, the Elements are in a great measure restored to their original accuracy. But there are some things of great importance overlooked by him, which need correction; and others, though corrected, are not restored to their original accuracy, because his corrections are less extensive than the blemishes, or are not adapted to Euclid's design. For instance, he did not observe, that the Demonstration of the 28th Proposition of the Eleventh Book was insufficient, though that Proposition be the foundation of the principal part of solid Geometry; and in correcting the 26th of the same Book, he overlooked the design of the Proposition, and instead of changing the Enunciation, as he ought to have done, he attempted to accommodate the Demonstration to the Enunciation, as it is in the Greek, in which he did not succeed: likewise, in correcting the Definition of similar solids, he has gone too far from the text, and changed the order of the Definitions, which he would have had no occasion to do, if he had properly attended to Euclid. Again, he very properly changed the Demonstration of the 13th Proposition of the Third Book, but he did not take notice, that the alteration he complains of there, is only one of a series of alterations made in every Proposition from the 9th to it: and in the same manner, when he corrected the 5th Proposition of the Fourth Book, he did not observe, that the want which he blames in it, is common to it, with many other Propositions throughout the Elements. In the Notes, it shall be made evident, that some corrections are necessary in all these instances. They are accordingly corrected here, together with several other errors.

'To attempt such alterations as these, does not seem to need an apology; their necessity and usefulness are sufficiently obvious; and in making them, the author walks in a beaten path. But there is another class of alterations introduced, that is, the explanation of obscurities, which, though not less useful, are not thought to be so necessary as the former. As to these, it seems to be enough, if the expression be more perspicuous than before, and no other objection lie against it than what lay against the former; and this, it is hoped, is the case at present. Thus, the Enunciations of the Seventh Proposition of the First Book, and of the 27th, 28th, and 29th of the Sixth Book, are changed; as are also the second Definition of the Sixth Book, and the 5th and 7th Definitions of the Fifth Book, besides several others of less importance. Now, in all these places mentioned, the literal translation from the Greek is acknowledged to be very obscure, so that an alteration can scarcely be objected to: and the meaning of the present mode of expression is very nearly the same with that of the former, and the intention and use are exactly the same. In the Fifth Book, however, the change of expression made in the Definitions, causes a similar change in their application, on which account, in the Demonstrations, there is sometimes a different step necessary in order to connect them with the Definitions, and sometimes a difference in the construction, but it is generally made more simple than before. Besides, in this Book, the form of the constructions is altered, the multiples being now exhibited, by increasing the magnitudes, instead of being made different magnitudes, as they were before; and those of them that are equimultiples, are marked with the same letters: by which means, their dependence upon their magnitudes will be more evident, and the Student will find no difficulty, either in discovering the multiples of magnitudes, or in knowing which of them are equimultiples;—things which created considerable trouble before. In other respects, this Book is the same as before, except that the 1st, 2d, and 6th Propositions are more general, and that the Demonstrations near the beginning are very fully expressed.

'It will be shown in the Notes, that the Definition of proportionals now given, is almost the same with the ancient definition; and it is obvious, that it agrees with the modern definition, and is a much better expression of it than that which is commonly given: and it is as easily applied as either of them to the purpose of demonstrating the properties of proportionals; so that there does not appear to be any valid objection against it.

'It was at first intended to have given the 12th Book of Euclid entire, and to have annexed some useful Propositions to it: but this design is dropt at present, because that Book is very prolix, and seldom read by beginners; and the additional Propositions could not be easily deduced from it; and to demonstrate them, independent of it, would have swelled the book too much. It is therefore thought to be more convenient, especially for beginners, for whose use this Book is chiefly intended, to demonstrate the relations of the parallelopiped and prism to the solids, which are the subject of this Book, and from them to deduce the principal Propositions of the 12th Book, which easily flow from them, thus forming a plain and short abridgement of it. In the constructions of this Book, the figures

inscribed

ibed in the circles are composed of rectangles made in the man- of the moderns, but the Demonstrations are conducted in the ner of the ancients: by which means it is manifest, that the cipal difference between the ancient and modern methods of ex- tions, does not lie in the methods themselves, but in the inaccu- mode of expression used by many of the moderns.

The 2d of the 12th Book of Euclid is the 3d of this; and the 6th, and 7th, are contained in the 5th, and its corollaries; he 10th, 11th, and 12th, in the 6th and 7th, and their corol- ; and the 18th is the 10th of this; all the other Propositions is Book of Euclid are only subsidiary ones.

Besides these alterations, there are several particular errors cor- d in this work, and many of the Demonstrations which were erly given in different cases, are now made more general, and others are shortened. Likewise, a number of useful Defini- and Propositions are added to the Elements, and some useless thrown out. But for a more particular account of these things, eader is referred to the Notes, in which he will also find the e of Geometrical accuracy treated pretty fully; and in the s on the 29th Proposition of the First Book, the 12th Axiom monstrated without any assumption, and the other Axioms, h the moderns have attempted to substitute for it, are particu- considered: and in the Notes on the Fifth Book, the Defini- of proportionals is deduced from the manner of obtaining our first of proportion.'

several of the alterations, Mr. Ingram has availed him- f the excellent treatise published by Mr. Playfair in 1795, e has departed from him in the 5th Book, and has given a ent definition concerning proportionality. He has also ed to the antient method of notation, wishing to avoid raic symbols: but, since algebraic symbols may be intro- d without any algebraic operations, there seems no good n for excluding a notation which is commodiously adapted e connexion and combination of ideas. Dr. Keil's autho- proves nothing: though every one would immediately t to the proposition, as stated, "That the Elements of ce ought to be handled in the most simple manner," the t is verbal and deceitful. "The most simple manner" ague expression: ideas can only be conveyed by signs; igns employed in mathematics are either words, lines, or raical symbols. One sort of sign is not naturally more re than another, since all are arbitrary; except indeed contended that geometrical lines, circles, &c. have a na- connexion with the things signified: but this plea is of ail in the point in question; since, in the 5th Book, lines sed as arbitrary signs.

sides a treatise on Plane and Spherical Trigonometry, the r has added what he styles a treatise on Practical Geo-

metry,

metry, and a very useful one it is. Both speculatively and practically considered, it deserves notice; and we shall give a favourable specimen of the author's reading and judgment, in the following extract from the notes:

> 'No definition of a straight line has been given that is unexceptionable, though many of the ancients attempted it, as Proclus observes, who has also preserved their definitions. That given in the Elements, viz. its lying evenly, equally, or uniformly between its extremities, expresses the nature of a straight line too metaphysically: its meaning is, that a straight line has not a convex and a concave side; but that both sides are alike. But the distinguishing character of a straight line, according to Euclid, is, that it is impossible to apply one part of it to another, or one straight line to another, without their coinciding. All other lines require some artifice in applying them to one another, in order to make them coincide; but no such artifice is necessary in the case of straight lines, for they always coincide in whatever way we proceed to apply them to one another. That this was Euclid's idea of a straight line, is manifest from the fourth and eighth propositions of the first book, in which he does not shew how the sides of the triangles are to be applied to one another, so as to coincide, but takes it for granted, that AB in the fourth shall lie along DE, and that BC in the eighth shall lie along EF, as soon as they are applied to one another. Now, this facility of application follows immediately from the uniformity of the sides of a straight line, and other properties of a straight line are easily deduced from it.
>
> 'Plato's definition, that the extremity of a straight line casts a shadow along the whole line; and that of Archimedes, that a straight line is the least of all the lines which have the same extremities with it, were evidently designed for particular purposes, and are not fit for the Elements.
>
> 'The other definitions mentioned by Proclus, may be reduced to two. One of them is, that a straight line is that of which the position is determined by the position of any two points of it. This is a property of straight lines which is supposed in the first and second postulates, for we certainly understand by these postulates, that only one straight line can be drawn between the same two points, and that a terminated straight line can be produced only in one direction; so that the position of the points determines the position of the line; it is therefore probable, that Euclid understood it as included in his tenth axiom; for that it was not his definition, is evident from what has been said, and because it is his 26th proposition of the Data, which is the 29th of Simson's edition. Besides, it gives too remote an intimation of the nature of straight lines, and their properties cannot be easily deduced from it.
>
> 'The other definition is, that a straight line is that which cannot cut another straight line in more points than one. In the Greek, this is given in the first proposition of the eleventh book, as the reason why two straight lines cannot have a common segment; and this last is assumed every where in the Elements. Their cutting only in one

one point seems to be a particular case, or at least a consequence of that facility of coinciding which, as was observed, Euclid makes the criterion of straight lines; it may therefore very properly be made an axiom: and it seems necessary to do this, because, when we are not actually applying straight lines to one another, it may be found that two points of one of them coincide with two points of another, in which case the coinciding of the lines follows more immediately from the axiom, than from their uniformity: and it is probable, that Euclid understood his tenth axiom in all this extent: but to make it a definition, would be attended with disadvantages, for then the only criterion of the coinciding of straight lines, would be their meeting in two points: to suppose that they coincide, without first finding that they meet in two points, would be to assume a property of them, not contained in the definition: we are not therefore warranted to say, as in the fourth proposition, Let the triangle ABC be applied to DEF, so that the point A may be on D, and the straight line AB upon DE; for all that follows from AB and CD being straight lines, according to this definition, is, that they would coincide, if, besides A being on D, some other point of AB be shown to coincide with some other point of DE. Farther, the property contained in this definition is not the same with the principle upon which the mechanical description is founded, as might easily be made manifest; not to mention its being negative, and not derived from inherent properties.

'In like manner, no geometrical definition of an angle has been given; and accordingly, among the ancients, different definitions were given by different authors. Thus, Euclid called it κλισις, the inclination of lines: Apollonius called it συναγωγη, the drawing together of a superficies to a point; and others called it the first distance of the containing lines: and the philosophers disputed whether it was a quantity, or a quality, or a relation, or whether it belonged to one or to several of the categories. The moderns have generally followed Euclid, or have called it the aperture or opening of two lines that meet. But no author has ever deduced the properties of angles from his definition; nor is it easy to do so without metaphysical reasoning. Thus we find, that nothing in the Elements depends upon these nine definitions; and therefore the purpose of instruction would be better obtained by removing them from the definitions, and explaining them in an introduction.'

The treatise on Practical Geometry is illustrated by several plates, containing Diagrams, &c.

ART. XIII. *The Mince Pye;* an Heroic Epistle: humbly addressed to the Sovereign Dainty of a British Feast. By Carolina Petty Pasty. 4to. pp. 36. 5s. Kearsley. 1800.

GREAT poets generally excite a tribe of imitators: but, in the present instance, the spirit of emulation has almost brought the eulogist of a mince pie to a level with her lofty original, the author of "The Sovereign *." As the prominent merit of both these performances, however, consists in the magnitude of the paper and types, we should have called for our compasses and rule to determine their respective value, if Mr. Pybus's splendid volume had now been within our reach: but, unable as we are, at this moment, to state the difference accurately, we conjecture that Miss Carolina Petty Pasty is inferior as a poet to Mr. Charles Small Pybus, by half a foot in the extent of the volume, and by some inches of margin. On this point, an inspection may be prayed, if the authors should think it necessary.

Not contented with parodying Mr. Pybus's verses, this unmerciful imitator has burlesqued his prints; and the magnificent Imperial Crown, which blazed, self-supported, in front of Mr. Pybus's folio, is here contrasted by a mince pie, hovering amid clouds of culinary smoke!—Alas! poor Pybus. "Thy state is taken for a joint-stool, thy golden sceptre for a leaden dagger, and thy precious rich crown for a pitiful bald crown." † As a counterpart also to the portrait of the author of the Sovereign, with which Mr. Pybus had obliged the public, we are here presented with the effigies of Miss Petty Pasty, with appropriate accompanyments: though the poetess does not indeed wear a laureat-crown, as it must be supposed that so good a house-wife had appropriated all her laurel-leaves to the decoration of her various articles of pastry.

In imitation of Mr. Pybus's invective against French principles, and of his hopes from the arms of the mighty *Emperour*, our poetess thus sings:

'So from the confines of her darling France,
The pallid fiend, Soup-maigre, dares advance,
Hors'd on a stock-fish; wide her pinions spread,
And shake down frogs, and herbs, and barley bread;
Beneath those pinions' shade a sickly crowd
Creeps languid, and enjoys delusion's cloud:
Eager to make us quit roast beef, and feed
On spinach, celery, and each maukish weed.
Where'er her mess is pour'd, the famish'd train
Longs for content and joy, but longs in vain;
O'er the pale cheek cold blooded tremors dart,
Consuming envy gnaws upon the heart;
They prowl and long for Britain's solid food,
Yet dare not own her beef and pudding good;
The hospitable feast in ruin lies,
And social comfort languishes and dies.

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* See Rev. Vol. xxxiii. p. 378.

† First part of Henry IV.

Lo! where in token of her baneful gripe,
Signal of famine, flares a rag of tripe;
Stew'd to transparency it flouts the sky,
And taunts roast beef with idle mockery.
Uprearing it aloft, the hungry brood
Invade the board where late a sirloin stood,
And, mad with lust of innovation, wish
For conquest o'er each long establish'd dish.
When near the meagre host plum pudding rose,
Whose smoking sweets delicious scents disclose;
Full o'er the board she bade her flavours pour,
And from her empire drive them back to shore.
There with malicious hate soup-maigre spred,
And scantily surrounding nations fed,
Deplor'd good living lost, and fasting moan'd,
Till half convuls'd with cholic, Europe groan'd;
And more had suffer'd yet; but great in fame
Mince Pye appear'd: at his avenging claim
The soup-devouring bands aghast displac'd,
Fell back astounded at his conqu'ring taste.
Italia too, whose omlets pleas'd the world,
To onion soup and lenten potage hurl'd,
Wept o'er her macaroni boil'd in vain,
And bent in anguish to soup-maigre's reign;
Till to her aid thy plums and spices flown
Rivall'd those dainties Capua once could own:
The soup, the frogs, the herbs, the barley bread,
And all the sickly train in pale confusion fled.'

We regret that a variety of engagements have prevented us from paying our respects to this ingenious lover of baked meats, whose lines partake of the warmth of her oven, till the praises of a Mince Pye are almost as unseasonable as were Mr. Pybus's eulogies on the (now departed) magnanimous Paul. If we recollect rightly, however, this poem itself appeared when strawberries and cream were more in request than Christmas pies.

MONTHLY CATALOGUE,

For APRIL, 1801.

ASTRONOMY.

Art. 14. *A Method of ascertaining the Latitude in the Northern Hemisphere*, by a single Altitude of the Polar Star, at any Time; with Tables computed for that Purpose. By John Stevens, in the Service of the East India Company. 8vo. 1s. Heather. 1800.

THIS method is not intended to supersede others, but to be employed when circumstances prevent any others from being adopted.

According to the present mode, the latitude is found when the altitude and apparent time are known: consequently, the time, which it is not so easy to ascertain, is supposed correct: but the error in time does not cause any very great error in the latitude. Mr. Stevens says that, 'if the time should be twenty minutes wrong when the star is on the meridian, the error will be scarcely any thing, and can never at its greatest distance from the meridian exceed 9¼ miles.'

MILITARY.

Art. 15. *The First Principles of Field-Fortification:* containing concise and familiar Precepts for the Construction, Attack, and Defence of Field-Works; with a preliminary Introduction to the Science of Fortification in general. By Charles Augustus Struensee. Translated from the German, by William Nicolay, Captain-Lieutenant in the Corps of Royal Engineers. 8vo. pp. 232, and 13 Plates. 7s. 6d. Boards. Nicol. 1800.

Under the modest title of *First Principles*, we are here presented with the *whole science* of field-fortification, from the binding of a fascine to the entrenchment of an army. The rules are so simplified, and yet are so minute, that the youngest *Ensign* may thoroughly understand, and be able to execute, every part of the work; while we believe that we have very few *Generals*, who might not derive great benefit from reading this book.

We have noticed one mistake, p. 69. where, in the directions for finding the number of rods required for a *revêtement*, we are desired to multiply the length by the *breadth*. It should be the *height*. It is evident, however, from what follows, that this is only an error of the press.

The plates and references are remarkably correct; and we have seldom met with so much practical information in so small a compass. The translator has great merit in bringing forwards this treatise to the English public, and in having presented it to them in so respectable a manner.

EDUCATION, &c.

Art. 16. *Latin Prosody made easy*, or Rules and Authorities for the Quantity of final Syllables in general, and of the Increments of Nouns and Verbs, interspersed with occasional Observations and Conjectures on the Pronunciation of the ancient Greeks and Romans: to which are added Directions for scanning and composing different Kinds of Verse, followed by analytic Remarks on the harmonious Structure of the Hexameter, together with synoptic Tables of Quantity for every Declension and Conjugation. By J. Carey. 8vo. pp. 200. 5s. Boards. Robinsons, &c. 1800.

As the length of this title-page almost precludes the necessity of any analytical account of the work, we shall content ourselves with observing that it appears to us likely to prove a very useful publication. The rules are given in Latin verse, and afterward explained and elucidated in English. The author seems to thoroughly understand the principles of his subject, and he has treated it fully, accurately, and ingeniously.—We have remarked only one instance in which he appears to us not to have been quite correct. In page 157, he makes the second and fourth feet of the mixed trimeter iambic to consist only either of an iambus, or a tribrachys; whereas, in fact, the first five feet may consist of the tribrachys, the spondee, the dactyl, and the anapæst, as in the following lines:

> " Virtu|*te āmbī*|re opor|*tēt nōn* | favitoribus."——Ter.
> " Sat habet | *făvĭto*|rum semper qui recte facit."——Ter.
> " Amittit merito propri|*ŭm qui ălĭe*|num appetit."——Phæd.
> " Inops potentem dum|vūlt ĭmĭ|tari perit."——Phæd.

Art. 17. *Latin Prosody; or, a methodical Compendium on the Quantity of Latin Syllables; and on Latin Versification.* By John F. O. Doudouit, Curate of Lourmais in Britany; and Teacher of the French and Latin Languages in the Free School, Ludlow. 12mo. 2s. Longman and Co. 1800.

When it is intended that rules of grammar shall be learnt by rote, it is perhaps always advisable to assist the memory of the student by some artificial aids. The most obvious is that of giving the rules in verse; which, when skilfully performed, enables the youth more readily to catch and more powerfully to retain them; and this observation applies with more force when the subject matter of the rules is the prosody of a language.—The want of such an artificial aid as this is the most material objection, if it be one at all, which we have to urge against the form of the present compendium: but in other respects, its accuracy may recommend it to the notice of those who are concerned in classical education. In a few instances, we think, the examples are too numerous. At page 73, the author should in strictness have confined the exception, 'that the final *es* of *sum* and its compounds, is short,' to the present tense of that verb and its compounds. In the following line of Martial, we find the *es* long in *posses*:

> " *Pontice voce tua posses adamanta movere.*"

It may perhaps be said that, in this instance, the *es* is made long by *cæsurâ*: but we see no reason why the imperfect subjunctive of the verb *sum* and its compounds should follow a different law from that of the imperfect subjunctive of other words, all of which have the *es* of that tense invariably long.

Art. 18. *Elements of Reading.* Being select English Lessons in Prose and Verse, for young Readers of both Sexes. By the Rev. J. Adams, A. M. 12mo. 3d Edition, much enlarged. Law, &c. 1800.

There can be no doubt that compilements of this miscellaneous and moral kind afford rational entertainment and useful instruction to young readers, in the earlier stages of education; and hence so many of them (for they have prodigiously multiplied within a few years past,) have appeared to merit insertion in our Monthly Catalogue. Mr. Adams is the approved compiler of several similar publications, particularly " Elements of useful Knowlege,"—lately noticed in our Review.

Art. 19. *Novelle Morali, di G. Polidori, Maestro di Lingua Italiana.* Small 12mo. Two Parts. 4s. sewed. Wallis, &c.

These two small volumes contain pretty little Italian stories, ingeniously calculated to answer the purpose for which the author tells us they were written; namely, that of conveying instruction in the Italian language through the medium of a moral narrative. In his Dedication, he asserts this to be his plan:

'The end, (he says) which I propose to myself, is to combine instruction with morality; and at the same time that I am teaching the Italian language, to give such examples of virtue rewarded and vice punished, as may lead the minds of my young scholars to the knowlege of morals on which the happiness of their lives will in a great measure depend.'

The stories are very amusing, and the comic and the grave have their several merits.

LAW.

Art. 20. *Reports of Cases adjudged in the Court of King's Bench,* from Hilary Term the 14th of George III. 1774, to Trinity Term the 18th of George III. 1778, both inclusive. By Henry Cowper, Esq. Barrister at Law of the Middle Temple. 2d Edition. 2 Vols. Royal 8vo. 19s. Boards. Brooke, &c. 1800.

We are happy in announcing to our readers the appearance of these valuable Reports in their present commodious size. We observe indeed but few additions introduced, but the high price of the folio edition, and the deserved reputation of the work, rendered its republication very desirable.

An account of the first edition will be found in our 80th volume, p. 245.

Art. 21. *An Abridgment of the Modern Determinations in the Courts of Law and Equity*; being a Supplement to Viner's Abridgment. By several Gentlemen in the respective Branches of the Law. Vol. III.—*Creditor and Bankrupt.—Duress.* Royal 8vo. pp. 570. 14s. Boards. Butterworth. 1800.

In our 31st volume, N. S. p. 84. we mentioned the appearance of the first two volumes of this publication, and then declared that we should reserve our examination into its merits till its completion. In conformity with that intention, we now only inform our readers that the third volume is published.

Art. 22. *A digested Index to the Term Reports,* 2d Edition corrected and considerably enlarged; containing all the Points of Law determined in the Court of King's Bench from Michaelmas Term 1785 to Trinity Term 1800; and in the Court of Common Pleas from Easter Term 1788, to Trinity Term 1799. By T. E. Tomlins, Barrister at Law, &c. Royal 8vo. 12s. Boards. Butterworth. 1800.

The first edition of this useful publication was noticed in our 29th volume, N. S. and we have now only to state to our readers that its utility is greatly increased by the insertion of the cases contained in the 8th volume of Messrs. Durnford's and East's Reports, the two volumes of Mr. Henry Blackstone's Reports, and the volume lately published by Messrs. Bosanquet and Puller. The work may with propriety be considered as a *Vade Mecum* to those gentlemen who attend on the Circuits, since it furnishes them with an accurate and comprehensive view of the cases introduced into eleven folio volumes of Reports.

RELIGIOUS.

Art. 23. *The Restoration of the Jews, the Crisis of all Nations; or*, an Arrangement of the Scripture Prophecies, which relate to the Restoration of the Jews, and to some of the most interesting Circumstances which are to accompany and distinguish that important Event; with Illustrations and Remarks drawn from the present Situation and apparent Tendencies of Things, both in Christian and Mahomedan Countries. By J. Bicheno, M. A. 8vo. pp. 115. 2s. 6d. Johnson, &c. 1800.

Mr. Bicheno here treats of *The Restoration of the Tribes of Israel*, their *Double Return*, and the *Extent of their Country;*—on the *Events intimately connected with their Restoration;* particularly the *Fall of the Fourth Monarchy*, and of *The Ottoman Power;* and the *Quarter whence the Deliverance of the Jews may be expected to originate.*

'Spain and France, indeed, seem to have the most plausible claim to this destined honour; but some, like good patriots, are ambitious of securing it to this country, and think our being the first commercial people in the world, and moreover possessing Gibraltar, the parts near which, they say, were especially called Tarshish, to be in favour of our claim. All that this passage intimates (and I think it intimates thus much) is, that some European country or countries, possessing shipping, will be the first to assist the Jews in their return. And, if this country should not be engaged in alliances, or in a war, operating a contrary way; that is, if no particular circumstances should exist at the time of the return of God's mercy to his ancient people, to work either on our avarice or prejudices, so as to give our passions an opposite impulse, it may then be expected, from the natural generosity of Englishmen, and from the piety of thousands among us, that this country will be foremost to lend assistance in so good a work as this. But, should such unhappy circumstances exist, alas! what is to be expected? However conspicuous the hand of God may be in the providential events of the time, we shall be blind, or passion will distort every thing, and by waging war against the providence of Almighty God, and by attempts to frustrate his purposes, we shall rush on to our ruin.'

Reader! hast thou enough of this? If not, take the following:

'One thing may be worth observing; which is, that though from the globular form of the earth, such a sign in the heavens, over Jerusalem, could not, any more than the descent of the Saviour, without a miracle, be seen in every part of the globe, yet Jerusalem is the latitude in which it would be seen to a greater extent, over the *habitable* world, than any other, and is placed so in the centre of it, that, perhaps, more than *nine-tenths* of mankind would be within sight of it. Regulate the globe for this latitude, (31 55. N.) and we shall see, above the horizon, all Europe, all Africa, all Asia to

New Holland, and a considerable part of America. All these countries are within ninety degrees of Jerusalem, to which nearly two degrees, every way, may be added for the refraction. We shall say nothing of the twilight which would give notice of this wonderful phenomenon in regions still more distant: but only observe that, should the capital of this pillar of fire extend itself in proportion to its elevation, in the manner that the pillar of fire in the wilderness is supposed to have spread itself over the camp of Israel, there would be but a small portion of the habitable globe, indeed, that would not be illuminated by its glory. And thus, in a sense which, perhaps, has not been thought of, will be fulfilled that scenic prediction:—"And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the lamb is the light thereof. And the nations of them which are saved shall walk in the light of it. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever. And he said unto me, these sayings are faithful and true—Behold, I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book."

Art. 24. *Abrégé de l'Histoire de la Bible, &c. &c. traduit de l'Anglois, mais sur un Plan différent de l'Original.* 8vo. pp. 531. Wilkie. 1799.

This abridgment of the history of the bible is said to be translated from the English, probably from the English of Mrs. Trimmer: but we have had neither leisure nor inclination to compare the two *authoresses:* for the translator is also a female. She 'flatters herself that the work will be beneficial to youth, from the variety of interesting facts which it brings together;' and we think that the volume may be useful to young ladies, who are beginning to learn French: we mean, French words, and French sentences: for if they look for the beauties of the French language, they will be disappointed.

Art. 25. *Two Sermons,* on the Proclamation, Dec. 3, 1800, and on the General Fast, Feb. 13, 1801. Preached at the Cathedral, Winchester. By the Rev. Edward Poulter, Prebendary, &c. 8vo. 2s. Cadell and Davies.

However improper it may be frequently to discuss political subjects in the pulpit, there are times when they present themselves combined with religious considerations; and then the divine is justified in exhibiting them together in his public exhortations. Indeed, an established church must blend the contemplation of civil policy with its regard for the interests of religion and virtue; and its ministers, as occasion requires, will be the organs through which the Government addresses the people. There may not be much objection to this system, if only pursued occasionally; and provided that preachers display judgment and temper in such politico-theological discourses: but, if the "drum ecclesiastic" be beaten to excite to tumult or rebellion, to inculcate abject slavery and non-resistance, or to infuriate the soul to a love of war, we despise and reprobate the man who can thus basely prostitute his talents and his sacred profession in the House of God. If, during the existence of a scarcity of provisions, the clergyman, in consequence of a royal proclamation enforced by the command of his bishop, seriously inculcates to his congregation a religious observance of that economy which the circumstances of the country seem to render expedient; or if, pending the ravages of war, he calls his flock to contemplate the scene through the medium of religion, and exhorts to reformation of manners, as the surest means of promoting the return of peace, prosperity, and general happiness; we cannot object to this aid which the Church renders to the State.

Mr. Poulter does not exactly confine himself to this line of conduct, but he appears to act a conscientious part on these occasions, and to be intitled to our respect. In his sermon on the proclamation, he endeavours by moral and religious considerations to enforce that conduct respecting the economical use of bread-corn, which his Majesty recommends to his subjects; and in the sermon on the last fast day, Mr. P. commences with observing that it has the discontinuance of war and the return of peace for its primary view and principal tenor. He is probably wrong when he represents the whole Christian religion as involved in the present contest; since our holy faith can be in no danger from the sword, nor ever yet asked its assistance. When, moreover, he attempts to prove that war is unconnected with scarcity *, we must also consider him as in an error. As the tendency of peace is to produce plenty, so the diversion of man from the science of culture to that of warfare must, in proportion to the extent of that diversion, operate to a contrary effect. Some wars may be more *interruptive* to agriculture, as well as more consuming and wide-wasting, than others; and the present contest has worn this character in a peculiar degree all over Europe. Accompanied by some unpropitious seasons, therefore, we feel its singular pressure.

Though, however, we differ with this preacher on the subject of war being the cause of scarcity, we are as solicitous as he can be to prevent scarcity from being the cause of war; and to discourage our enemy from cherishing any hopes of advantage from the present difficulties of our country. Here the clergyman may fight against the enemy by exhorting to temperance and patience, as well as fortitude; which Mr. P. properly inculcates. He reprobates despondency, encourages to perseverance, and looks forwards to the issue of the contest with satisfaction. May his wishes be realized!

Art. 26. *Two Sermons on the Alarm of Scarcity*, and on the proper Improvement of the late general Fast; preached at the Chapel in West-Gate, Wakefield. By Thomas Johnstone. 8vo. 1s. 6d. Johnson.

This preacher is fearless without being intemperate, and undisguised without being acrimonious. He reprobates with mildness; and though he cannot resist the opportunity of bearing his testimony against what he deems the cause of our misfortunes, he endeavours to excite to repentance rather than to discontent. His address to the poor and to the rich, on the present scarcity, is seasonable and judicious; and his exhortation to all classes, to examine themselves as to the part which they have contributed by their sins to the national judgment under which we are labouring, is extremely serious. He particularly calls on 'the hardened and brutal traffickers in human flesh, the slave-merchants,' and pronounces their crime alone sufficient to draw down the overwhelming wrath of God on this land.

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* His words are; 'war is not the cause of scarcity;' and he says afterward, 'there are many secondary causes of dearness of which war is not one.'

Art. 27. *Religious Union;* being a Sketch of a Plan for uniting Catholics and Presbyterians with the Established Church. 8vo. 1s. Mawman. 1801.

It appears that greater animosity exists among professing Christians respecting religious matters, than ever prevailed among the antient Heathens. This circumstance cannot arise from the religion itself, which is all amiableness and love: but from some defects in modern institutions, by which religion is either made a source of contention, or employed as a pretext to cover selfish and worldly purposes. It is, however, much easier to reprobate this evil than to induce men to apply a remedy.—The writer of the present pamphlet has been a witness to the sad consequences of religious discord in Ireland; he is aware of the true cause of the mischief; and he expresses a strong solicitude for the removal of it, which he thinks can only be effected by increasing the number of individuals in the established church. For this purpose, he would institute a conference, similar to that which was held at the Savoy in 1661, consisting of delegates from the Established, the Catholic, and the Presbyterian churches, who may discuss and settle differences. This *Sketch of a Plan*, we have no doubt, is well-intended: but there is no prospect of its being adopted. Indeed, the author himself considers the very discussion of its probable success, as 'labouring to form a road to a house that may never be built.'

Art. 28. *A serious Call to a Devout and Holy Life.* Abridged from the original Work of the Rev. W. Law. 12mo. 2d Edition. 1s. 6d. sewed. Hatchard. 1801.

The editor observes in his prefixed advertisement, that this 'abridgment (of a well-known and justly celebrated book,) was not undertaken with a view to private emolument, but for the sole purpose of bringing into more general circulation, a work which has always been highly and deservedly esteemed. When this object is accomplished, every wish of the editor will be completely gratified.' —"There is a tide" in the circulation and popularity of books, as well as in all "the affairs of men *;"—and we remember the time when the "*good wine*" of William Law "*needed no bush* †."

POLITICS, &c.

Art. 29. *A Ministerial Register, or Companion to the Political History of the Present Reign*, exhibiting at one View the successive Changes in all the principal Departments of Government, in proper Order and Date, and affording an easy and immediate Reference to the subsisting Administration, at any Period required, collectively or individually. Folio Sheet. 3s. 6d. Ogilvy and Son. 1801.

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* Shakspeare.

† Old Proverb.

It is probable that Dr. Priestley's Chart of History gave the first idea of this Ministerial Chart or Register; which exhibits at one glance the series of administrations, from the accession of his Majesty in 1760 to 1800, and their relative duration. The Pitt and Newcastle — Bute —Grenville —Rockingham —Grafton —North.—2d. Rockingham—Shelburne—Coalition — and Pitt Administrations, are distinguished by different colours. On one side of the chart, are marked the different parliaments under which the several administrations subsisted; and on the other side, the different wars in which this country has been engaged with their commencement and duration. The margin affords biographical references to the several persons whose names are found in the columns of the register.—In a word, this sheet affords a sort of bird's eye view of the administrations, parliaments, and wars of the present reign; which will be acceptable to those who wish to be saved the trouble of turning over many books.

Art. 30. *Observations on the Act which passed into a Law the 28th of July*, 1800, to incorporate certain Persons by the Name of The London Company, for the Manufacture of Flour, Meal, and Bread; shewing the Excellence of the Plan proposed, and that its Adoption will in future prevent an artificial Scarcity of Wheat, and will prove a Death Blow to Monopolizers, Forestallers, and Regraters of that essential Article; including a copious Abridgment of the above Act, and the Names of the present Proprietors. By J. H. Prince. 8vo. 6d. West and Hughes.

In spite of the Duke of Portland's letter, and of the strong fact of our immense importation, Mr. P. not only asserts that there is no scarcity, but that this country will produce enough of corn in one good harvest to supply its inhabitants for two years. He insists that the scarcity is entirely artificial, produced by monopolizing and forestalling; a traffic which is arrived at such a pitch as to be *our national sin*. As *clavis clavi pellitur*, so one monopoly is here held forth as a sovereign cure for another. A chartered company, '*of public spirited souls*,' dealing in corn and flour, is to destroy the rapacious monopolizers of the corn-market, and "to scatter plenty o'er a smiling land."—We confess that we have no such expectations from the London Company, nor from any other company which goes to market with exclusive privileges: but if we thought with Mr. P., we should say with him: 'May God prosper the undertaking!'—Surely, there is something absurd in the idea of schemes of trade established on pure public spirited motives. A chartered company, dealing in a necessary of life, must enjoy advantages incompatible with the freedom of trade and with competition As an experiment for a short time, the scheme may have been allowed: but should such a system be made at once permanent?

Art. 31. *Resolutions earnestly submitted to the Attention of the several Associations which may be entered into throughout the Kingdom*, in furtherance of his Majesty's most gracious Proclamation, recommending Frugality and Economy in the Consumption of Grain. With Cursory Remarks. By the author of "An Appeal to the Good Sense of the higher and wealthy Orders of the People," &c. 8vo. 1s. per dozen. Hatchard.

This little pamphlet contains recommendatory comments on certain proposed resolutions: but we are apprehensive that the whole discovers rather the good meaning than the sound judgment of the author. In the first place, it asserts that a great saving would be made by eating the *standard wheaten bread* in preference to the *London white bread:* but we believe that the opposite fact has been established. For the labouring part of the community, for those whose chief food is bread, the white bread is the best economy; and parliament was soon convinced that it was not adviseable to enforce the use of brown bread. For the poor, who are obliged for the most part to subsist on bread and water, let us at least provide the *best bread* and the *best water;* and let us not, under the notion of economy give a licence to millers and bakers to adulterate *ad libitum* the staff of life. Where quantities of potatoes and other vegetables are easily to be procured, the 2d resolution, 'not to consume more than half a quartern loaf per head, per week,' may, with rigid attention, be accomplished: but, in populous districts, and especially where children abound, it is impossible to obey it. This author expects too much from parliamentary interference, which as yet has done no good.

Art. 32. *A candid Appeal to the Nation,* upon the present Crisis and the Recent Change of Ministers. 8vo. 1s. Lackington.

More declamation than argument is here used against the emancipation of the Irish catholics. The author highly applauds the King's resistance of the proposed measure, to which his coronation oath, as here interpreted, obliged him; and he says, respecting his Majesty's declaration '*to maintain the protestant reformed religion established by Law,*" 'mark the words, not as it shall be established by law, but as it is.' This gloss, however, the passage will not bear; the words *as it is* are not in the oath. The policy of extending indulgence to the catholics of Ireland is more questioned than his Majesty's power by virtue of his oath.—As a protestant, this author says, he would wage open hostility with the Irish catholics, rather than incur the dangers of pretended friendship. There appears to us more boldness than liberality in this avowal.—Mr. Pitt is complimented for his resignation, as a true patriot; he is exhorted to act straight forwards for the good of his country; and our newly appointed guardians are requested to offer and accept the *olive branch of peace.*

Art. 33. *The Effect of Paper Money on the Price of Provisions;* or, the Point in dispute between Mr. Boyd and Sir Francis Baring examined; the Bank Paper Money proved to be an adequate Cause for the high Price of Provisions, and constitutional Remedies recommended. By William Frend, Author of "the Principles of Taxation," "the Principles of Algebra," &c. 8vo. 1s. 6d. Ridgway.

The principle maintained in this pamphlet is sufficiently expressed in the title; and its author, though no commercial man, and ' far removed from monied circles,' has neatly stated, for the public decision, the point at issue between Mr. Boyd and Sir Francis Baring. Mr. Frend is not so modest, however, on the present occasion, as to be restrained from laughing at the Baronet for calling the Bank " the sun of our agriculture and commerce." What, says he, ' A few citizens and their clerks, with quills *in* their ears, the sun of Great Britain!!!' Against so exaggerated a picture, he manfully protests; and, with an intimation ' that money-craft may prove as dangerous to us as priest-craft,' he summons his countrymen to a consideration of this important subject. He states the unavoidable operation of paper money, in the circumstances under which it at present exists; and if this representation be not that of a man of business, it is that of a clear-headed reasoner. He exhorts the Poor to avoid turbulence; and to apply, in a constitutional manner, to the Justices at the quarter sessions, to regulate their wages according to the price of provisions.

Art. 34. *An Appeal to a humane Public, for the Poorer Millers and Bakers,* respecting the high Price of Bread, and the Injury sustained by them from the Establishment of the London Flour, Meal, and Bread Company. With an Account of the Effect the Institution of this New Chartered Company had in immediately raising, instead of lowering, the Price of Corn. By an Attentive Observer. 8vo. 1s. Allen.

Since the establishment of the chartered Company here attacked, which was carried in the House of Commons by a majority of only *one* vote, the public have not experienced a reduction in the price of Bread, but have suffered a considerable advance; yet we must not hastily infer, *post hoc, ergò propter hoc.* It is, however, a fair subject of inquiry, what has been the genuine operation of this privileged company, dealing in the first necessary of life, on the corn-market? Such societies or corporations are hostile to the freedom of commerce, and seem to promise individual rather than general advantage. According to this pamphlet, the London Flour Company has injured the little Millers and Bakers in the metropolis; and, as it trades with a vast capital and peculiar privileges, the solitary Millers and Bakers may have some ground of complaint on this score.

Art. 35. *Reflections upon the evil Effects of an increasing Population, upon the present high Price of Provisions, particularly Corn;* upon the Bounty Act, and upon the Propriety of General Inclosures; in which a Mode is suggested of relieving the present Necessities of the Poor, upon the Principles of Equity. To which is added, an Appendix, containing some Remarks upon the Subject of Tythes; further Observations upon Population, and Animadversions upon some late Publications on the present Scarcity. By Edward Gardner. 8vo. pp. 94. 2s. Printed at Glocester. Sold in London by Cadell and Davies.

Some truth will be found in Mr. Gardner's general idea, but his subordinate notions do not exactly harmonize with it, nor is it clearly exhibited. Increasing population is far from an absolute evil in itself, but must be a misfortune when it happens under a bad system; when, with a considerable numerical increment, the productive classes of the community are diminished and diminishing, the empire must soon be in a very uncomfortable state. The tendency of commerce and war is to remove men from the productive into the unproductive classes; and he who contemplates the subject in this point of view should not confine the effects of an hostile system, on the price of the necessaries of life, as Mr. G. seems to do (p. 27.) to the mere *waste* occasioned by it; nor think of providing a mere temporary aid for the Poor. Mr. Gardner justly observes that the generality of those circumstances, which are supposed to increase the felicity of an empire, contribute more than any other political cause to augment the misery of the majority of its inhabitants; and that while 'commerce affords a transient and unstable fund of wealth, that which arises from the cultivation of land is permanent and secure.'* Hence he wishes to promote general inclosures: but, unlike most writers on this subject, he does not condemn tithes; giving it as his opinion that 'the impediments which they throw in the way of improved cultivation are so *trifling* as scarcely to deserve the name.' To relieve the Poor, he thinks that property of every description should be taxed; and he recommends that some addition should be made, for this purpose, to the Income Tax. In our opinion, every plan, except the simple one of enabling the Poor to support themselves by the produce of their labour, will ultimately be found to be as fallacious as it is unjust.

Mr. G. does not altogether agree with Dr. Anderson in his late pamphlet (see out last Review, p. 288.). 'Certainly,' says he, 'the Doctor must have have been nodding over his paper, when he lays so much stress on the virtual abolition of the bounty act, and so little on the operation of bad seasons; for the occupier of land has no view at all to a bounty when he pursues his occupation.'—The dealers in corn are shielded from obloquy on the present occasion; and the first grand cause of the dearness is stated to be a failure of crops, or a *real* want of supply adequate to the demand. 'It cannot, (says Mr. G.) be otherwise in the very nature of things;—when commodities are plentiful they will be cheap, and when they are scarce they will be dear; no human power can prevent it.'

Art. 36. *Part III. Of Remarks on the Deficiency of Grain;* on the Means of present Relief and of future Plenty. By John Lord Sheffield. 8vo. 3s. 6d. Debrett.

The remarks of this Nobleman merit peculiar attention, since they are not the result of hasty and crude conceptions, but the fruit of patient study and mature reflection. The 1st and 2d parts of this work were noticed in M. R. for December last (vol. xxxiii. p. 431.) when we announced Lord S.'s intention of soon presenting the public with the conclusion now before us, in which he undertakes to prescribe the means of future plenty. Assuming it as an established fact that an average crop is not equal to our consumption, Lord Sheffield con-

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* 'It is by Agriculture alone (Mr. G. remarks in another place,) that this kingdom can survive another century.'

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tends that the means of future plenty must be obtained through the cultivation of our wastes, including the forest lands. ‘ We seem, (says he,) to indulge the idea that England is an highly-improved country; not one fourth of it, however, is cultivated as it should be; and no civilized country has so large a proportion of waste lands.’ His statement is that we have of cultivated land upwards of 51 millions of acres, and of uncultivated upwards of 22 millions; and he wishes to encourage, in every way, the cultivation of a considerable part of these 22 millions of waste land. Unlike the author of the pamphlet last noticed, his Lordship conceives tithes to be an obstacle to improvement *; and, having observed them to operate against tillage, he is extremely desirous of having them commuted. He would also exempt waste lands from the present land tax; and he farther advises a general Inclosure Act, on the Scotch principle “ that division should be made at the instance of any one having interest.” For his strenuous opposition to supporting the Clergy on the old system of tithes, Lord Sheffield deems it proper to offer an apology. He wishes it to be remembered that all corn countries are free from this agricultural impost, except England and Ireland; and to be considered that, if this burden be continued, it will operate to the embarrassment of our foreign commerce, and that no modification of the corn laws will remedy the evil. He concludes with protesting against half measures, and is solicitous to avert revolutionary misfortunes by a manly system of policy.

Art. 37. *The interesting Debate on Mr. Grey's Motion in the House of Commons,* March 25, 1801, for an Enquiry into the State of the Nation, with the Speeches at length of Mr. Grey, Mr. Dundas, Mr. Fox, Mr. Pitt, &c. &c. &c.; and a correct List of the Minority. 8vo. 1s. 6d. Jordan.

Though this Debate has been detailed in the public papers, a more complete exhibition of it must prove highly acceptable to many; since it embraced a discussion truly *interesting*. A more respectable minority has not of late been witnessed in the House of Commons. Exclusively of tellers, the numbers were

For the Motion of Inquiry		105
Against it - -		291
	Majority	—— 186.

Art. 38. *Letters on the real Causes and probable Consequences of the present War with Russia.* 8vo. 2s. Cadell and Davies.

The late Emperor Paul is said in these letters, (which were originally presented to the public in a morning paper,) not to have languished for Malta but for Constantinople; though, as he was unable to avow the favourite project of the Cabinet of St. Petersburgh, he was happy to play the farce of Grand Master of the Order of St. John of Jerusalem, to cover his ambitious views on Turkey. It is intimated that we may concur with the Russian Court in this project, provided that

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* ‘ No tax, (he observes, p. 192.) can possibly be devised more oppressive than tythe in kind, and more hostile to all improvements.’

we maintain Malta, and that the Emperor guarantees Egypt from the possession of the French.—As Paul is now no more, the discussions in this pamphlet have lost much of their interest.

Art. 39. *Observations on the Income Act;* particularly as it relates to the Occupiers of Land: with some Proposals of Amendment. To which is added, a Short Scheme for meliorating the Condition of the Labouring Man. By Francis Newbery, Esq. one of the Commissioners of Appeal for the County of Sussex. 8vo. 2s. Nicol.

Mr. Newbery is extremely solicitous to give complete effect to the Income Act; and, as a Commissioner who has reflected much on the subject, he is intitled to attention. He is of opinion that Farmers experience peculiar indulgence, since, in fact, their contribution is merely a composition in lieu of the tax; that their incomes should be estimated differently; that they should be made to account for the articles which they consume, together with those which they barter; and that they should be made to pay in addition a tax of 10 per cent. on all quantities sold above stated prices. The whole of Mr. N.'s plan it may be difficult to carry into effect: but this circumstance should not exclude legislative attention to that part which is practicable.

The short scheme, or crude impression, (as Mr. Newbery also calls it,) in favour of the poor, is not new, but it has reason and justice for its basis. If something of the kind were adopted, it would lessen the poor-rates, and tend to improve the morals of the labouring class. Mr. N. recommends the taking of bread, *the staff of life*, as the *notch-stick* or *barometer* by which to regulate the price of labour. As a gallon of flour per head per week is the allowance to poor families, and as the price of the gallon is regulated by the price of wheat per load, (every twenty shillings in the load occasioning a difference of a penny in a gallon,) it is proposed to pay the able labourer as many pence per day as wheat fetches per load; viz. that, as the medium price of wheat has been 12l. per load, 12d. per day be considered as the ordinary wages; that, when it rises to 14l., 2d. be added, as *bread money;* and so on. To this proposition the labouring poor would perhaps cheerfully accede; particularly now, when wheat is above 40l. per load.

Art. 40. *A Letter to his Grace the Duke of Portland*, on the Subject of Catholic Emancipation in Ireland. By a Gentleman, who has resided in that Country for a considerable Time. 8vo. 1s. Stewart.

Having witnessed the sanguinary enthusiasm and horrid cruelties of the Irish Catholics, this writer (who signs himself *Bull Dog*) loudly exclaims against their being admitted to a share in the Government; repeating it as his decided opinion, that such a measure would sooner or later prove the destruction of the Protestant Government. We are little disposed to subscribe to the condemnation of large bodies of men, on account of the madness or crimes of individuals: but, if this *Bull Dog*'s account of the Irish Catholics be a true picture, it is to be lamented that the promise of emancipation was ever held out to them. Time will throw light on this mysterious subject.

Art. 41. *The Opinion of an old Englishman:* in which National Honour and National Gratitude, are principally considered. Humbly offered to his Countrymen and Fellow-Citizens, on the Resignation of the late Ministry. 8vo. 6d. Hatchard.

A warm panegyric on Mr. Pitt, by a gentleman who professes himself to be partial, but in conformity with the convictions of his mind. The late minister is styled a political phænomenon; a singularly great man, who has been twice the saviour of his country; who has carried on the war with a vigour unprecedented in history, and with success correspondent to it;—and who, when *circumstances of a delicate nature* induced him to resign the situation of Prime Minister, did not retire from the world and vent his spleen in seclusion. We are exhorted to admire this best of all possible Ministers, and to offer to him some pledge of public gratitude: but, if Mr. Pitt be the singularly great man here described, he will probably not thank this friend for his officiousness, but will say to him—

"*Si quid meremur, sana posteritas sciet.*"

Art. 42. *Remarks on the present high Price of Grain,* and on the Expediency of farther Legislative Restrictions in order to effect its Reduction. 8vo. 6d. Jordan.

The good intention of this writer is to be praised rather than the soundness of his doctrine. He insists on the necessity of some regulations to check unfair combination among corn-dealers, to direct the mode of sale, and to render the communication between the grower and the consumer as free as may be possible from intermediate traders and agents. The Duke of Portland's letter to the Lord Lieutenant of Oxfordshire is condemned as impolitic, and as having contributed to raise the price of grain.

Art. 43. *A Vindication of the Earl of Carnarvon's Assertion* respecting the Expences of the War: an Answer to the Reporter of the Substance of the Speech of Lord Auckland, in the House of Lords, 20th March 1801. To which is added a Copy of Lord Auckland's Speech as therein reported. 8vo. 1s. Debrett.

The Reporter is here charged with having misrepresented Lord Carnarvon's statement of the expences of the war, or with having mistaken 126 millions for 300 millions: an error which is here corrected.

The amount of the funded and unfunded debt, up to Feb. 1, 1800, is stated to be - -	£539,007,213
Deduct the Balance of Account Feb. 1793, when the war began - - - - -	230,000,000
Remain for the expence of the war -	£309,007,213

POETRY *and the* DRAMA.

Art. 44. *Sir Hubert,* an Heroic Ballad. By John Westbrooke Chandler. 8vo. pp. 227. 7s. 6d. Boards. Kerby. 1800.

The author of this very long ballad speaks so modestly of his claims to public notice, that we feel no inclination to severely scrutinize his failings. The terrors of criticism should be reserved for coxcombs, and pretenders in literature:—to humility and diffidence we shall ever pay respect, even when we cannot bestow praise.

The author's theory of the fashionable subject of apparitions affords, perhaps, some of the best verses in the volume; many of the others being deficient in polish and exactness. Indeed it would require prodigious labour, to finish the great number of stanzas which this author has sketched, so as to adapt his numbers to the ear and taste of accurate judges. This species of composition, while it admits the introduction of familiar words and phrases, requires much sweetness in the versification, and that kind of ease in expression, which an author feels it most difficult to acquire. It has lately been a favourite opinion with certain writers, that, in order to produce a ballad, they need only string a quantity of prose into lines "*of eight and eight*," or "*eight and six*," like Bottom's prologue:—but, notwithstanding the majority of bad judges, which compositions of this nature tend to create, we must protest against this coarse manufacture. If poetry be deprived of its elevation, its elegance, and even its mechanical decorations, it must sink beneath the level of tolerable prose. Those writers who are unequal to the higher departments of poetry might, by proper diligence, make some figure by improving their versification.—In a word, let us, according to Lord Verulam's story, have *rhyme* at least. In too many performances which are offered to us under the denomination of *poems*, we can find neither *rhyme* nor *reason*.

Art. 45. *Antonio:* a Tragedy in Five Acts. By William Godwin. 8vo. 2s. 6d. Robinsons.

Not satisfied with the most complete condemnation *on the boards* of the theatre, Mr. Godwin, by this publication of his tragedy, solicits conviction in every court of criticism; for there cannot be two opinions on the merits, or rather demerits, of this dramatic abortion. Nothing can be more meagre in plot and incident; more defective in moral and sentiment; more poor and flimsy in style and language; or with a more lame and impotent conclusion. It is so much beneath all criticism, so deficient in all that constitutes a good drama, that we are astonished that the managers should have received it, and still more that Mr. G. should be so insensible to its faults as to commit it to the press after the merited condemnation which it received. It is fit only to be given *emendaturis ignibus*.

Art. 46. *Carmen Seculare.* A Sacred Poem, on the Commencement of the present Century. By Thomas Roberts, Esq. 4to. 3s. 6d. Hurst, &c. 1801.

The title of this poem ought rather to have been *Carmen Spirituale* or *Carmen de Seculis;* as Mr. Roberts is not contented with celebrating the opening of the present century, but commences with the birth of Time itself, and sings not only "of chaos and old night," but of

Pharaoh and all his host; conducting us through the Scriptures, from Genesis to the Revelation. He may plead, indeed, the authority of Milton to sanction this occupation of his muse: but he should have considered that the concluding books of the Paradise Lost, and the whole of Paradise Regained, lie (in the opinion of many good critics) as a dead weight on the fame of our great poet, and should rather be viewed as a warning than taken as an example. The sacred and mysterious topics of Revelation do not admit of poetic liberties; and though they have been introduced in hymns adapted to public worship, this has generally been done with more piety than judgment. As Mr. R. is not destitute of genius, we lament that he has been so servile a copier of our hymns and psalms. Who would expect such lines as the following in a *Carmen Seculare?*

"Be!" said the OMNIPOTENT. Began,
Instant, the heavens and earth to be.'

' Adam exists! his wondering powers applaud!
" Hail JAH! JEHOVAH! Hail CREATOR—GOD."

' Funds of all redeeming grace,
Unveil'd at last in JESUS' *open* face.'

' Eternal Justice perfect vengeance found,
While, weltering in their blood, the sinners *bit the ground*.'

' He dies! immaculate he dies,
The world's atoning sacrifice.'

We do not object to the topics merely, but also to some expressions introduced into this poem: as—' Sinners *biting* the ground'—' *menial* star'—' mystic *way-marine*'—' *perihelion* grace'—' *fontal* pity'—' evanish'd,' &c.

Mr. Roberts is so much attached to scriptural subjects, that he can scarcely leave his bible for a moment, to gratify the expectation which his title may have raised. The following passage has some reference to the theme proposed, and we shall therefore extract it as a specimen of the poetry.

' In vain, on Britain hath the tempest lowered;
The golden sun, with potent eye,
Look'd the dire mischief from the sky;
The demon is dispell'd; the atheist host o'erpower'd.
Evanish'd is the once delusive glare,
Dispers'd to common empty air,
Or sunk in dull oblivion's wave;
For where's the power, the son of pride can save?
' So falls the transient meteor from the sky,
Ignoble flame! in vulgar dust to lie.
But calm, and steady, and serene,
Th' unvarying Star of Truth is seen;
Sweet Truth, with veneration due,
The wise, the good, the worthy, view.'

We are far from wishing to discourage Mr. Roberts by the above strictures. The pinions of his muse are not hopelessly weak, and let him not despair of being able to soar into the regions of genuine poetry.

Art. 47. *Tintern Abbey: with other occasional Poems.* By Clericus. 8vo. 2s. W. Phillips.

As *Clericus* has taken a motto from Horace, he cannot be ignorant (we presume) of the Horatian maxim so often quoted, *Non satis est pulchra esse poemata, &c.* and he may have read an observation, to the same effect, made by the younger Pliny, " *Orationi et carmini est parva gratia, nisi eloquentia est summa.*" If, however, he has perused these hints to poetical adventurers, he has not yet been sufficiently attentive to them. He is not without merit, but he has not laboured after the force, the correctness, and the polish, which are essential to genuine poetry. What is termed *pretty* poetry is in fact not poetry. When it fails to rise above mediocrity, and is only to be *tolerated*, it has no right to that name. Much touching, re-touching, and what Pope terms *discreet blotting*, should be practised before *poems* are sent into the world. Had the author of the pieces in this little collection served them as a painter does his pictures, we should have been able to speak of them in terms more to our satisfaction: but in their present state they increase the wrinkles in our foreheads, and excite frequent grumblings in our old gizzards. We cannot give a fairer specimen of his Muse, than the following stanza from the poem *on Hope:*

> ' As on we travel thro' the various course
> Of life, still hope is the unfailing source
> Of comfort, and the never setting sun
> T'illume our path, as on our course we run.'

It is easy *to run on* with such verses, but no man of taste will attribute to them that " *summa eloquentia*" which is the boast of true poetry.

Art. 48. *Hymn to the Earth.* Translated from the German of Count Frederic Leopold Stolberg: by the Rev. John Whitehouse, Vicar of Sharnbrook, Bedfordshire. 4to. pp. 21. Cadell and Davies. 1800.

One of the great difficulties of poetry, that of numbers and measured verse, is avoided by the translator of this hymn. That part of the poetry which is to be classed under description, imagery, and sentiment, is pleasing: but to this praise the original author is intitled. The merit of the present diction alone attaches to the translator; and this appears to us to be considerable: but, as we have not the original before us, we cannot pronounce on the fidelity of the version.—We imagine that the translasor wished to allude to Milton's Verse,

> " Pillows his chin upon an orient wave,"

when he wrote

> ' Pillow'd upon thy wave
> Meek evening rests her head.'—

The beginning of the epistle of Count Frederic to Count Christian Stolberg reminded us of Goldsmith's beautiful and pathetic address to his brother, in the Traveller; and it is saying something in favour of the present epistle, that those readers will not turn in disgust from it, who recollect what Goldsmith has written.

In the short final poem, intitled *Cain on the Sea-Shore*, the first stanza excited a smile; the third would have been good, if 'blood' had not been made to 'echo through the wild sea-shore.'

Art. 49. *What a Blunder!* a Comic Opera, in Three Acts, first performed at the Theatre Royal, Haymarket, Aug. 14, 1800. By Joseph George Holman. 8vo. 2s. Miller.

It is no easy matter to characterize such productions as the present. Africa was the nurse of monsters of old, but our Theatres Royal seem now to have succeeded to the office. In this strange performance, all is out of nature: we have a delicate Irish giant, a humane inquisitor, and divers other small mistakes of character. The impression from the whole farce induced us to think of a new reading for the title-page, which would certainly be more *germain* to the matter; viz. *What Blunders!*

Art. 50. *The Dash of the Day*, a Comedy, in Five Acts, as performed with universal Applause by his Majesty's Servants of the Theatre-Royal, Norwich. By Francis Lathom. 8vo. 2s. West and Hughes. 1800.

We are inclined to examine this early production of a very young author * with as much gentleness as possible. With the fashionable models before him, a provincial genius may be forgiven some degree of extravagance; and if this young bard should again attempt the sock, we hope that, instead of the *Dash of the Day*, he will produce something that may live at least a week.

MISCELLANEOUS.

Art. 51. *A Historical and Philosophical Sketch of the Discoveries and Settlements of the Europeans in Northern and Western Africa*, at the Close of the Eighteenth Century. 12mo. pp. 450. 5s. Boards. Edinburgh, Brown; London, Vernor and Hood.

The merit to which the author of this work lays claim is that of having abridged and given the essence of the information imparted by former travellers concerning Africa. He has succeeded in his design, and has made an entertaining book. Indeed, on such a plan, it is not very difficult to compose an interesting work; for great is the delight of man to read of dangers past, and great is his curiosity to know the habits and customs of distant people. This observation ought not to lessen the present author's merit: but we must add that, when he writes and thinks for himself, he does not appear to be either a very chaste and accurate writer, or a very deep philosopher.

A small map should have been affixed to this publication.

Art. 52. *Jos. Hager, univ. pap. doctoris, de Var Hunnorum pariter atque Hungarorum Disquisitio; adversus Paulum Beregszaszy, philos. profess. Patakiensem.* 4to. pp. 16. London. 1800.

Jornandes relates that the followers of Attila named the place at which they effected their passage over the river Danube, *Hunni-var.* Now, *Var* is a Hungarian word signifying a fortification; whence

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* Under eighteen years of age, as the advertisement informs us.

Temes-var, and Colos-var, and Feher-var; therefore, say some German writers, the Huns and Hungarians spoke the same language; *ergo*, the latter nation are derived from the Tartars, who followed Attila into Europe. Dr. Hager, who is a declared foe to this Hunnic pedigree, justly contends that a single word is not a sufficient basis for such an assertion; and had he stopped here, we should have considered the argument of his antagonist as abundantly answered. The learned author, however, with useless display of philologic lore, proceeds to shew that, without having recourse to the Huns, the Hungarians might have borrowed their *var* from the Teutonic, in which *Ware* signifies the same thing; or from the Anglo-Saxon *Vard*; or from the Slavic *Gard*, whence the Russian *Gorod*; or they might have derived it from the Greek, by a slight alteration; or from the Chaldaic *Virah*; or from the Arabic *Bir*, which signifies *he dug a well*; or from the Persian *Bar*, which signifies a fortification, according to Meninski; or from the Egyptian *Bari*, which name Propertius gives to the Egyptian fleet; or from the Sanscrit, *Pur*, which signifies a city; or from the Chinese *Fu*, which appears to have a similar meaning. Either of these antient nations could have accommodated the Hungarians with a word more or less similar to *Var* in sound and signification; so that there could be no necessity for having recourse to the Huns in particular.—After much ingenious dissertation, the too learned writer discovers, in the last page, that Hunni-var has nothing to do with a fortification, and signifies the passage or ferry of a river. Had this been sooner recognized, some trouble and some paper might have been saved: but then it might not have been possible to introduce the languages of Greece and Egypt, of Arabia, Persia, and China.

Art. 53. *The Complete Ready Reckoner, in Miniature*; containing Tables accurately cast up, adapted to the Use of all who deal by Wholesale or Retail; exhibiting, at one View, the Amount or Value of any Number or Quantity of Goods or Merchandize, from One up to Ten Thousand, at the various Prices, from One Farthing to One Pound. By Thomas Collins. Small Pocket Size. 1s. 3d. bound. Low. 1801.

The nature and utility of this Lilliputian volume are sufficiently apparent from the title-page, and its price is very reasonable. With regard to the accuracy of the calculations, which is indeed the material point, we cannot pretend to be answerable to our readers: but we apprehend that, in so essential a matter, the compilers of works of this nature are in general sufficiently careful.

Art. 54. *The Victim*, in Five Letters to Adolphus. 12mo. pp. 79. 2s. 6d. Button. 1800.

A lady here addresses a gentleman, who, though reprobating seduction, is yet an advocate and abettor of *simple fornication* as it is called. The subject is seriously discussed by the lady, who appears to have furnished herself with a great variety of quotations on the occasion. Mr. Colquhoun's estimate of fifty thousand female prostitutes, within the metropolis, is quoted with the view probably of impressing the mind with the magnitude of the evil; but it is not suggested what a libel this statement is on the sex. A female ought to have been indignant at such a representation; which, after the necessary deductions are made, circumscribes the female virtue of the metropolis within very narrow limits. We are of opinion, however, that the fair sex should be protected, not calumniated; and that seduced females, instead of being insulted, abused, and abandoned, should be contemplated with pity, and encouraged to repentance. The female writer of this tract, if it be the production of a female, will agree with us in this; and we will concede to her that the most speedy and effectual way of putting an end to the detestable practice of fornication is 'for the men to be virtuous.' Who can dispute this? To remove temptation is surely a most effectual way of preventing *the falling* of frail creatures. Had some judicious observations on the state of society most propitious to marriage and conjugal fidelity been exhibited, instead of so stale a truism as this, the letters before us, while they lamented a growing evil, might have suggested an effectual remedy.

Art. 55. *His Vindication against certain Calumnies*, which appeared in the News-paper Reports of the Parliamentary Debate on the Subject of Mr. Palmer's Claims. By Charles Bonnor, Resident Surveyor, and Deputy Comptroller-General of the Post-Office, and afterward Comptroller of the Inland Department of the same, till that appointment was abolished in 1795. 4to. 2s. 6d. Richardson. 1800.

Mr. Bonnor has much to say, and he says it well, in behalf of his own very interesting cause:—but the matter is not cognizable in *our* court.

Art. 56. *The Curtain*; or, an impartial History of the English Stage. Small 12mo. 2s. 6d. Half bound. Jordan. 1800.

This is a very pleasing epitome of the Dramatic History of England, carried down to the present time; and neatly printed in the (waist-coat) pocket size.

Art. 57. *The British Tourists*; or, Traveller's Pocket Companion, through England, Wales, Scotland, and Ireland. Comprehending the most celebrated Tours in the British Islands. Vol. VI. By William Mavor, LL.D. Small 12mo. 3s. sewed. Newbery. 1800.

In our Review for July, 1799, p. 350, we apprized our readers of the appearance of five volumes of this pleasing publication. The work then seemed to us to be completed: but the ingenious compiler informs us, in his prefatory Advertisement to the present volume, that it having been since suggested to him that the places described in the continuation now before us would be an acceptable *supplement*, this addition has accordingly taken place. The volume contains Pennant's London; the Universities of Oxford and Cambridge; the principal Sea-Bathing places; with those that are most famous for mineral waters; together with lists of the Cities, Boroughs, Market-towns, &c. in England and Wales; with their Distances from London.—The work, therefore, is now to be considered as complete, in 6 vols.;

and

and notice is given to the purchasers of the former 5 vols., that the 6th may be had separately.

Art. 58. *A Chronological Abridgment of Universal History:* to which is added, an abridged Chronology of the most remarkable Discoveries and Inventions, relative to the Arts and Sciences. Translated from the French of the 7th Edition. By Lucy Peacock. 12mo. 3s. 6d. Low, &c. 1800.

This abridgment may be preferred to preceding compendiums of a similar kind, as it brings down the events to the year 1780. In some points of arrangement, too, it may be thought to possess a superior degree of merit. The original work is ascribed, in the Preface, to M. La Croze. We have not seen the French production;—nor do we recollect the name of Sir *Thomas* Drake, as figuring among our famous circumnavigators;—though he is here introduced in company with the celebrated Magellan. Sir *Francis* Drake every body remembers.

Art. 59. *The Progress of the Pilgrim Good-Intent, in Jacobinical Times.* 12mo. pp. 190. 3s. 6d. sewed. Hatchard. 1800.

Honest John Bunyan has here found not only an imitator, but a continuator. According to the allegorical pedigree, the Pilgrim *Good-Intent* is of the family of *Christian*, Bunyan's hero. He is said to be the great-grandson of his first-born *Matthew*, who took *Mercy* to wife; (why marry an evangelist to a christian grace?) and to have come from the town of *Sincerity*, on his way towards the *Celestial City*.

The narrator of the pilgrimage of young Mr. *Good-Intent*, like his celebrated predecessor, representeth it "under the similitude of a dream." The nature of the road, the companions whom he picked up as he went along, the errors into which he fell, the enemies who beset him, the friends and the assistance which he found to guide and forward him in the right way, and his final arrival at the celestial city, are all very minutely detailed. Many dangerous companions did Pilgrim *Good-Intent* encounter; such as Lord *Inconsiderate*, Lord *Party-Spirit*, Lord *Love-Change*, Mr. *Credulity*, Mr. *Curiosity*, Mr. *Hot-Head*, Mr. *Hate-Controul*, &c.; and in many perilous situations was he placed: but Mr. *Philosophy** is represented as his most formidable foe, and as a more doughty giant than even the old fiend *Apollyon*. However, the Pilgrim, having been furnished with weapons and armour similar to those which his great ancestor *Christian* had used before him, finds himself a complete match for all the forces of Mr. *Philosophy*, led on by Captain *Jacobinism*; and after having lodged in *Britain Row* in the town of *Vanity*, and rested at the fort on mount *Sabbath*, instead of seeking repose at the house of one Mr. *Decade*, he is conducted to the brink of the great river, through which he is guided by *Faith*; who disappears on the opposite shore, and is replaced by *Certainty*.

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* We think that the writer's idea would have been better expressed by the word *Philosophism*, which he uses in his Preface, as cannot be supposed to stigmatize true science.

Art. 60. *Another Essence of Malone; or, the "Beauties" of Shakspeare's Editor.* 8vo. pp. 130. 3s. 6d. Becket. 1801.

In our account of a production similar to this, (and written as we understand by the same author,) which appeared in our Review for February, we observed that the work manifested both humour and ingenuity, but that it was chargeable with the very fault which it censured in Mr. Malone, and that it betrayed too many symptoms of malignity and ill-will. The same objections apply to this publication, without being palliated by the same merits. All the proofs of dullness, inconsistency, and minute investigation, which lie scattered on the extended surface of ten octavo volumes, are crowded together in this pamphlet; which can neither prove injurious to Mr. Malone, nor reflect any credit on its author.

Art. 61. *Old Joe Miller:* being a complete and correct Copy from the best Edition of his celebrated Jests; and also including all the good Things in above 50 jest Books, published from the Year 1558 to the present Time. By the Editor of the New Joe Miller. 12mo. 3s. sewed. Ridgway. 1800.

Art. 62. *New Joe Miller;* or, the Tickler; containing upwards of 500 good Things, many of which are original, and others selected from the best Authors. 12mo. 3s. sewed. Ridgway. 1800.

Seldom, perhaps, can the frequently quoted line,

Sunt bona, sunt quædam mediocria, sunt mala plura,

be applied with more propriety than to a magazine of jests, puns, and *bons-mots.* Joe Miller has led the van of the squadron of jesters for many years; and the attack which he here renews on the risible powers will probably be very gratifying to the subjects of Momus: but, though we cannot refuse to allow that he has made some impression on our corps, we shall endeavour to repel the charge; and with the Roman inscription on our banners, we shall fight in defence of decorum and good taste. To speak in plain English, and without metaphor: Old Joe Miller undoubtedly says many good things, among a great number that may be "damn'd with faint praise," and others which are highly censurable as profane and indecent. Instances of the latter description are indeed so numerous, and so gross, that we can by no means recommend the work to general perusal; and in particular we must prohibit its appearance before "the fairest part of the creation."

To the New Joe Miller, the same observations apply with little variation: but we think that it contains fewer violations of decorum. Most of the *jeux d'esprit* are of modern date, but some *old jokes* are to be found among them.

Our readers may perhaps be amused by two or three specimens.

'Serjeant Davy being concerned in a cause which he wanted to put off a few days, asked Lord M—, the late Chief Justice of the King's Bench, when he would bring it on? "Friday next," said his Lordship. "Will you consider, my Lord, Friday next will be Good Friday."—"I do not care for that," said his Lordship, "I shall

sit

ast for all that."—"Well, my Lord, to be sure you may do as you please: but if you do, I believe you will be the first judge who did business on a Good Friday since Pontius Pilate's time."

'*Sir William Dawes*, Archbishop of York, was very fond of a pun. His clergy dining with him the first time after he had lost his lady, he told them he feared they did not find things in so good order as they used to be in the time of poor *Mary*; and looking extremely sorrowful, added, with a deep sigh, "Ah! she was indeed *Mare pacificum!*" A curate, who pretty well knew what she had been, called out, "Aye, my Lord, but she was *Mare mortuum* first." His grace gave the curate a living of 200 *l.* a year within two months.'—

'A little girl, the daughter of the proprietor of a coal-mine, after attentively listening to an account given her of Hell by her father, who said it was a place where the Devil perpetually roasted sinners at an immense fire, exclaimed—"O papa! *cannot you get the Devil to take his coals of you?*"

'A dog having one day got into the House of Commons, by his barking interrupted *Lord North*, who happened to be opening one of his budgets.—His Lordship pleasantly inquired by what new Oppositionist he was attacked? A wag replied, "It was the member for *Bark*-shire."—

'It was told Lord *Chesterfield* that Mrs. W——, a termagant and scold, was married to a gamester: his Lordship said that *cards* and *brimstone* made the best *matches*.'—

'*Rabelais* retained his wit to the last. When at the point of death, he called for his *domino*, and put it on, saying, "*Beati qui in* domino *moriuntur*."—

Art. 63. *A Letter on the Drainage of the East, West, and Wildmore Fens:* Addressed to the Proprietors of Rights of Common on these Fens, and to the Proprietors of Estates in the North Marshes, in the County of Lincoln. By Thomas Stone, Land Surveyor. 8vo. 1s. Cawthorn.

In the capacity of land-surveyor, Mr. Stone appears to have attentively explored the county of Lincoln, and to be extremely solicitous for its improvement. With his Review of Mr. Young's Report, (see this number of the M. Rev. page 367.) he does not abandon the county: but, assuring the public of the rectitude and even disinterestedness of his intentions, he prosecutes his observations; being of opinion that the plans proposed for draining and improving the districts mentioned in the title are not sufficiently comprehensive and effectual. As there is some dissonance of sentiment respecting the best method of accomplishing the proposed drainage, Mr. S. advises the proprietors to procure an engineer of the first abilities from Holland, to make a survey and give a plan for draining the fens in question.

Art. 64. *Facts and Remarks relative to the Witham and the Welland:* or, A Series of Observations on their past and present State; on the Means of improving the Channel of the Witham, and the Port of Boston; and on the Impolicy of changing the Course of the Welland: With an Appendix, containing Remarks on the Bridge and Grand Sluice of Boston, and on Wainfleet Haven. By William Chapman. 8vo. pp. 75. Printed at Boston; sold in London by Lackington.

The plans for Lincolnshire drainage being of a very extensive nature, they invite a variety of observation; and on the principle of *safety being in the multitude of counsellors*, it may be for the interest of all persons concerned to listen to the hints and queries of all sensible men. Mr. Chapman has been industrious in collecting facts, and is intitled to offer his remarks. He observes that there is at the present moment, in the fen-country, a general disposition to unite for promoting its improvement; and that an opportunity now offers of accomplishing, by one vast plan, works of immense magnitude and utility: yet, in the introductory chapter, he tells us that 'it does not appear probable that the most fenny parts can ever be made solid land, nor the fen-country in general be rendered secure against inundation, arising from heavy and continued rains, or the breaking up of great frosts.'

Without entering into the details contained in this pamphlet, which can neither be understood by nor be interesting to the general reader, we shall content ourselves with stating Mr. C.'s concluding observations:

'It will not, I infer, be deemed advisable to expend much money upon this (Wainfleet) Haven, especially as it is demonstrated, that the East Fen may be effectually drained by the Witham.—The few advantages at present enjoyed by Wainfleet need not be abridged. Nor need any jealousy be entertained, there or elsewhere, of the increase of wealth, which Boston may experience by an improved neighbourhood; for it is obvious, that the gain of one will not be a loss to the other; that Boston, already considerable for inland and foreign trade, can best supply the wants of the country; and that, as it affords a ready market for grain, and furnishes commodities in return, the advantages to the town and the country will be reciprocal.'

There appears to be good sense in this statement; and we have only to add our hope that no narrow views will obstruct the adoption and execution of the wisest plan.

Art. 65. *Part II. Observations on the Improvement of Boston Haven*, submitted to the Consideration of the Landed and Commercial Interests, to the Commissioners of the Drainages dependent on this Haven, and to the Corporation of Boston. By William Chapman. 8vo. pp. 43. Printed at Boston.

In this prosecution of the subject of Lincolnshire improvement, Mr. C. contends for preserving *one* great outfall, and for opening a ready communication with *one* great town;—that Witham has a claim to be *the* out fall, and Boston to be *the* town. According to him, all parties are interested in deepening the channel of the New River Witham, and in improving Boston Harbour.—The local critic must decide on the merit of Mr. Chapman's observations.

Art. 66. *Farther Remarks on the Imitations of original Drawings by Hans Holbein, &c.* Four Folio Pages. 2s. 6d. Leigh and Sotheby.

In our 32d volume, N. S. p. 398, we gave an account of the very splendid publication to which these few pages are intended as a kind of supplement. Mr. Lodge, whom we noticed as the author of the Biographical Tracts which accompanied the portraits, takes this opportunity of correcting a few errors which he has discovered in them, and of proposing two schemes for arranging the plates;—the first, which is the more simple, is that of placing them in chronological order, according to the dates of deaths, when they can be ascertained; the other is a division into classes, each class separately subject also to a chronological method.

'The work in question, (observes Mr. Lodge,) stands peculiarly in need of some plan for a strict and determinate method in that respect; for, as the portraits, by some accident, have not been published in any regular order, neither the plates, nor the pages of letter-press, are numbered.'

The possessors of this magnificent work will find Mr. Lodge's suggestions worthy of attention.

CORRESPONDENCE.

Mr. Pearson's note is received, and we shall attend to the circumstances to which the commencement of it relates, when the work in question comes before us.—Respecting the latter part of it, we may observe that we certainly were not apprized of the particular and local reasons by which Mr. P. was guided in a former publication; nor do we apprehend that the facts, which he now states, in any degree interfere with the general remark which we have before made. A plea of conscience may have more or less force in the opinion of the person to whom it is addressed, but it will still be an efficient plea in the mind of the person urging it.

Mr. Dunster's polite letter arrived too late for us to obtain an answer to it, from the gentleman to whom it has been transmitted, in time for insertion in this Review.

☞ In the Review for March, p. 229. l. 16. for 'kāzā,' r. *kârâ*; p. 279. l. 14. insert *by* before 'their;' p. 294. Art. X. l. 13. for *asserts, the* &c. r. *asserts* '*the* &c.; p. 309. l. 1. for 'Count,' read *Court*.

⁂ The APPENDIX to Vol. XXXIV. of the MONTHLY REVIEW, containing accounts of important *Foreign Publications*, will be published on the 1st of June, with the Number for May.

APPENDIX

TO THE

THIRTY-FOURTH VOLUME

OF THE

MONTHLY REVIEW ENLARGED.

FOREIGN LITERATURE.

Art. I. *Voyage autour du Monde*, &c.; *i. e.* A Voyage round the World, during the Years 1790, 1791, and 1792, by Etienne Marchand, &c. &c.

[*Art. continued from the last App. p.* 522—526.]

In announcing this publication, we observed that the voyage here related was the second circumnavigation of the globe performed by the French. It is likewise distinguished by being the first commercial adventure undertaken by that nation, to the western coast of North America; and to Capt. Marchand belongs the merit of suggesting and forming the plan of the expedition. In his return from a voyage to Bengal, he touched at St. Helena, at the same time that Captain Portlock stopped at the island, in his homeward bound passage from the N. W. coast of America, and from China. On arriving at Marseilles, (the port to which his ship belonged,) he communicated the intelligence obtained at this meeting to the house of *Baux*; who immediately entered into his views, believing themselves (says *M. Fleurieu*,) recompensed in advance for the losses which they might sustain, by the honour of serving their country in taking on themselves the hazard of the first attempt. The vessel equipped for the enterprise was of 300 tons burthen; she was named *le Solide*; her complement of men, including officers, was 50; aud she was furnished with such arms and stores as were judged necessary.

A considerable time appears to have elapsed after the conclusion of the voyage, before *M. Fleurieu* formed the design of composing and publishing the narrative; and this circumstance prevented him from having the benefit of the Commander's journal. M. MARCHAND had departed on a voyage to the *Isle de France*, where he died, and M. *Fleurieu* was not able to discover into whose hands his papers fell; it was, therefore, from the journals of *M. Chanal, Capitaine en second*, and of *M. Roblet*, who embarked as surgeon, that the editor has been supplied with the materials for his account. The two Captains daily communicated to each other all their nautical observations; and from *M. Chanal*'s journal alone, the narrative part of the work was nearly completed, when the observations of *M. Roblet* were communicated to the editor from the *Isle de France*, where that gentleman exercises an employment under the government.

The dispute between England and Spain concerning *Nootka Sound*, and other circumstances not specified, retarded the sailing of *le Solide* till the 14th of December, (1790,) a very advanced time of the year; especially when it is considered that the projected route was round *Cape Horn.* The voyagers passed the Straits of Gibraltar on the 29th, and on the 15th of January 1791 they anchored at the island St. Jago, where they stopped three days, and then pursued their course.—It is very soon to be perceived, in the perusal of this voyage, that the narrative is loaded with frequent and long remarks on the errors of the ship's reckoning, and on the presumed effects of currents, with other nautical matter, such as the log book of any ship might furnish; and the reader has the more reason for complaining of this interruption, because one volume is entirely devoted to accounts of observations, remarks on the route, bearings, &c. In the like manner, though nearly two volumes are specifically allotted to details of natural history, yet long descriptions of sea birds, weeds, flying fish, &c. have a place in the narrative. In the account of a voyage, every thing that may be serviceable to navigation should be included; and in many cases the observations on winds, currents, bearings, &c. may be the most important part: but when it is proposed to give the nautical matter separate, (a method of arrangement which appears to us eligible,) not more remarks of that nature should accompany the narrative than are sufficient to make it clear, and the situations well understood; and what is necessarily introduced for these purposes should be brief and general, referring for particulars to the nautical part of the account. We must also add that many of the nautical remarks, which swell the narrative, appear to us to be such as a seaman of moderate experience will deem wholly unnecessary: as for instance, the particular description of the shape and size of an island, with all its dimensions, the bearings and distance of the points from each other, &c. when the account is accompanied by a chart on a scale sufficiently large for accurate measurement. It is indeed not merely probable, but in some cases evident, that *M. Fleurieu* composed some of his descriptions of situations wholly from an examination of the charts.—To proceed with the voyage,

On the 1st of April, the ship made Staten land, and passed to the eastward of it. By the 17th of the month, the voyagers had fairly entered the great South Sea, being then in the latitude of Cape Horn, and considerably to the westward of all the land of Terra del Fuego. The winds which they experienced in doubling the Cape were moderate, and variable in their direction; the weather was hazy, with fogs; and the thermometer at no part of the time fell lower than within 1½ degree of the freezing point. The ship's run from Marseilles to Staten land was by no means expeditious, but her passage round Cape Horn made ample compensation, being such as might have been esteemed favourable at any season; and her arrival off Staten land was later in the year by 24 days than that of Lord Anson's squadron. The improvements which have taken place since that voyage was performed, in nautical science and in practical seamanship, have much lessened the dangers of navigation: but some part of Lord Anson's difficulties are attributed to his being off Cape Horn when the sun was crossing the equinox; and it may also be believed that the season, even for the time of the year, was unusually boisterous. It is indeed always to be expected that lands situated like the southern part of America and Terra del Fuego, projecting in so prominent and sharp a manner between two great seas, will render its neighbourhood liable to violent storms: yet modern navigators are of opinion that the passage round Cape Horn may be attempted with little danger of not succeeding, at any time of the year. Captain Colnet left England so late as the 4th of January, and found no difficulty in getting round. He was of opinion that easterly winds were more frequent near the Cape in winter than in summer and on that account he was inclined to think that winter was the preferable season for making the passage. We believe, however, that very few who had the choice of time would so determine.

On the 20th of April, the French navigators encountered a hard gale, in lat. 51½° south, but which lasted only 24 hours. It is remarked that this was the first wind which could be called violent, that had assailed them from the time of their leaving Marseilles.

On the 14th of June, they arrived at the Marquesas, and anchored in the bay of Madre de Dios, by Captain Cook called Resolution Bay.

To the description given of the island of Sta. Christina by *Messrs. Chanal* and *Roblet*, the editor has added an abstract and examination of all the accounts of the Marquesas which have appeared, from the first discovery of them by *Mendana* in 1595, to the time of the present voyage. From *M. Fleurieu's* strictures, it appears, as might naturally be supposed, that many things were seen by different navigators under different impressions: yet, in the most material particulars respecting both the country and the character of the inhabitants, a general agreement is manifest. Those who have had the opportunity of making the comparison have ascribed to the Marquesans a superiority in personal advantages over the natives of the Society islands. Their language is similar. The islands of the Marquesas are described to be less fruitful than the Society islands, which is a circumstance sufficient to effect a considerable difference of character in the natives: nevertheless, in their manners, in many of their customs, and in their dispositions, they appear from every representation to have much resemblance: which seems to be admitted, with a degree of unwillingness, by *M. Fleurieu*. Some of *M. Roblet's* remarks on the customs of the natives apparently contain a disagreement from the observations of other voyagers. He says that it was customary for the women to eat with the men, and that he saw nothing from which he could infer that there was any established authority among them, or that they had family distinctions. According to the remarks of Captain Roberts, an American, (the outline of whose voyage is briefly related in the Travels through the United States by the *Duc de Liancourt**,) the royal dignity at Sta. Christina, and the dignity of the chiefs of villages, are hereditary; and *wives* never dine with their *husbands*. The veracity of each of these accounts might be asserted, without involving any contradiction. The American had doubtless the best means of information, as he remained four months at the island; whereas the French navigators stayed only a week.—In the estimate of the population at the Marquesas, *M. Fleurieu* rates the whole number of inhabitants contained in the groupe at 20,000; which differs widely from the estimate made by Mr. G. Forster: who, allowing for "the barren and inaccessible mountains which occupied so large a portion of the islands, judged that the population of the whole groupe could scarcely exceed 50,000." The grounds on which *M. Fleurieu* has made his computation are, that both *M. Chanal* and *M. Roblet* agree in stating that, though there appeared to be a general resort of the natives from all parts of the island, besides many from other islands, to the bay in which the ship was anchored, there were not assembled at any one time more than five or six hundred individuals of both sexes and every age. The population at some of the islands in the South Seas has been known, within our own observation, to have greatly decreased; a fact which is supposed to be principally occasioned by their mode of warfare. If appearances had been similar to those above described, when Captain Cook visited the Marquesas, the contrast with the collected multitudes at the Society islands must have been striking. It must be considered, however, that, at the time of M. Marchand's visit, the sight of Europeans had ceased to be a novelty; and consequently the natives would be the less attracted by motives of curiosity.

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* See the Review for May, p. 23. published with this Appendix.

'While a commerce for provisions occupied the captains and the officers, a contraband trade was introduced into the ship.' *M. Fleurieu* remarks that, 'perhaps for the honour of the navigators sent by Europe into these distant countries, it might be proper to suppress the recital of certain incidents in their voyages, over which the philosopher will sigh, and from which he would endeavour to withdraw his attention: but history seizes them; the weaknesses of humanity belong to her; she ought to exhibit man with his vices and his virtues: if she were to present only those of his motives and actions which merited encomium, she would often be reduced to silence.' Some of the circumstances related in the narrative, however, we think, might have been omitted without injury. The colouring of some descriptions, and the minuteness with which some particularities are described, do not lead us to imagine that the author suffered much reluctance in making his communications.

Among the exercises and diversions of the natives of the Marquesas, mentioned in this narrative, is that of running races on stilts: 'but the diversion which they pursue with the greatest eagerness is swimming. They were seen to pass entire days in the water, round the ship; only reposing themselves by intervals, and without other nourishment than cocoa nuts. It is difficult to conceive how they could support such a duration of fatigue under a burning sky; and it may be said, if this be the land of idleness, it is not the land of laziness.' *M. Roblet* reports that they drink sea water without repugnance, and without being incommoded. When he adds that they do not like wine, we shrug up our shoulders, and naturally repeat the old saying, " there is no accounting for taste."

M. Fleurieu recommends the Marquesas as a more eligible resting place than Otaheite, for vessels from Cape Horn bound to the northern coast of America. They are situated more in the direct route; and since it has been discovered that they afford good harbours, the Society islands have the advantage in only one respect, viz. in the greater plenty of provisions. The *Solide* found no difficulty in procuring a sufficient quantity of every refreshment which the island of Sta. Christina afforded, except hogs; of which but a small supply could be obtained.

M. Roblet observed, while the ship remained in the bay, 'that among the number of canoes which came to traffic with them from different islands, and which regularly returned to their respective islands every night, one or two directed their course constantly towards a point of the horizon, in which as yet no land had been discovered by European navigators :' but the narrative has neglected to specify in what direction this was. It is in another part related that, near sunset on the day on which the ship anchored at Sta. Christina, the sky being unusually clear, a spot was observed in the horizon towards the N.W. by W.; and the same appearance was remarked on the afternoon of the next day: so that little doubt remained of its being land.

The season for the northern coast being so far advanced, the ship remained only a week at Sta. Christina. By so short a visit, little additional light could be thrown on the character and customs of the natives; and the ideas, which we formed of these people from the accounts of other voyages, have experienced very little variation from the present detail.—On the 20th June the ship sailed, steering in the direction in which land was supposed to have been seen, as above-mentioned. The voyagers found their conjectures verified, several islands being discovered to the westward and northward of those before known, but which are all to be regarded as part of the same groupe. The natives, as might be imagined, resembled the inhabitants of Sta. Christina; and (which with equal facility might be conjectured) the French discoverers resembled those of other European nations:—a boat was sent on shore, and the ceremony of taking possession was acted in form before the wondering natives. M. MARCHAND assigned to each of the islands a name. The first was called after himself; the next *Baux island*; another, *Chanal*, &c., and to the new islands collectively, the name of *les isles de la Revolution* was given.

Thus, also, the unfortunate commander of the Dædalus, Lieutenant Hergest, who in the beginning of 1792 fell in with these islands, believing himself to be the first discoverer, gave to them the names of *Trevenen's island, Sir Henry Martin's, Riou's island*, &c. The same circumstance happened in the same year to the commander of an American vessel from Boston, who named the islands after Messrs. *Adams, Jefferson, Hamilton*, &c. All these claims to priority, however, appear to be superseded by that of another American vessel, the Hope, from Boston, commanded by Mr. Ingraham, mentioned in the voyage of Captain Vancouver, to whom the chiefs of Owhyhee accused him of having fired on the chiefs of the island Woahoo; in revenge for which, it was said, they afterward killed Lieut. Hergest. Ingraham's discovery preceded that of the French navigators not quite two months: the islands having been four times observed within the space of eighteen months. *M. Fleurieu* has endeavoured, at considerable length, to shew that these islands are part of those designed by *Tupia*, in the chart made by Mr. (the present Sir Joseph) Banks, according to his direction, during Capt. Cook's first voyage. Through inadvertence, it is here mentioned that *Tupia* was the person who was brought to England, and who returned to the Society islands with Captain Cook: but the only native of those islands, brought to England, and who was carried back by Captain Cook, was *Omai*. The more intelligent *Tupia* died at *Batavia*.

The fixed appearance of the clouds in the horizon, to the westward of all the Marquesas, gave M. MARCHAND reason for believing that more lands existed in that direction. In proceeding towards the north, likewise, indications of being in the vicinity of land were several times observed; such as wood floating, sea-weeds, (of which the author has given ample descriptions) birds, &c.: but no land was seen till these voyagers had passed the 57th degree of north latitude: when, August 7th, they made the coast, not of the continent, but of one of the archipelagos of islands with which that part of America is lined. On the 12th, the ship was near the entrance of the bay called by Capt. Dixon, Norfolk Bay, which *M. Fleurieu* believes to be the *Baia de Guadalupa* of the Spaniards. His arguments appear to us well founded; and we deem it at least probable that the port described by *Maurelle* in 57°.11′ N. latitude, and in the longitude of Mount St. Jacinthus, is the same with the northern part of Norfolk Bay: but this coast is so full of openings that it is scarcely possible to ascertain the identity by a comparison with the Spanish account. *M. Fleurieu* has proposed the best method of adjustment, as far as the name is concerned, which is, to restore the proper name; *i. e.* that assigned to it by the natives, *Tchinkitâné.* That the Mount Edgecombe of Captain Cook is the same with the Mount St. Jacinthus of the Spaniards will not admit a question. The editor demands (with much less reason than in the instance of the name of Resolution Bay, at the Marquesas,) what benefit Geography, or what benefit Captain Cook himself, can receive by this change? When Capt. Cook saw this part of the American coast, he could not have had information, nor did he live afterward to learn, that it had been previously visited by the Spaniards. He sailed from England on his last voyage, in 1776. The Spanish discovery was made in the summer of 1775, and the Spanish vessels returned to the port of St. Blas in November. The Spanish mode of communicating their discoveries was not calculated to make them reach England in the short interval between that time and the departure of Captain Cook; and the English translation of the Spanish voyage did not appear till after his death.

Capt. MARCHAND, not at first perceiving any signs of inhabitants, was on the point of leaving this part of the coast to seek some station to the southward, which should appear more promising for a market, when the sight of canoes coming from the eastern parts of the bay made him hesitate. The natives in these canoes brought some bear-skins, and one skin of a sea otter recently killed, which they sold; and they promised that, if the ship would enter the bay, they would bring peltry of all kinds. On this assurance, the ship stood in, and was anchored. The Americans were faithful to their promise; and the next morning, at day-light, a small fleet of 15 canoes came to the ship.

> 'They approached singing, and it appeared in the sequel to be their constant practice thus to commence and to terminate their commercial visits. The number of the natives being considerable in comparison with the ship's company; and the relations of other voyagers having proclaimed their inclination to theft, and their singular address in possessing themselves of whatsoever they imagine can be taken unnoticed; Capt. MARCHAND determined not to admit them into the ship; and the exchanges were made by the canoes with the boats of the ship.'—'The arrangement established by the Americans in this traffic was admirable. Each canoe approached in turn, without confusion or dispute, according to the order in which it arrived at the ship; and not the least impatience was shewn by those who waited.'—'The market was well furnished with various kinds of fur.—The articles of merchandice preferred by the Americans in exchange were basons, or vases, particularly those of copper, stewpans, tin kettles, kettles of cast iron (*fer coulé*), daggers, lances, halberds, pikes, and sabres.—But the articles which obtained the

greatest favour, were European garments of different sorts. As this circumstance was not known in time, and the ship was ill provided with this kind of commodity, recourse was had to the clothes which had been reserved for the wants of the ship's company; and the goods for which they were exchanged took away all inquietude, as to what warm clothing might be made requisite by the nature or duration of the voyage. Knives, coloured glass beads, rings, metal buttons, and other European trinkets, which are so eagerly desired by the islanders in the South Seas, these natives would scarcely accept, even in the way of gift or present after a bargain; for their usage is not to terminate bargains without exacting a present, which they call *stok*. They are already in a considerable degree *Europeanized:* their dress is partly European; the greater number had cloth waistcoats and breeches, with shirts; and among their household furniture, boxes with locks. Most of the clothes were of English manufacture.'—

'The natives who traded with the ship were not slow in making the French understand that the Europeans, who preceded them in the bay, had paid for every thing most magnificently; the truth of which indeed it was not difficult to perceive; as an offer of three or four of the principal articles of traffic would scarcely satisfy them in exchange for a skin of the first quality. Whatever was offered, they examined it with the most critical attention, turning it on every side; and they well understood how to discover defects, and to point them out to observation. On the other hand, they employed art and cunning in setting off their own merchandice; and it may be said of them that, in the concerns of traffic, they have already made great advances towards civilization.'

On visiting their villages, the natives were peaceable and friendly, and they assisted in filling the water casks; not indeed without previously bargaining for payment, but a trifling consideration satisfied them for their labour. 'Capt. MARCHAND proposed to one, that he should accompany him to the ship; to which they all readily consented, but demanded that some person belonging to the ship should be left as a hostage for his safe return.'—In this part of the narrative, the reader will meet with considerable entertainment: but *M. Fleurieu* has mixed with his descriptions much conjecture, some of which we think contains more of fancy than of probability.—The ship remained in *Tchinkîtâné* Bay till the 21st, and traded there for 633 skins, the majority of which were otter. The natives promised more skins, if they would lengthen their stay a few days, which were to be procured by hunting, and probably by their own trade with their neighbours. The only living quadruped seen by the French among these people was the dog, which is of the shepherd breed. They are described as barking little, and appearing timid among strangers; and they are said to be fond of and to play with their masters, but with no other person. The natives speak highly of their sagacity, courage, and attachment; and say that they are excellent in the chace, whether by land or water.—A young sea otter was brought alive to the ship: being killed and dressed, the flesh proved to be insipid, but without any disagreeable taste.

M. Fleurieu has given here, as at the Marquesas, a full description of all that could be known of the natives, as well from the accounts of other voyagers as from the observations of his countrymen. Among other instances of their love of ornament, it is mentioned that they take pride in giving the highest state of polish to their daggers; a weapon with which every man is provided. 'It appears that the English have distributed muskets among them:—but it would have been more for the interest of Europeans, to have kept the natives in the opinion that fire arms were a species of thunder, which it was not permitted them to touch without risking their lives. The English have not, however, given their muskets in a very formidable state. A native, who possessed one, made us understand that he had been transported with rage, "because it always makes *crik*, and never makes *pouhou*."'—*M. Fleurieu* remarks, as an extraordinary circumstance, that, with so much ingenuity as they possess, they have not yet adopted the use of sails to their canoes.

The plan given of the bay of Tchinkîtâné was not made by a survey, but has been sketched from the descriptions given by the voyagers. In Capt. Dixon's voyage, likewise, a "sketch by compass" is given.

On the 21st, the voyagers sailed to the southward. On the 23d they were near Cloak Bay, so named by Capt. Dixon from the great quantity of fur cloaks which he obtained there: but M. MARCHAND was not so fortunate, having been anticipated by another European vessel. Here they saw, in a kind of redoubt on a small island, two pictures, each of which was eight or nine feet long by five feet high, and composed of two planks joined. On one of these was represented, in red, black, and green colours, the different parts of the human body, painted separately; and the whole surface was covered with them. The second picture seemed to be a copy of the first, or perhaps the original: but this was a point not easily decided, so much were the figures on each effaced by time. The houses which were seen here covered an area of 50 feet long, and 35 feet broad. One of them is thus described. 'It had two floors, though only one appeared. The second was a trench or cellar under ground, its ceiling being on a level with the ground plot of building. It was 5 feet deep, dug in the interior of the tation, at 6 feet distance every where from the outer wall.'

M. Roblet informs us that twenty-five families, of five or six individuals each, would herd together under the same roof, and without confusion: but *M. Fleurieu* calculates that the space is not sufficient, and supposes that, instead of 25 families, 5 ought to be read. In his calculation, he takes 140 for the number of individuals, and deducts from the area, for fire place, furniture, &c. 310 square feet. The remainder, (1440) divided by the number of individuals, will give only 10 square feet to each on the average; which space, according to him, is not sufficient for them when sleeping, as he reckons that, for each individual, six feet by two would be requisite. It should have been admitted into the calculation, that children formed a great part (perhaps one half) of the number of individuals; and it is probable that too much has been deducted for fire place, &c. That five families should dwell, without disorder, in a space of 50 feet by 35, would not have been remarked as extraordinary.—The door of this habitation merits description.

'The threshold or lower part is a foot and a half from the ground: the shape is oval; the longest diameter, which gives the altitude, is not more than three feet; the breadth is two feet. This opening is cut through the trunk of a great tree, which is set up perpendicular in the middle of one of the fronts. The door imitates a mouth gaping, or rather one bawling; and over it is mounted a hooked nose about two feet long, proportioned to the monstrous visage to which it belongs. We might believe that, in the language of the inhabitants, the door of the house is called the mouth; and if we look back to an antient people, of whom we had more knowlege than of these, we find that the word *Ostium* is derived from *Os*, and that the Latins read indifferently *Os* or *Ostium fluminis*. The French likewise say *les bouches du Rhône*,' &c.

The women are described as by other navigators, not captivating. The French, we are told, 'found them passable. The men and old women, who made offers of the young women as objects of commerce, took great care to have it remarked that they had not the American ornament so displeasing to strangers, the incision in the under lip; and on this account they enhanced the price.'

M. Fleurieu has no doubt that the canal, or strait, which opens a passage through Queen Charlotte's isles to the eastward from Cloak Bay, is the same which was named Cox's Canal by Douglas: but many contradictions must be reconciled, before this can be admitted as demonstrable. The editor deems it probable that Douglas chose, from interested considerations, to disguise the situation in his description: but there is not reason sufficient for the supposition; and it is better to imagine that they are separate openings than to solve the difficulty in this manner.

A few leagues to the south of Cloak Bay, *M. Chanal*, being in the ship's boat near the shore, was invited by some Americans in a canoe to accompany them to their dwelling; with which he complied, in the hope of finding furs. 'On approaching the place, the men in the canoes set up a shout, on which many of the natives ran to meet them. Those of the canoe leaped on shore, and, making signs that they would soon return, the whole number disappeared. The French were not kept long waiting: but what were their surprise and disappointment, when they saw the Americans return every one equipped in the English *costume*, with cloth waistcoats, breeches, and round hats. They might have been taken for sailors from the *Thames*:—but as to furs, they had not a single one to offer.'

Though the French at all times in their intercourse appeared armed, the Americans never shewed the least symptom of distrust or apprehension; which *M. Fleurieu* mentions as evidence that the European traders, in the general tenor of their conduct, have not been either violent or unjust.

Capt. Marchand now continued his course towards the south; and near Nootka sound, he learnt that the harvest of furs along the whole coast in that neighbourhood had already been collected. He then stood towards Berkley Sound, intending to anchor there: but, as he drew near, he saw a three masted vessel sailing out of the port, which caused him to make a total alteration in his plan. Concluding that the ground had been every where pre-occupied, the only object that remained, worth pursuit, was to have the first of the China market; which, with the few furs that he had collected, he judged would turn to better account than a longer continuance on the American coast, where only scanty gleanings could be expected. His officers agreeing in this opinion, he continued steering towards Berkley Sound while the other ship was in sight, in order to veil his intention, neither vessel shewing colours to the other: but, as soon as night was sufficiently advanced to obscure his motions, the course was shaped under full sail for the Sandwich islands. This occurrence took place on the 8th of September, not quite a month after they had anchored in Tchinkîtâné Bay, where they first had communication with the Americans. M. Marchand's attempts to trade were confined to the western side of the islands, and he was not once in sight of any part of the American continent.

M. Fleurieu here introduces a chapter of conjecture on the manner in which the N. W. part of America became peopled.

He observes that ‘ the natives who inhabit the coast did not appear, when first discovered, to be in that state of primitive simplicity, which perhaps was never known in our continent but in the descriptions of the poets. They were no longer even in the first infancy of social life.’—He then speaks of the buildings, painting, sculpture, and of the advanced state of the arts among these Americans, in terms which, we think, overrate their rude, however ingenious, efforts. Because man has greater means than the rest of the creation, of acquiring intelligence and of improving his understanding, he is disposed to wonder that any other earthly being can arrive at a tolerable share of sagacity; and lettered nations, in a similar manner, regard with a degree of admiration any instances of ingenuity which they observe among an unlettered people. The inhabitants of the west coast of North America are placed under circumstances which require a constant exercise of vigilance and ingenuity. They live by hunting, and must consequently be practised in habits of waylaying and decoying their prey; and it appears, likewise, that they are obliged to be constantly on their guard, to prevent being surprised by their neighbours. The New Zealanders, whose situation in many respects resembles that of the American tribes, possess not less ingenuity. In the manufacture of their clothes they are superior, and in their sculpture and ornaments by no means inferior.—*M. Fleurieu* argues that the arts, possessed by the Americans on the N. W. coast, could not have been created by a people whose habitation is in the solitude of woods, and who live by the chace; and that they must have been derived elsewhere. Their pictures remind him of the paintings found among the Mexicans, when they were first discovered; and the resemblance (noticed by Anderson) of some words in the Nootka Sound language, to words of similar import in the Mexican language, is favourable to his conjecture. He allows that, if the Americans of the N. W. coast all spoke the same language, it would be a strong argument in his support:—but he contends that the circumstance of many different languages being spoken along the coast does not make against his position. He also remarks that the houses of the Americans have a winter and a summer division, resembling the houses of the Kamtschadales. [In fact, this is more an argument of the similitude of climates.] He improves this double connection with much curious reasoning, and demands ‘ whether it would be too hazardous a conjecture to suppose that the inhabitants of the N. W. coast, transplanted originally from Asia, having penetrated as far as *Mexico*, where they founded an empire, abandoned their new country on the arrival of the Europeans, and retired to these coasts, which they had first occupied after their transmigration from *Asia?*' *Kæmpfer*, in endeavouring to trace the origin of the Japanese, has travelled confiderably farther into the regions of conjecture. *M. Fleurieu*, however, does not hazard much in making his suppositions, for there seems very little danger that the truth of them will be disproved. He acknowleges himself to be wandering in the dark; and we shall not farther accompany him by entering seriously into an inquiry, in which so little certainty can be discovered by the exercise of the greatest diligence. The few facts, on which such a conjecture can be founded, might naturally give rise to some reflections; and *M. Fleurieu* has made them the subject of a long essay.

Capt. Marchand remarked several among the Americans, who appeared to have had the small-pox; which disease, it is supposed, was communicated to them by the Spaniards. The description which former accounts have given of the filthiness in the persons of these people, and in their manner of living, is confirmed by the present narrative; in which it is said that 'a cargo of skins is a cargo of lice.'

Nothing remarkable occurred in the passage to the Sandwich islands, except the sight of a land bird at a distance from any known land. On the 4th of October, the voyagers saw the island of Owhyhee; at which they did not anchor, but purchased provisions of the natives while under sail. It was observed that the tops of the mountains were clear of snow at this time, contrary to the opinion expressed in the account of Capt. Cook's last voyage, that they were covered with snow throughout the year. On the 7th, having obtained a good supply of fresh provisions, the voyagers bore away for China. Of some geographical observations, which we find in this part of the work, we shall defer any notice for the present, and hasten to the conclusion of the voyage.—*M. Fleurieu* has drawn up a summary account of all the descriptions given by different navigators, respecting the island Tinian, and some others in the route from the Sandwich islands to China.

The *Solide* arrived at Macao, Nov. 28, and here Captain Marchand had to undergo fresh mortifications. His ship was not the first vessel which had arrived with furs from the American coast; and the furs of the preceding year, they learned, had sold at the rate of 15 piastres only per skin. The greatest obstacle to the fur ships from the American coast, however, consisted in the Chinese government having issued a total prohibition of the introduction of furs in any of the southern parts of the empire, under severe penalties: the rigour of which decree was generally attributed to some condition in the new treaty of commerce between the Emperor of

China and the Empress of Russia. It is remarked in the narrative, however, that the taste of the Chinese for furs is so strong, that, if this prohibition be not soon rescinded, there can be little doubt that it will be eluded by the joint activity of the traders, the eagerness of the Chinese, and the cupidity of the Mandarins.

Having renounced all hopes of disposing of his furs in *China*, M. MARCHAND consulted with the correspondents of the house of *Baux* at Canton, and it was determined that he should depart as soon as possible for the *Isle de France*.

[*To be continued.*]

ART. II. *Reflexions sur la Metaphysique du Calcul Infinitesimal, &c.* i. e. Reflections on the Metaphysics of the Infinitesimal Calculus. By M. CARNOT, Member of the National Institute. 8vo. sewed. Paris.—London, De Boffe.

ECCE iterum! In four * different critiques, we have lately treated with some minuteness the doctrine of Fluxions, or the differential calculus; relatively to its origin, its history, and its principles: but the present work is so ably written, and on many points so satisfactory, that, although three years have elapsed since its publication, we judge it not improper to give some account of its contents.—The author observes that the first ideas of the infinitesimal calculus arose from the difficulty of exactly expressing, by equations, the conditions of a problem; and of resolving those equations. When we are unable to obtain an exact solution, we seek an approximate one; neglecting those quantities which embarrass the combinations; and which we are assured, by the smallness of their value, can only produce a very slight variation in the result of the calculation. Thus, it being difficult to discover the properties of curves, a circle is conceived to be a polygon of a great number of sides; and, although these figures are never identical, yet, since they resemble each other more and more as the number of the sides of the polygon is increased, the properties found to belong to the latter figure may be attributed to the circle without sensible error.

The differential calculus, however, gives not approximate but accurate results; and herein its excellence as a method consists. In its processes, if we retain certain quantities called infinitely small quantities, (because capable of being diminished at pleasure, relatively to other determinate quantities,) we can *rigorously* prove that the conclusion so obtained differs only insensibly from the truth: but reject these infinitesimals, or make them nothing, then is the conclusion exact. It is in this that the difficulty of explaining the principles of the differential calculus consists; here failed *Leibnitz*, with all his variety of talents and metaphysical accuracy; and here Newton, great as he was in genius and in judgment, could not succeed.

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* Hutton. La Grange. La Croix. Stockler.—See Rev. vols. xxviii. xxx. xxxi. xxxii. N. S.

To shew that the approximate conclusion, expressed with infinitely small quantities, becomes exact by rejecting those quantities, M. Carnot takes a case: it is required to draw a tangent to a circle: through two points R and M in the circumference of a circle, draw a line RMT', T' being the point at which RM produced cuts the diameter produced; draw likewise MP, RS, ordinates perpendicular to the diameter; and MZ from M perpendicularly to RS; lastly, draw MT a tangent to the point M.

Now, by similar figures, $T'P$ or $TT'+TP=MP\frac{MZ}{RZ}$: by diminishing the distance MZ, TT' may be diminished indefinitely; put then $TP=MP\frac{MZ}{RZ}$. In this equation there is an error, but it may be diminished at pleasure, by diminishing MZ.

Again; let a be radius of circle, y ordinate, x abscissa; then $\frac{MZ}{RZ}=\frac{2y+RZ}{2a-2x-MZ}$ accurately, whatever be the values of MZ, RZ: but the nearer RS approaches MP, the less become the lines RZ, MZ: so that, if $\frac{MZ}{RZ}$ be put $=\frac{2y}{2a-2x}$, the equation will indeed be erroneous, but the error may be indefinitely diminished.

Suppose, now, these two imperfect equations to be exact; and in equation $TP=MP\frac{MZ}{RZ}$, put for $\frac{MZ}{RZ}$ its value $\frac{y}{a-x}$; then $TP=MP\times\frac{y}{a-x}=\frac{y^2}{a-x}$.

Now this result from other principles is known to be exact: but, being obtained from two imperfect equations, it is a necessary consequence that their errors must have been mutually compensated.

'The fact then (says M. Carnot) of the compensation of errors is well made out and proved: what remains is to explain the fact, and to search out the sign by which the compensation, taking place in calculations like the present, may be recognized, with the means of producing this compensation in each particular case.

'But for this end it is sufficient to remark that since the errors committed in the equations $TP=y\frac{MZ}{RZ}$ and $\frac{MZ}{RZ}=\frac{y}{a-x}$ may be diminished at pleasure, the error which would take place, if one appeared in the resulting equation $TP=\frac{y^2}{a-x}$, might equally be diminished at pleasure, and would depend on the arbitrary distance of the lines *MP*, *RS*: but this is not the case; since the point *M*, through which the tangent must pass, being given, none of the quantities of the equation: viz. a, x, y, *TP* are arbitrary; therefore, in effect, there can be no error in this equation.

'Hence it follows that the compensation of the errors, which are found in the equations $TP=y\frac{MZ}{RZ}$ and $\frac{MZ}{RZ}=\frac{y}{a-x}$ is manifested in the result by the absence of the quantities *MZ*, *RZ*, that caused those errors; consequently, after having introduced these quantities into the calculation, to facilitate the expression of the conditions of the problem; and having treated them, in the equations which express these conditions, as nothings in comparison of the proposed quantities; in order to simplify the equations, it only remains to eliminate these quantities from the equations in which they are found, that the errors which they occasioned may be made to vanish, and that a result perfectly exact may be obtained.

'The inventor might therefore be conducted to his discovery by a very simple train of reasoning. He might say: "If, instead of a proposed quantity, I employ in the calculation another quantity which is not equal to it, there will result some error: but, if the difference of the quantities employed one for the other be arbitrary, and I may render it as small as I please, this error will not be dangerous. I may even commit many such errors without any inconvenience ensuing; since I shall always have it in my power to give what degree of precision I please to my results. More than this; it may happen that these errors may mutually compensate each other, and that so my results may become perfectly exact: but how and in every case is this compensation to be effected?" This, a little reflection is able to discover: in fact, the inventor might say, let us suppose for an instant that the desired compensation has taken place; and let us see by what sign it ought to be manifested in the result of the calculation: but what naturally ought to happen is that, the quantities which occasioned the errors having disappeared, even the errors themselves should have disappeared; for these quantities (such as *MZ*, *RZ*) having by hypothesis arbitrary values, ought no longer to appear in formulas or results which are not arbitrary; and which, having become exact by hypothesis, depend solely, not on the will of the calculator, but on the nature of the things of which it was required to find the relation expressed by these results. The sign, then, which announces that the desired compensation has taken place, is the absence of the arbitrary quantities which produced these errors; and therefore, to effect this compensation, it is only necessary to eliminate these arbitrary quantities.'

It is thus that M. Carnot explains the *metaphysique* of the Infinitesimal Calculus; not of Fluxions, since this is founded on the doctrine of limits, or of prime and ultimate ratios: but of *Leibnitz*'s method, in which the infinitesimal quantities are neglected. He next proceeds to give denominations to quantities: he terms *quantités designées*, all such as are proposed in the enunciation of the question, and likewise all functions of such quantities: *quantités non designées, ou auxiliares*, are those which do not enter essentially into the calculation, but are introduced solely for the purpose of facilitating the comparison of the proposed quantities.

A limit is nothing else than a determinate quantity, (*quantité designée,*) which an auxiliary quantity is supposed perpetually to approach, so as to differ from it by a quantity of any minuteness whatever. A quantity infinitely small is the difference of any auxiliary quantity and its limit. An infinitely great quantity is unity divided by the former.—Hence the limit or ultimate value of an infinitely small quantity is o; that of an infinitely great quantity is $\frac{1}{o}$ or ∞.—An imperfect equation is one of which the two members are unequal, but have an infinitely small difference. In the examples already given, $TP = y\frac{MZ}{RZ}$ and $\frac{MZ}{RZ} = \frac{y}{a-x}$ are imperfect equations, since the quantities neglected in the *exact* equations whence they are derived are quantities infinitely small; that is, arbitrary quantities which may be taken of any minuteness whatever.

M. Carnot then gives three theorems, which contain the theory of these imperfect equations: a theory, as he says, which is the base of the infinitesimal calculus: or, rather, it is nothing else than the infinitesimal calculus itself. These theorems are:

1. If in an imperfect equation, instead of any one of the quantities whatever which enter there, another quantity differing from it by an infinitely small quantity [*] be introduced; the equation resulting from this transformation cannot be a false equation; that is to say, it will become absolutely exact; or at least it will remain what has been named an imperfect equation.

2. Theorem. Every equation, containing only determinate quantities, cannot be an imperfect equation.

3. Theorem. Every imperfect equation, which has undergone transformations similar to those indicated in the first

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[*] It must always be recollected what M. Carnot has defined an infinitely small quantity to be.

theorem; and from which, by these transformations, all auxiliary quantities have been eliminated; will be necessarily and rigorously exact.

The demonstration of these theorems is very simple. According to the manner in which M. CARNOT has considered the infinitesimal analysis, it is clear, as he says, that this process is an extension or an application of the indeterminate analysis; certain quantities are proposed; it is difficult to find the relation between them; we are obliged to introduce some intermediate quantities to serve as terms of comparison: but the values of these auxiliary quantities are arbitrary; that is, they may be rendered as small as we please, without the value of the proposed quantities being affected; hence, in an exact equation, the arbitrary quantities are mixed with the determinate quantities; separate, then, the equation into two parts, the one containing solely the given or determinate quantities, the other including the arbitrary quantities; this last part may have as small a value as we please, by altering the value of the arbitrary quantities which it contains: hence each part must separately $= o$. In the example, already given,

$$T'P = MP\frac{MZ}{RZ}, \text{and } \frac{MZ}{RZ} = \frac{2y+RZ}{2a-2x-MZ}:$$

consequently, $\frac{T'P}{y}$ or $\frac{TP+T'T}{y} = \frac{2y+RZ}{2a-2x-MZ}$:

an exact equation. Divide it into two parts; viz.

$$\left(\frac{TP}{—} - \frac{y}{a-x}\right) + \left(\frac{TT'}{y} - \frac{yMZ+xRZ-xRZ}{(a-x)\ (2a-2x-MZ)}\right) = o$$

The last part may be rendered as small as we please, since RZ, MZ, are arbitrary or infinitely small quantities: hence each part must $= o$: but the first it is sufficient to consider, since it gives the value of $TP = \frac{y^2}{a-x}$.

After having shewn by farther proofs that the infinitesimal analysis differs from the method of indeterminates only in this, that in the former quantities are considered as nothing, or rather are understood as destroying each other in the result, if suffered to subsist; — instead of which, in the indeterminate method, we wait till the end of the operation to dissipate the arbitrary quantities which are to be eliminated; — the author proceeds to explain how we may supply the infinitesimal calculus by the method of limits, or of prime and ultimate ratios. His explanation of this method is very perspicuous:

but, as it is precisely the same with that given by *D'Alembert* *, of which we have already made mention, we here omit it.

Vanishing or evanescent quantities are the limits or ultimate values of infinitely small quantities, and consequently may be represented by *o*. Is not, then, (a person may object,) the consideration of these evanescent quantities useless, since the ratio of *o* to *o* is a vague ratio, no more as 2 : 3 than as 3 : 4? The answer is, that these evanescent quantities have particular properties as ultimate values of infinitely small quantities, of which they are the limits; and that the particular denomination of evanescent quantities is given, to intimate that, of all the ratios and relations of which they are susceptible in quality of evanescence, it is only intended to introduce into the combinations of the calculation those which are assigned by the *law of continuity*: thus, when $x = a$, $\frac{x^3 - a^3}{x - a}$ and $\frac{x^2 - a^2}{x - a}$ may each be expressed by $\frac{o}{o}$: but the law of continuity assigns the ratio of these evanescent quantities to be as 3 : 2.

We shall make one more extract from this interesting treatise, and then conclude:

'The *metaphysique* which has been exhibited easily furnishes answers to all the objections made against the infinitesimal calculus, of which many geometricians have deemed the principle faulty and likely to mislead: but they have been overwhelmed, if I may so express myself, by the multitude of prodigies, and dazzled by the splendor of the truths, which issued in swarms from this principle.

'These objections may be reduced to this; either the quantities which are called infinitely small are absolutely nothing, or not: for it is ridiculous to imagine that there are beings holding a mean between quantity and zero. But, if they be absolutely nothing, their comparison is nugatory, since the ratio of *o* to *o* is not *a* rather than *b*, or than any other quantity whatever; and if they be effective quantities, we cannot without error treat them as nothings, as the rules of the infinitesimal calculus prescribe.

'The answer is simple: so far from not being able to consider infinitely small quantities, neither as something real, nor as nothing; on the contrary, we are at liberty to regard them either as nothings, or as real quantities; for those who wish to regard them as nothings may answer, that what they name infinitely small quantities are not *any* nothings whatever, but nothings assigned by the law of continuity which determines their relation; that, among all the ratios of which these quantities are susceptible as zero, they consider only those which are determined by the law of continuity; and that finally these ratios are not vague and arbitrary, since this law of continuity does not assign, for example, several different ratios for the differentials of the abscissa, and of the ordinate of a curve when these differentials vanish, but one only, that of the subtangent to the ordinate. On the other hand, those who regard infinitely small quantities as real quantities may answer, that what they call infinitely small is only an arbitrary magnitude, and independent of the proposed quantities; and that thence, without supposing it nothing, it may nevertheless be treated as such, without any error happening in the result; since this error, if it had place, would be as arbitrary as the quantity which occasioned it:—but, it is evident that a like error can only exist between quantities, of which one at least is arbitrary. When, therefore, we have arrived at a result which contains no arbitrary quantities, and which expresses any relation whatever between given quantities and those determined by the conditions of the problem; we may be assured that this result is exact; and consequently that the errors, which have been committed in expressing these conditions, have been compensated and made to disappear by a necessary and infallible consequence of the operations of the calculation.'

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* See Review of *La Grange*, vol. xxviii. N. S. p. 481.

The definition which M. CARNOT gives of the differential of a quantity, if not faulty, is at least aukward. If X be a function of x, then the differential, according to him, is ($X'-X$,) X' being what X becomes on putting $x+dx$ for x. This definition he so modifies by what he says concerning imperfect equations, that the differential in fact is always represented by the second term of the developement of X': but, as we have already said, the definition is aukward, since, as it stands, the differential and difference of a quantity are confounded together.

This small tract, our readers may judge from the extracts, is written by no common man; and it was not composed from the abundance of ease, nor in the lap of retirement, but amid the disquietudes of domestic broils, and the tempests of a foreign war. Let us then give the author his due praise; for the world is agreed to admire Archimedes, who at the same time meditated on abstract truths, and furnished the means of repelling the enemies of his country.

M. CARNOT has considered the infinitesimal calculus as a metaphysician; he has viewed its object, and has weighed the objections against it; and he has given to them a more satisfactory answer than we have hitherto seen. He has not, like a great mathematician, (his countryman,) assigned to the calculus a new origin, but has explained it according to the ideas of *Leibnitz*; and he has shewn why infinitesimal quantities are properly to be rejected. Of fluxions, indeed, as founded on the strange basis of velocity, there is no account: but the doctrine of limits, or of prime and ultimate ratios,—the real and essential basis of fluxions,—is perspicuously and concisely explained.

If these '*Reflexions*' do not put every thing in the broadest day-light, they dissipate much obscurity; and they ought to be read by those who think that there is something in mathematics beyond mere computation; that to understand the principles of a method is as essential as to apply its rules; and that to arrive at science by demonstration is more agreeable to the spirit of just reasoning, than to obtain an expression by artifice.

ART. III. *Mémoires de l'Institut National des Sciences et Arts*, &c. *i.e.* Memoirs of the National Institute of Arts and Sciences. Vol. II. in 3 Parts. 4to. Paris. 1800. Imported by De Boffe, London.

THE progress of this publication has almost vied in rapidity with the advances of the Republican armies: but the conquests of French writers seem to be disproportionate to those of their Generals. We are rather fatigued than informed, by many of the articles contained in these volumes; several of which might have been consigned to the preliminary notice of unpublished Memoirs, with advantage to the Institution. Our duty calls us, however, to attend to what the Society has chosen to lay before the world.

LITERATURE *and the* FINE ARTS, Vol. II. 4to. pp. 600.

Among the introductory sketches in this volume, we meet with a very short but lively account of *Lemonnier*, by M. MONGEZ.—In one of his fables, in which *Lemonnier* had inculcated the impolicy of overloading the people with excessive taxes, he added,

" *Ce que je vous dis-là, je le dirois au roi.*" *

The Censor (for it was in the time of the old government) blotted out this line: the poet remonstrated, but in vain. After having taken a walk in the street, *Lemonnier* returned, reciting this line:

" *Ce que je vous dis-là, je le dirois——Tais toi.*" †

The alteration was approved, and the Censor did not perceive that the satire was only become more pointed.—This worthy poet was one of the victims of the revolutionary fury.

In a Memoir on *Louvet*, by M. VILLAR, the reader will be struck with the manner in which the reign of *Robespierre* is mentioned:

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* What I say to you there, I would say to the King.

† What I say to you there, I would say . . . . hold your tongue.

'A man in whom the most absolute mediocrity of talents disputed the sway with the profoundest wickedness; who assumed the mask of virtue to assassinate her with impunity; who professed the doctrine of equality only to gain with more security the heights of tyranny; a political abortion, whose unbounded influence over the destinies of thirty millions of men will long remain a problem; a man whose name would freeze with terror the sciences, letters, and arts, if it were pronounced in their sanctuary; laid, in the midst of the Senate, the foundations of his atrocious power, and already reckoned the victims which he should one day sacrifice to his vile ambition. *Louvet* directs his thunder against this monster, from the eminence of the National Tribune. He devotes himself for the glory and the safety of the people. From this moment his death is resolved, and he must soon partake the lot of *Roland*, of *Vergniaud*, and of *Condorcet*.'

We could with pleasure extract farther particulars from this interesting morsel of biography, were not the formidable bulk of the whole volume before our eyes.—We next find, though it is intended to form an *Appendix* to the volume, *an account of a book printed at Bamberg in* 1462, *by Albert Pfister, and contained in a volume received at the National Library in the month Pluviose*, 1799. By A. G. CAMUS.—We are here presented with a copious description of a very scarce and early-printed book, the history of which illustrates in a remarkable degree the infancy of typography. This copy is chiefly remarkable as the only complete one now known. The details are more curious than useful.—The first treatise in the collection contains *Pleadings against Death*, in thirty-four chapters, and is ornamented with wooden prints, coarsely designed and executed.—The second treatise is the *book of four Histories*, viz. the history of Joseph, of Daniel, of Judith, and of Esther. The prints in this part do not occupy the whole of the page, but only the space of eleven lines of the text. They are coarsely illuminated.—The third treatise is the *Biblia pauperum*, consisting of extracts from the Bible, for the accommodation of those who could not afford a complete copy of the Scripture. It contains many small engravings on wood, illustrative of Scripture-history, accompanied with summary explanations in Latin and French. This method was well adapted to those times, in which a knowlege of reading was an uncommon accomplishment.

This paper will gratify the lovers of scarce and early books; to our readers in general, a farther account of it would not be very interesting.—Fac-similes of some of the plates, and of the text, are added.

Memoir on the Union of Men of Letters and Artists in the French Institute, and on the Spirit which ought to animate them. By M. MONGEZ. This essay is written with considerable animation, and sometimes with elegance: but the principal scope of it is merely an illustration of the opinion, that letters and arts have an intimate connection with and necessary dependance on each other; which, in this country at least, may be regarded as a truism. In our literary associations, this doctrine has ever been kept in view; though it seems that they had *not* "ordered these matters better in France," till the union of all classes of ingenious men in the present Institute. M. Mongez has surely over-rated the poetical talents of his countrymen, however, in predicting that the French translations of the antient poets will vie with the originals. With all proper respect for the labours of the Abbé *De Lille*, and other celebrated French writers of the present time, we conceive this to be exaggerated praise.—A poem which follows this essay, intitled, *The large Family re-united*, an allegory, by Collin Harleville, is an echo in verse of the former dissertation. We do not observe any passage which deserves to be extracted.

Report made in the Name of a Committee, appointed by the Classes of Moral and Political Sciences, and of the Fine Arts, by A. G. Camus, *on the Continuation of the Collection of French Historians, and of that of Charters and Grants.*—This report offers a sketch of the labours of preceding collectors, and points out the means of completing the vast body of materials destined for the elucidation of French history.

Memoir on the Pelasgi. By M. Dupuis. The origin of this much-celebrated nation is here traced to Arcadia, where they took their name from their king Pelasgus; and their dispersion through the isles and the continent of Greece is developed with much learning and perspicuity. M. Dupuis has also pointed out their establishments in Etruria previously to the Trojan war; which must still be regarded as an historical epoch of the most material consequence, notwithstanding the hostile efforts of Mr. Bryant. The clue which this ingenious French Antiquary has employed, to conduct him through this labyrinth, is the similarity of superstitious rites which he deduces from the hills of Arcadia. The idea is very specious: but it has, on many occasions, been pushed to an extreme by other writers; and it must occur to every philosophical thinker, that it may sometimes be fallacious, because the original superstitions of all races of men are nearly the same.

M. Dupuis is induced to conclude, from the similarity of manners and of traditions, and from the application of Arcadian names to places in the neighbourhood of Rome, that the Romans were a Pelasgian colony. The co incidences which he has remarked are, at least, very striking, if not convincing.—Farther researches are promised concerning the origin of this interesting people. The author has thrown out some hints, which seem to point towards the Tartars.

Memoir on the Mœris. By David Le Roy.—The exaggerated plans of this celebrated lake and canal, given by *Gibert* and others, are here corrected; and its dimensions are brought more within probability. M. Le Roy supposes that the Southern mouth of the Mœris opened into the Nile, at Rodda; and that the Northern entered the Nile, twenty-two miles from Memphis. He therefore fixes on the Barh-Bathen, instead of the Barh-Jousef, as preserving some traces of the Mœris.—On this, as well as every other subject of Egyptian antiquities, we may expect consderable light to be thrown by the labours of the French *Sçavans*.

On Murrhine Vases. By M. Mongez.—These vessels have been the subject of many passages in antient writers, but the materials of which they were formed have never yet been precisely determined. After much learned and acute discussion, M. Mongez concludes that they were composed of *Cacholong*, a species of agate, which is still employed by the Calmucks for similar purposes.

A Fragment of the Sixteenth Book of the Iliad, translated into French Verse. By M.P. Villar.—This version must be allowed to possess considerable spirit; yet, short as the specimen is, it is very unequal; and the occasional languor is more remarkable, because this is not one of Homer's resting-places in the original.

Report on some Vases found in a Tomb near Geneva, Drawings of which have been sent to the Institute by the Society for the Promotion of Arts and Sciences at Geneva. By M. M. Vien and Le Bland.—The authors of this report observe, very justly, that the vessels found in this place of sepulture present no new nor any uncommon appearance which might afford employment for the antiquary. They have embraced the opportunity, however, of giving a slight sketch of antient opinions respecting the immortality of the soul.

Memoir on the Book entitled Περὶ ϑαυμασίων ἀκουσματων (*De mirabilibus auscultationibus*), *printed with the works of Aristotle.* By M. Camus.—This writer here examines the different opinions respecting the author of the treatise in question, which have subsisted among the learned: he declares his opinion to be that the book is a mere collection of extracts, formed by Aristotle, or at least under his direction; and that some additions had been

Nothing is to be changed in the divisions of Physics, Arts, Belles Lettres, or History; excepting that Civil must now take precedence of Ecclesiastical History. In tracing the qualities requisite for a Librarian, the author shews a laudable zeal for supplying this office with men of real literary attainments. The immense and valuable collections of books, which Paris now contains, must render the choice of their superintendents a matter of universal importance.

A Poetical Dialogue between Man and his Conscience. By M. COLLIN HARLEVILLE.—Conscience here speaks, as usual, very sensibly and frankly; and the repugnance of her auditor is overcome by some *tirades* of tolerably good versification.

Researches on the different Species of Spartum [*Spanish broom*] *mentioned by antient Writers.* By M. AMEILHON.—Considerable labour has been employed, in this paper, to shew that the term σπαρτος, or σπαρτιον, was employed by some of the antient writers to signify the substances used instead of bed-cords, or ropes, before the Spanish broom was introduced into Greece. As those substances were reeds, which are known to be so plentiful in the Eurotas, M. AMEILHON conjectures that this generic name might be derived from Sparta.—With regard to its modern denomination, he shews that the true *Spartum* is one of the Gramina; the *Stipa tenacissima* of Linné.—An engraving of the plant is annexed to this memoir.

We shall say nothing of a few lines intitled *the Siren and the Passenger*, by M. SELIS, but shall proceed to the next memoir, *on the Antiquities of the City of Trèves*, by M. PEYRE. The principal antiquities described in this account are the remains of the Baths, and the Church of St. Simeon, incorporated with an antient building, which is conjectured to have been the capitol of Trèves.—Views and plans of these buildings are given.

The volume is concluded with an ode by M. LE BRUN; which we have read with some degree of partiality, perhaps, because it brought us within sight of land.

We now commence our view of the

MORAL *and* POLITICAL MEMOIRS contained in the Second Part of the Second Volume. (4to. pp. 700.)

In the introductory pages, or *History*, we meet with a very interesting and well-written account of the life and literary labours of *Alexander Deleyre*, author of the *Analysis of the Philosophy of Bacon*; who, after having renounced the society of the Jesuits, became the friend of *D'Alembert*, *Rousseau*, and *Diderot*,

derot, and wrote the distinguished article of *Fanaticism* in the *Encyclopédie*. This masterly sketch is composed by M. LE BRETON.

The memoirs are in the following order.

On Hesiod. By PETER CHARLES LÉVESQUE.—After some slight notices respecting the age of this poet, which is left undetermined, the author enters into a detail of Hesiod's poem *on Works and Days*, from which he makes large extracts, in a prose translation. He compares the mythological opinions of the Greek bard with those of India, and places them on a level with many passages in the Bible. Those who are acquainted with the labours of our illustrious countryman, Sir William Jones, will not find much to admire in this part of M. LÉVESQUE's lucubrations. His remarks are often superficial, conveyed also in a style of disgusting levity; and he treats the doctrine of a future state (that only consolation of our present existence!) as a fable unworthy the notice of the Ascrean philosopher. The character of Hesiod will not gain much by this review, and that of his commentator has suffered from it in our esteem.

On Homer, by the Same.—We can scarcely conjecture what was the intention of the National Institute, in publishing this memoir. It contains a very meagre and desultory set of common-place remarks respecting the immortal Grecian poet; and we will venture to assert that no intelligent school-boy among us would derive either instruction or amusement from a perusal of it.

On the Manners and Customs of the Greeks, in the Time of Homer, by the Same.—This essay contains an agreeable but superficial view of the manners of the heroic ages of Greece. The author has drawn no important conclusions from his facts, nor has he entered into an investigation of their mutual dependence with any degree of philosophical accuracy. The subject has been treated in a much superior manner by writers of our own country.

On the antient Connections between France and Russia, by the Same.—These historical details possess little interest: but the recent connexion formed between France and Russia threatens to prove a most important object of speculation to us.

On the Commercial Relations of the United States (of America) *with England.* By M. TALLEYRAND.—The title of this memoir excited our attention strongly, but we find little to graify curiosity in its contents. The face of affairs has been so greatly altered since the date of the paper, (1797,) that the reflections appear like those of a stale newspaper. The predilection of the Americans for England, and their alienation from France, which subsisted when the memoir was written, are explained on obvious principles: antient habits, community of language, the advantage of employing English capitals, and the long credit afforded by British merchants, are mentioned as productive of the *voluntary monopoly* yielded to this country by America.—The sentiments of this memoir are liberal and moderate, but they do not throw any new light on the subject of inquiry.

On the Influence of different Ages on our Ideas of Moral Affections. By M. CABANIS.—This paper forms the continuation of a long essay, which we reviewed in our account of the first volume of these transactions. The writer traces the origin of animal and vegetable matter to the Gluten, or Mucilage, which constitutes the basis of the solid parts; and he pursues the changes which the component parts undergo, in the progress of life. In his physiology, however, he has adopted the opinion of Dr. Cullen, that the muscles are elongations of the nerves. This idea is now generally exploded; yet the present writer announces it as a discovery of his own. He has also adopted, without acknowlegement, Dr. Cullen's account of the changes in the balance of circulation produced by age.—Indeed, while we must allow that the essay is well written, and that the train of reasoning is consistent, we can find nothing in it which can be said to belong to M. CABANIS. It contains a series of facts that are familiar to every physiologist, except in one instance: in which he has assumed the doctrine of Climacterics as sufficiently established. Without meaning to dispute the foundation of this opinion, we must observe that it is by no means universally admitted in physiological systems.—In the latter part of the essay, we find an admixture of the humoral pathology, which will not accord with the present state of medical opinions in this country.

This paper is followed by another (of the same author) *On the influence of the Sexes on the Character of Ideas, and of the moral Affections;* forming a good collection of well-known facts, which it is unnecessary to present in detail, because they have long been offered to the public in different medical works. We perceive, however, a little aristocracy on one point. M. CABANIS will not allow that women are qualified for scientific pursuits; and we think, that he has carried his opinion rather too far. 'Learned women (he says) know nothing thoroughly.' On this subject, we shall turn him over to the vigorous pens of some of our modern female writers.

The whole character of this, as well as of the author's other essays, resembles that of a good lecture, calculated for students, more than a scientific discussion resulting from the united knowlege of a class of eminent men.

Another essay by M. CABANIS succeeds, *On the influence of Temperaments on the formation of Ideas and of moral Affections.*—In this paper, the writer throws out some curious hints, which seem to indicate an opinion that phosphorus has a great share in producing the vital functions. We shall not attempt to follow this philosophical *jack o'lantern.*

In the principal part of the essay, the author has endeavoured to establish synthetically the varieties of temperament marked by the antients; and we think that he has succeeded.—He closes the whole by proposing to correct national deficiencies by regimen, so as to produce a more perfect race of human beings; on the same principles by which the breed of horses is ameliorated.

An Essay on the Advantages to be derived from new Colonies under the present Circumstances. By M. TALLEYRAND.—This paper, which was read previously to *Bonaparte*'s expedition to Egypt, seems to have been designed to prepare the public mind for that event. The necessity of establishing new colonies is pressed on the attention of the Institute, in order to take off discontented and superfluous persons from the mother-country, and to raise the productions formerly derived from the West-India Islands. M. TALLEYRAND shews the propriety of attempting new settlements in warm climates; and Egypt is obliquely mentioned.

On the question of colonial dependance, the author takes the liberal and enlightened side; and he declares that the connection with the mother-country ought to be merely amicable and voluntary.—It remains to be seen whether the French government will adopt this principle.

Notice concerning the State of the French Marine at the beginning of the Fourteenth Century, and on the Naval Tactics prevalent at that time. By M. LEGRAND D'AUSSY.—This memoir is extracted from a history in rhime, published in 1306, by *William Guiart.* It contains an account of an engagement in the channel of the Ziriczee, in 1304, between the French and Flemish fleets. The ships had parapets and battlements at the sides, similar to land-fortifications; and they had small castles, built fore* and aft, and on the round tops. In these were placed soldiers with cross-bows, stones, and other missile weapons; while the engines for throwing javelins and large masses of stone were mounted on the decks.

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* Hence, perhaps, the name of *forecastle*, in our ships.

The result of this action, which is minutely described, was that the French Admiral *Pédrogue* of Calais defeated the Flemish fleet, and relieved the town of Ziriczee, which was besieged by Guy of Namur at the head of 80,000 men. Guy himself was taken prisoner in the naval engagement.

M. LEGRAND enters into some very curious discussions on the naval tactics described by his original. They tend to shew that sea-fights were conducted on principles similar to those of engagements by land. He promises a larger work on this subject.

On the Origin of Law, of its definition, its Species, and of the Style best adapted to it. By M. BAUDIN (of the Ardennes.)—The origin of law is defined, in this essay, as consisting in the common consent of individuals in society to support each other against violence:—but, to apply this idea to more advanced states of civilization, the author defines law to be 'an act, by which the public power ordains, prohibits, establishes, or permits something.' He distinguishes the different species of law into six; the political, the criminal or penal, the civil, the military, the fiscal, and the laws of police.—The observations on the style suited to legal compositions relate exclusively to the French law, and would be uninteresting to our readers.

Memoir on the antient National Sepulchres, and the external Ornaments bestowed on them at different Periods; on embalmments; on the Tombs of the Kings of the Franks in the ci-devant Church of St. Germain des Prés; and on a project of Researches to be made in the Departments. By M. LEGRAND D'AUSSY.—This is a very curious and comprehensive paper, some parts of which throw considerable light on the sepulchral antiquities of our own country. The custom of interring, with the dead, their arms, their jewels, and sometimes their horses and servants, is traced to the mythology of the northern Asiatic nations; which taught them to believe that they should make an appearance in another life, corresponding to the ornaments and attendants deposited in their tombs. The remains of this superstition have descended through many ages. From an antient tomb, discovered in Normandy, (in which several skeletons were deposited, with urns containing ashes, and with stone-hatchets,) compared with some passages in Cæsar's Commentaries, the author supposes that the custom of burning the bodies of the dead, and of interring with them their slaves and arms, subsisted in antient Gaul.—The doctrine of the immortality of the soul is attributed by him to the Druids.

The Franks, however, interred the dead without burning them. This our author thinks is proved by the discovery of a tomb near Tournay, in 1653, supposed to be that of Childeric, father of Clovis; in which the bones shewed no marks of burning, and parts of a belt and scabbard were found.—Some medals and fragments of jewellery were rescued from the tomb, notwithstanding the eagerness with which it was pillaged on being first discovered.—The custom of depositing money in tombs is traced by our author even to the 17th century: perhaps, he says, it has not yet ceased in remote villages. A more remarkable fact is that, in some parts of France, the custom of placing a piece of money [the naulus] under the tongue of the deceased has been preserved, *to pay the freight of Charon's boat!* According to M. D'Aussy, a great part of the riches, acquired by the northern nations in their irruptions, has been interred in the tombs of the conquerors. Treasures have been frequently found in the barrows, so common in Tartary; and in attempting to ransack these monuments, the Siberians have had so many conflicts with the Tartars, that the Russian government has been obliged to put a stop to their researches. The northern free-booters, in like manner, are supposed to have buried much of the wealth which they bore off from France;—and this writer even supposes that the quantity of circulating specie in Gaul was sensibly diminished by the practice of interment. He divides the different modes of sepulture, prevalent in France, into six ages; *first*, the age of fire, and simple graves, in which the body was burnt and covered with flat stones; secondly, the age of tumuli, or barrows, raised over a burnt body; and thirdly, the age in which the body was simply interred, and the place of burial was distinguished by an immense pile of earth. The readers of Homer will recollect, however, that the barrow was erected over the remains of heroes after the ceremonies of burning, and after the slaughter of slaves, or prisoners, at their tombs. The fourth age was that of funeral piles; the fifth, of stone coffins; and the sixth and last, that of mausolea.

On the subject of embalming, the author gives a particular description of the celebrated mummy of Auvergne, which was found in a state of high preservation, contained in a stone sarcophagus.—A curious digression takes place here, respecting the antient custom in France of prescribing portions of mummy to be taken internally, by patients who had suffered from falls or contusions. The importation of mummies from Egypt formed, in the 16th century, an article of traffic: but it appears that the Jews of Alexandria prepared their subjects from the bodies of slaves or malefactors, without resorting to the antient sepulchres of the country.—When speaking of the modern art of embalming, the author refers to the anatomical preparations of *Ruysch*, but seems ignorant of the methods used by him for preserving the parts of animal bodies. The French anatomists cannot surely be unacquainted with the art of making preparations, which has been carried to so high a degree of perfection in this country, by the Hunters, and is practised with so much success by several eminent anatomists of the present day.

M. D'Aussy next treats of the antient Gallic stone monuments. The *Menirs*, which consist of long parallel ranges of upright stones, he supposes to have been cemeteries. Those monuments which are formed by two upright stones, and a third laid transversely over them, are here termed *Lécavènes*; in some parts of England they are named Lech Vanes.—The *Dolmine* is well known to our antiquaries under the name of Tolmin.—When the author treats of the colonnades formed of *Lécavènes*, of which he cites Stonehenge as an example, he informs us that several monuments of the same kind exist in France and Germany; in some of which the pillars are arranged in a square form, in others circularly. He is inclined to consider them as places of sepulture.

From the imperfect accounts which have been given of the jewels found under earthen barrows, where rows of stone coffins have appeared, circularly arranged, sometimes in layers, the present writer is induced to recommend the task of exploring similar monuments to the French government. Much of the gain derived from casual perquisitions of this kind appears to have been purposely concealed; and the robbery of the tomb of Childeric 2d, in the Abbey of *St. Germain de Près* in 1645, is particularly cited in proof of this opinion. This anecdote has been published by *Montfaucon*.

This elaborate essay, which occupies 270 pages, is concluded by directions for conducting these researches. *

This volume closes with *Two Reports* from M. Baudin *(of the Ardennes) in the Name of a Committee composed of M. M. Laplace, Fourcroy, Cels, Naigeon, Fleurieu, Baudin, Camus, Mongez, and Vincent, appointed by the National Institute to consider what Funeral honours should be paid to its Members on their Decease.*—This plan seems calculated to revive a decent attention to the remains of the dead, which had been neglected during the reign of terror in France. A sequel to the report contains a most disgusting account of the present state of the buryinggrounds in Paris. When will Europeans learn to copy the wise arrangements of the Oriental nations in this respect?

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* See a variety of particulars respecting antient sepulture in this country, from Mr. Gough's immense work on the *Sepulchral Monuments of Great Britain*, in the Review for May, published at the same time with this Appendix.

We shall give an analysis of the third part of these transactions, which is devoted to *the Mathematical and Physical Sciences*, in a future number.

Art. IV. *Ex occasione nummi Cufici, de nominis Dei GUD, in Suio-gothica cognatisque linguis origine, Disquisitio historica et philologica* J. Hallenberg. 8vo. pp. 79. Stockholm., 1796.

Every scholar knows that the more antient Arabic coins are called *Cuphic*, from *Cupha*, or rather *Kuphah*, a city on that branch of the Euphrates called *Nahr-Isa*, where this sort of writing was first invented, a few years before the days of Mohammed; and which continued to be in use, in common scripture, as late as the 10th century, and on coins down to the 14th century. The present dissertation treats on one of the more antient Spanish coins, never before edited, and which is remarkable for its elegance and preservation. It was struck in Andalusia, according to its legend, in the 107th year of the Hegira. The inscriptions on both sides are the common words *La élah, élla allah*, &c. *There is no God but one God*, &c. This sentence is from the Koran, which every where inculcates the strict *unity* of God; not only against pagan idolaters, but against the christian Trinity of persons, which the Mohammedans equally condemn.

This consideration led M. Hallenberg to suspect that the very names, given by different nations to the Deity, might denote *unity*; even the word God itself, by which in all the Teutonic dialects the Supreme Being is denominated. Philologists have hitherto considered the word *God* as being of the same signification with *Good*; and this our author denies not: but he thinks that both words originally denoted *unity*; and that the root is אחד Echad *unus*: whence the Syr. *Chad* and *Gada*; the Arab. *Ahd* and *Gahd*; the Persic *Choda* and *Chuda*; the Greek *αγαθος* and *γαθος*; the Teutonic *Gud*; the German *Gott*; and our Saxon *God*.

The other names of God, this author thinks, are referable to a similar origin: even the sacred name *Jehovah*: from which, or its diminutive *Jah*, he ingeniously derives a number not only of Arabic and other Oriental terms, denoting the *Sun*, the first and principal divinity of antiquity, but words of the same import in almost all other languages. Who would readily imagine that our word *day* were deducible from *Jehovah*? yet, when we have gone through this Dissertator's process, we must allow that his derivation is at least plausible: " *Si non è* *vero, è ben trovato.*"—Perhaps our learned readers will not be displeased to see a small specimen of the author's manner, in his own words; which we shall extract from chap. vi.

' *Arabicum* Ahad, *quod idem est atque Hebræum* Achad, Chad, *scribitur etiam*

Auhed,
Awhad,
Wahd,
Wahed,
Wohdan,
Ohdan, *unus, unicus, incomparabilis.*
In dialecto Syriaca Chad,
Chidojo, *unus;*
Chdonojo, *unicus.*
Et cognata littera ain ab initio pro aleph Arabice
Addan,
Eddan, *primum cujusque rei.*

Hinc certe est Russice Odin, Edin, *unus;* Odinakii, Edinakii, *simplex: Dialectis Slavonicis aliis* Edek, Jeden, Jedan, *unus: Græce* Oinos, Oios, Ios, *antique* En, *unus, solus;* Hen, Oion, Ion, *unum;* Enioi, *aliqui.*'—

' *In antiquioribus Suecicis scriptis offenditur* An, Æn, In, Ith; *ad Ulphilam* Ains, Ainshun; *Anglo Sax.* An, Æn, Æne; *Anglice* One, *et in aliquibus provinciis* Yane; *Alemannice* Einaz, Ein; *Islandice* Eirn; *Cambrice* Un, Unig; *Armorice* Unan, Unon; *Ostiakice, Tungusice, aliisque idiomatibus populorum Sibiriæ,* Innen, Umun, Omoken, Emu, Omon, Umin, Amka, Wæte, *quod ultimum ad Arabicum* Wahed *referas. Lapponice* Aina, Aine, Ainesk, Aktain, *est unicus, solus. In Persicis* Janzadæh, Janazdæh, Janzdæh *undecim,* dæh *est decem, ideoque* Janza, Janaz, Janz, *unum. Diversis Suio-Gothiæ dialectis* Ajnka, Enka, Jenka, *est unicus, et a superius allato Persico* Jek, *unus, est Persice* Jekhanah, *unicus, incomparabilis, superans alios, qui parem sibi aut æqualem non habet.*'

From the author's conclusion, we learn that this dissertation is only a portion of a larger work *De origine Linguæ Suio-Gothicæ,* in which he makes it evident (he says) that 'the knowlege of words and facts, of tongues and nations, is all one and the same thing; and that a good history of languages is yet a literary desideratum.'

ART. V. *Lettres Historiques et Critiques sur l'Italie, &c. i. e.* Historical and Critical Letters concerning Italy. By M. DE BROSSES.

[*Article concluded from the last Appendix, p.* 505—519.]

THE second volume of this entertaining work commences with a letter describing the *Route from Bologna to Florence* over the Appennines; of which the author seems to have given a fair and full account. The road is rough and rude, and the accommodations are few and difficult to obtain: but whatever travellers

[illegible]

may suffer in going from one city to another in Italy, they soon forget their hardships, when they arrive at places which they so much wish to see, and which are so well worth the trouble of visiting. M. DE BROSSES seemed at first disappointed, in not finding so many pictures here as he expected: but he re-ceived ample compensation from sculpture. At Florence, statues are in great numbers, as well as columns of jasper, agate, and other precious materials. Antiquities, literature, arts and ciences, society, libraries, and MSS. likewise abound in this :ity, perhaps more than in any other in Italy. The author is nuch displeased with the architecture of old churches designed y Giotto, which the Florentines highly prize; and he says, vithout qualification, that all the pictures of the Florentine chool are deficient in colouring.

The story of Baron *Stoch* in the 2d Letter is, we fear, too vell known to be detailed here; otherwise, if true, it would muse and surprise our readers. We will compress it into as mall a compass as we can.

M. *Stoch*, a great collector of curiosities in art and nature, eing one of a company at Versailles to whom the *Custodi*, *Iardion*, was shewing the royal cabinet of curiosities; a cer-ain gem, known by the name of Mich. Angelo's seal, was nissing. It was sought with the utmost care and anxiety; and very one *stood search*, even to nakedness, without success. At ngth, *Hardion* addressed himself to the Baron, and said: I know all the company, Sir, except yourself; and to speak e truth, I am in pain for your health. Your skin is very ellow, which denotes a plenitude of habit; and I think that a ight emetic, taken immediately, is absolutely necessary." The medy had a marvellous effect, and entirely relieved this poor an from the *stone*.

The chief part of this second letter might have been written France, with the assistance of the *Musæum Florentinum*, and few contemptuous reflexions, *à la Françoise*, seasoned now d then with an indelicate allusion of the old school. The talogue of pictures, statues, busts, portraits, natural history, pied from any book of travels through Italy, might have rnished a letter of considerable length: but we are quit for irty pages of description of the cabinets of gems, precious ones, and other curiosities; which convey nothing that con-nces the mind that they have been seen and examined by the esent writer.

Letter III. *Residence at Florence continued.* This is a dull and y letter on the subject of old-fashioned politics, relative to the orraine succession to the Duchy of Tuscany, (now changed r the *Bourbon* succession!) and the regret of the inhabitants on the extinction of the House of Medicis, to which they owed their importance and celebrity in the scale of Europe. The President's reflexions on the German dynasty are merely the old song of *Arno's Vale*, in prose. In his playful style, he sometimes degenerates into a *mauvais plaisant*, or bad joker; and we could point out various instances of want of delicacy. Nothing manifests the distance of time at which these letters were written, more than the frequent *double-entendres* in them. In the present age, with all its profligacy, this easy kind of wit is as much abolished from good company, as swearing and smoaking.—M. DE B. is not partial to Florence; yet he is forced to allow that it is more replete with curiosities, and with men of sense and learning, than any other city of Italy.

Letter IV. contains a *Memoir* on the principal pictures at Florence, with short remarks. This is but a dry catalogue; and the remarks, contrary to the author's usual practice, are all either censures, or *hints* at faults, and dissatisfaction. He never seems disposed to be pleased at Florence; whether from the secret operations of antient national hatred against the House of Medicis, and the evils brought on France by Catharine and her descendants, or from the disappointment of unreasonable expectation, we know not: but he appears to see with a *jaundiced eye* all that the rest of the world of connoisseurs have so long viewed with rapture and delight. Even Mich. Angelo does not satisfy him: 'He is a great designer, and anatomist, but wants grace. His women are as muscular as Hercules.' The President's taste, in general, is manly and classical; though he travelled at a time (1740) when a French *petit-maitre* would have supposed, from the reigning *costume* of his court, that the *agrémens* of hoops, stays, and *rouge*, were wanting in Mich. Angelo's women; and that a bag-wig, sword, and solitaire, would have improved the Apollo Belvedere. He allows some works of John di Bologna to be tolerable; and the head of Medusa, by Leonardo da Vinci, is termed exquisite! A rapturous burst of admiration is produced by Correggio's Virgin kneeling before her Son: 'What colouring! what expression! what grace and gentility!' Yet this praise is qualified by a prudent draw-back—'but perhaps a little too delicate.' The *Madonna della sedia* of Raphael is not mentioned, unless it be included in the final period at the close of his cold catalogue—'Many fine heads painted by the greatest masters:—In short, St. John in the Desert, by Raphael, accompanied by two other pictures *by the Same*, to shew his three manners, and the progress of his genius.'

If the author had applied his remark on literature to the fine arts in general, it would have perfectly suited the taste of

France at the time at which he travelled. 'All (says he) that appertains to sound literature seems hardly to belong to the present age, which appears to bring into favour nothing but philosophical sciences; so that it is almost necessary to apologize for attempting anything that was in vogue 200 years ago. By dint of analysis, of didactic order, and critical precision, in things which only require genius and feeling, we have refined our taste in France to a degree of cold accuracy, puerile symmetry, or frivolous metaphysical subtilties, instead of the grand, sublime, and natural taste of antiquity.'

Letter V. *Route from Florence to Leghorn.*—The most agreeable, and indeed the most useful part of the work before us, consists in the description of small cities and bye places little noticed by other travellers. The capitals of every kingdom and state of Italy have been so often described; their pictures, statues, and public buildings, have been so regularly catalogued, and minutely detailed; that nothing now was left to be *told*, though much always remains to be *said* of them by an ingenious writer, in their ante-revolutionary state. In the present letter, we have a description of the almost deserted city of *Pistoja*; with the city and republic of *Lucca*, and the city and curiosities of *Pisa*, of which the leaning tower (12 feet out of its perpendicular) is not forgotten. This letter to the writer's beloved friend *Blancey* is indeed in the true old style of Gascon gallantry and self-complaisance. 'I received your letter at Florence. The ladies are certainly very good to fight for my letters; but how will they fight at my return for the original! Pray tell them that I am capable of putting them all in good humour.'

Letter VI. *Road from Leghorn to Rome.*—This letter begins with a more full and satisfactory account of the little city of Leghorn, than we recollect to have seen in any other book of travels:

> 'Figure to yourself (says the President to his correspondent) a small new city which you might put in your pocket, beautiful enough to be painted on the lid of a snuff-box, and it will give you an idea of Leghorn.—To say by what nation this city is peopled, would be a difficult task; the shortest way of determining the question is by saying that it is inhabited by all the nations of Europe and Asia; so that the streets look like a fair in masquerade, and the language sounds like that of Babel; however, French seems to be here the vulgar tongue, or at least so common that it might pass for such. The town is extremely populous and free; the religion of every nation is tolerated. Neither the synagogue, nor the Armenian church, contains anything remarkable, except inscriptions on tombs, written in such a manner that no one can read them without being more cunning than the d——l himself.—I am not surprised that the Tuscans

so much regret the extinction of the Medici family; monuments of its magnificence are found every where; but to have constructed this city in its present form, from the foundation, is doubtless the greatest of all, and that which might do honour to the most powerful of sovereigns. A general eulogium is pronounced on them throughout the state; which is rather singular fortune for a family which ruined the liberty of their countrymen,' (by changing the government from a republic to a sovereignty.)

We are next presented with a description of Sienna, its cathedral, churches, and palaces; in which the paintings, busts, statues, and other curiosities, are minutely specified. In this letter we have an account of the effusions, or rather inspirations, of *Perfetti*, the most celebrated *improvisatore* of his time.

On the road from Sienna to Rome, over the Appennines, the President was overturned twice or thrice; and being neither pampered by food, nor indulged with beds of roses, he in course is not inclined to be partial to this division of his journey. His difficulties and privations are described with grumbling pleasantry; and he finishes his letter by saying: 'On our arrival at Rome, we ran to St. Peter's as to a fire; and now suppose me in the chair of St. Peter, thundering my Vatican anathemas at all those who speak ill of my journal. Pray observe whether they do not fall away from this time.'

Letter VII. *Route from Rome to Naples.*—Though these letters are not dated, we must suppose that the author travelled through the Campagna at a time of the year in which the corn was off the ground, and the country looked naked and dreary, without a blade of grass to be seen: before harvest, the appearance is very different. The land is light and sandy; and such are the heat and drowths of the latter part of the summer, that all vegetation is annihilated: till the rains come on, even every weed is burnt up. When the President was in Italy, the Pontine marshes had not been drained, and the effects of the mall'aria appeared in the countenances of all who inhabited their borders: but, since that time, the Popes have done what the antient Romans could never atchieve; they have drained these marshes, rendered arable many thousand acres of land, purified the air, and given health and food to the inhabitants.

The aqueducts, the Via Appia, the myrtles, the oranges, and the towns on this road, have been so often described, that we need extract nothing from M. DE B., not even his quotations from Horace, Virgil, Silius Italicus, Tatius, &c.—'What would you have a man do? On the road we are always in company with these gentlemen, who certainly talk to travellers in their own poetical language.'—The President appears to have been a *bon vivant*, and he talks as much of eating and drinking as an Englishman:

'Capua (he says) is a city tolerably well built: but on its beauties I shall not bestow a single word, because I am enraged against it. I had eaten nothing on the road: it was night; and you know better than any one else how difficult it must be at that time to make an appetite hear reason, when it had been travelling post ever since 4 o'clock in the morning. Mine had framed many delightful hypotheses concerning the larders at the Capua inns: but, would you believe it? in scraping all the shelves and dressers in the town and suburbs, only two bones of ham could be found, *which we swallowed whole*. Then, arming myself with noble fortitude, I flew from the delights of Capua, and mounted my chaise full of disdain for Annibal.—Arrived at Naples, a splendid supper, dressed at midnight, soon made us forget our fatigues and our hunger.'

Letter VIII. *Memoir concerning Naples.*—'A traveller should see Naples, if possible, before he visits Rome; where such good taste and such a grand style of architecture prevail, that we become more difficult, and less encomiastic elsewhere.' M. DE BROSSES allows no buildings here to have great merit, except the King's palace. The pictures, gems, and medals brought from Parma, and lodged in the *Castel del Monte*, are the chief works of art which he praises. 'The theatre of the palace (be it remembered that he speaks of 60 years ago) is a structure which astonishes a stranger by its magnitude, height, and magnificence. There are one hundred and eighty boxes, each as large as a small parlour. The court is sumptuous and numerous; the people and the equipages are innumerable:—but Naples merits more admiration on account of accessories than of itself.' Nothing can be more beautiful than its situation. Its environs abound in antient wonders, which bring the best period of the Roman history and magnificence to the mind of the spectator, more completely than the perusal of a hundred volumes.

Herculaneum had not been long discovered when M. DE BROSSES explored it; and of *Pompeia* no mention is made. Concerning the antiquities found in Herculaneum, he writes a letter to the President *de Bouhier*.

Letter IX. *Naples continued.*—The kingdom of Naples had not been long wrested from the House of Austria by the Spaniards, when it was visited by our author; nor was France then so united with that nation as it became soon after the war of 1741. Here M. DE BROSSES calls them Goths and barbarians, and draws a picture, *ad vivam*, of the then reigning monarch, afterward king of Spain, not very flattering: but from all the pictures, medals, coins, and accounts of this prince, which we have seen, we believe it to be a strong likeness.

'When we were presented, the Court was in *gran gala*, it being the King's birth-day. All the nobility were very magnificently dressed, while his majesty had on an old brown drugget coat, with yellow buttons. He has a long face, thin and narrow, with an immense nose; his countenance is melancholy and vacant; he is middle sized, and his figure is not entirely faultless. He does little, says nothing, and has no taste for anything except shooting; which, to say the truth, he has few means of gratifying; all the game in the country being destroyed by the peasants or the Lazaroni, who have full liberty to sport; so that his majesty returns in great triumph, if he has killed a couple of thrushes, and two brace of sparrows.'

This King's son, the present monarch, has taken care to have game so well preserved in his royal manors, that he has been known to have massacred fifty brace of partridges in a day.

The President thinks that he has discovered that the miraculous liquefaction of St. Januarius's blood is a chemical trick, as old as the time of Horace:

'Miracles are not rare at Naples: people who have no other employment perform them daily: *et otiosa credidit Neapolis.*—I have at this moment before my eyes the narrative of a journey which Horace took in this very country:

"*Dehinc Gnatia lymphis*
Iratis extructa dedit risusque, jocosque;
Dum flammâ sine, thurâ liquescere limine sacro
Persuadere cupit. Credat Judæus Apella,
Non ego."

'Now tell me honestly, my dear friend, do you not suspect from this passage, that the miracle of the liquefaction of the blood of St. Januarius was a native of *Gnatia?* The operation, however, does not always succeed; saints are sometimes capricious as well as other good folks, which occasions great desolation among the people, who know very well that an earthquake is not far off. Franchini of Florence assured me that, having a kind of English countenance, and being unfortunately in the church one day when the miracle failed, he should have been torn to pieces, if he had not made his escape, by the mob of Lazaroni, who imagined that it was the presence of that heretical dog of an Englishman, which had put the saint out of humour.'

At the opening of the theatre on the King's birth-day, a new opera was performed, composed by Dominico Sarri. The King was present; 'talked half the time; and slept the rest.' It has always been said that he hated music; and, as we have just been told that he seldom spoke, we suppose that he talked at the opera lest he should be obliged to hear the music. Senesino sung in this opera, but was regarded as an old-fashioned singer by the Neapolitans, though M. DE BROSSES was enchanted by his performance. A comic opera set by Leo, in the Neapolitan jargon, was likewise performed, called

La Frascatana; with which the President, a passionate lover of music, was extremely delighted. 'What invention! what harmony! and what excellent musical pleasantry!' Here he speaks of the musical schools or conservatorios, which Dr. Burney has so amply described, and which produced the *Scarlattis, Leo, Vinci, Rinaldo di Capua, Latilla,* and *Pergolesi.*

Letter X. *Of the Environs of Naples;*—which are described in a very interesting and lively manner. The author begins with the most ample account of Mount Vesuvius in its state at that time, that we remember ever to have seen: after which he proceeds through the Pausilippan subterraneous passage to the *Grotto del Cane,* Baia, &c. &c. &c. which he faithfully describes; adding, 'how I should quote the classics on this ground, if I had not been anticipated by Addison!'

Letter XI. *Account of the subterraneous City of Herculaneum.*—With what appetite would this letter have been devoured, had it appeared sixty years ago! In 1740, little was known in England and France concerning the discoveries which had been made in this city; and the prints from the Museum of Portici did not come over till about the year 1759 or 1760. Here the subjects of those prints are related before they were engraved.

Letter XII. *Memoir concerning Mount Vesuvius.*—This account is curious, as far as it relates to natural history: but this celebrated mountain, and its eruptions, have since been so narrowly watched and accurately described by Sir William Hamilton, whose observations have been published in our Philosophical Transactions, that the present letter has lost much of its interest. It is natural for every reader to ask why this agreeable work has been so long retained in obscurity; and to this inquiry the editor, in his preface, has furnished a reply, by informing us that 'no solicitations were left unemployed by the friends of the President, to engage him to publish these letters: but his self-love, perhaps his vanity, was more gratified by keeping them in MS. and only communicating them to confidential friends, as rarities of which no one else was in possession, than it would have been by printing them, whatever fame might have accrued to him.'

The eleventh letter was directed to the President *de Bouhier,* and here the author treats of the antiquities which had been recovered from the subterraneous city of Herculaneum.—The twelfth was written to M. *de Buffon,* whom M. DE BROSSES addresses as a naturalist, and to whom he gives a detailed history of the chief eruptions of Mount Vesuvius which have been recorded by Strabo, Dion Cassius, and the younger Pliny. M. DE B. conjectures that the *Monte di Somma* was the antient Vesuvius which destroyed Herculaneum and Pompeia, and that the modern mountain was formed by eruptions from the old one. In digging, it has been calculated by *Bianchini*, from the number of different beds or strata of lava piled on each other, that the first eruption of this volcano happened 2500 years before the vulgar era: but, not contented with that antiquity, M. DE BROSSES, by a different process, dates the first eruption of Mount Vesuvius 4000 years before the Julian period.—On this subject we have a fragment of a letter written to the *Académie des Inscrip. et Belles Lettres*, of which the author was a member, relating to the antiquities obtained by excavation from Herculaneum. We find from this paper that he was at Naples in 1739.

The remaining letters in the second volume are entirely occupied with details of the state of Rome, its antiquities, pictures, sculpture, antient and modern government, manners, society, &c.; written with the same good taste, judgment, and pleasantry, which characterize the preceding epistles in this and the first volume. The author's visits to the Pope, and the Pretender (styled at Rome, King of England), are amusing; and his account of the capitals of Italy is rendered much more interesting by his having had admission into the houses and company of the great, where only those travellers, who are strongly recommended, are ever received.

VOL. III. Letter I. *Sequel of the Memoir concerning Rome.*—ST. PETER'S.—The writer here resumes his description of this wonderful edifice, of which he had expressed his astonishment at not being astonished, before he went to Naples:

> 'I have brought you back to Rome, without fatigue: for I fancy that you are with me.—And now what effect do you think the first glances at St. Peter's will have on you? None at all.—Nothing has surprized me so greatly, as that I have viewed the most magnificent building on earth without wonder! We enter the structure of which we have heard so much, and are unable to account for its having been so extolled. It does not appear great, little, high, low, wide, nor narrow. We can only judge of its immensity by a parallel of the whole with some of its particular parts. Comparing one of the side chapels with the entire building, it seems like a large cathedral. Measuring a cherub at the bottom of a column, I found the thumb as big as my whole fist. The just proportion and harmony of the whole prevent the pre-eminence of any single part.
>
> 'The descriptions already inserted in so many volumes would form a library, if collected; and a long life might be spent in viewing and describing this building, without failing to find some new cause for remark every day. It is not till after a certain number of visits, that we are perfectly satisfied.'

A history and description of this stupendous temple are then given; so minute, yet so animated, that we are unacquainted with any traveller who seems so truly master of the subject, and who has communicated so much information, so pleasantly, to his readers.—The inestimable works of Raphael which the writer found in the Vatican, but of which it has lately been despoiled, are described with such judgment, taste, and feeling, as will add greatly to the regret of those who remember them in the place of their birth!—Though the author's knowlege of painting seems to be considerable, and his taste good, he does not sufficiently estimate the sublime merit of Mich. Angelo: he speaks in vulgar cant of 'his forced attitudes, anatomical *fury*, and design,' calling him 'a bad but terrible designer.' He owns, however, that it was by the vigour of his genius that 'the mean and Gothic taste was banished; and that his was the glory of having brought back other artists to beautiful nature, which he himself outraged.'—'In his *Last Judgment*, the force and foreshortening of his figures carry imagination beyond itself.—This work, which has obtained for him such great renown, astonishes more than it pleases.'—It might be asked, by what means can Hell be rendered pleasing?—The author, indeed, finishes his critique by eating his own words, in allowing that 'it is what the subject required.'

It is scarcely possible to follow the President in his walks through the best parts of Rome, without catching a little of his enthusiasm, or at least transcribing his glowing descriptions. We shall therefore hasten to the next letter, concerning the theatres and public spectacles; which is but a fragment, having been found among the author's papers after his decease. As far as it goes, it gives an abridged history of theatrical works in general, under the head of Comedies, Tragedies, Operas, and Pantomime.

Letter III. is addressed to a fine lady, Madame *Courtois*, on the subject of *Women*, *Assemblies*, and *Conversazioni.* Here, on the subject of gallantry, the author quits his natural manly style, and writes in a jargon which we pretend not to understand. Other parts of this letter will be found very amusing; and, judging from narrations of English travellers of the same period, the accounts of Cicisbeos, and of the play and amusements of the great, are very accurate.

Letter IV. To M. *de Quintin. Continuation of the Description of Rome.*—Here we have an ample, but by no means a dry, catalogue of the curious remains of antient sculpture; describing, by a few words, the busts and statues of the most renowned personages of Greece and Rome, which in the middle of the last century decorated this venerable capital.

Letter V. *Epic Poets, Antiquaries, Vatican Library, Father Fouquet, the Missionary to China.*—The President agrees with the Italians in general in his admiration of *Ariosto*, whom he prefers to *Tasso*. The *Gierusalemme* is doubtless the more regular poem, and more conformable to the taste of Greece and Rome: but it is less original, less varied, and less interesting. 'Who has ever (says M. DE B.) better modulated his language into all tones and styles, the sublime, moral, tender, and sportive, than *Ariosto?* Who has better painted images, and interwoven events; or has spread and assembled such a number of characters in a manner more natural; and by a transition of two lines, has recalled to the mind of his reader, after two or three long stories, all that had previously happened to them? The more I read him, the more I am delighted; in my opinion, he alone is worth the trouble of learning the Italian language: for it is folly to attempt to translate him.' [Mr. Hoole has proved the contrary in our language.]—The President does not appear to feel the mellifluous lines, the delicate sentiments, and the originality of Petrarca; the polisher if not the inventor of the sonnet, and of the poetical language of Tuscany. No Italian poetry has been written since his time, which has not been embellished by his beautiful expressions and phraseology. —M. DE BROSSES has not been blinded by national vanity, in speaking of his own language; which he allows to be deficient, and unfit for epic poetry or heroic verse, on account of its want of inversions and of dignity to support blank verse, and from the eternal recurrence of masculine and feminine rhymes; which are often *no* rhymes to other eyes and ears than those of the natives of France. Its clearness adapts it for conversation and history; while its lyric and smaller pieces are frequently replete with wit and elegance.

The *ci-devant* Vatican library is here described very faithfully, with its contents. The President was desirous that a gallery ſhould be fitted up near the library, like that of the Grand Duke at Florence, for the reception of the fine statues and other exquisite remains of Antiquity in the Pope's collection, which lay about in a very disorderly and disadvantageous manner: but he was told that the gallery could not be spared, because it was necessarily employed, during the Conclave, in warming the dinners of the several Cardinals, which were brought from their own palaces. 'This reason (says the author) by no means satisfies me. Would it not be better that their Eminences should eat their dinners cold, or even have the stomach-ache, than that antique statues should be left in disorder?'

Letter VI. *Farther Observations on the City of Rome;* treating on Mosaic manufactures, and on an invention for removing old pictures to new canvas.

Letter VII. *The Government of Burgundy given to the French Ambassador then resident at Rome. The Pope's Illness. Horse-*

races. Frescati. Albano. Tivoli.—This letter is lively, even to *polisonnerie.*

Letter VIII. *Farther Account of Rome.* Here the author seems to have entered the city for the first time. *Monte Cavallo* alone would have furnished an additional volume, had he been minute: but, cursorily as he passes from church to church, and from palace to palace, we are unable to follow him; and therefore we hasten to

Letter IX. *Public Places and Music.*—This is the longest epistle in the collection, occupying 60 pages; and here the lovers of music, and the readers of its history, will find much amusement. Few Frenchmen have ever treated Italian music in general, or operas in particular, so well as M. DE BROSSES. Indeed, if our countryman, Dr. Burney, had not travelled over the same ground thirty years later, expressly in search of what, if we remember rightly, he somewhere calls the *Materia Musica;* and had not published the result of his inquiries thirty years before the present work appeared; the musical anecdotes and information contained not only in this letter, but in several others, would have been perused with much eagerness and interest. M. DE BROSSES's dispute with *Hasse* concerning French music is pleasant, and seems to be worthy of a place in *Rousseau's Lettre sur la Musique Françoise.* His conversation with the celebrated composer and performer on the violin, *Tartini*, at Padua, is curious; and the opinion of this great musician appears to be founded on truth and deep reflexion, when he says that "instrumental composers and performers should not write for the voice, nor vocal composers and performers for instruments;——the former, regarding the voice merely as a finger-board or set of keys, give too many notes; and the latter, on the contrary, too few: as instruments cannot express and give a soul to slow sounds, like a voice. *Vivaldi*, a mad fiddle-player, at Venice, much applauded for his freaks of execution on his own instrument, was always hissed when he composed for the voice."—In the President's list of favourite singers in Italy about the year 1740, we find most of those who had been in England during Handel's regency: such as the *Faustina, Senesino, Conti, Monticelli,* &c. with others whose names are very familiar to the lovers of music.

M. DE B. is an euthusiastic admirer of music and painting, and appears to be equally well acquainted with the different styles of musical composition, and the different schools of painting: but, in praising Italian music to his correspondent, he is obliged to respect his nation's prejudices in favour of *Lulli* and *Rameau;* yet we can plainly perceive that he is an apostate; and, though he expresses himself guardedly, he thinks no better of French music than *Rousseau* did ten years afterward. The accounts of the Italian theatres in this letter will furnish the reader with a tolerably clear idea of the manner of representing tragedy, comedy, and farce, in declamation; and in song, by operas serious and comic, or burlettas. Comedies, in which the several parts are filled up *extempore*, as they were formerly at Paris at the *Theatre Italien*, in the time of *Caslin*, are likewise described.—The author's favourite vocal composers are *Vinci*, *Pergolesi*, and *Hasse*. He speaks with due praise of *Leo*, and of *Jomelli*, though a young man. His favourite air, among 7 or 800 opera songs which he had collected in Italy, is *Pallido il Sole* by *Hasse*, (always in great repute in England,) of which he found it difficult to obtain a copy: but, says he, 'Prince Edward, (the late pretender,) was so good as to give me a transcript of this charming air.'

This letter, besides entering deeply into the construction, composition, and performance, of the musical dramas of Italy, includes likewise a parallel between the Italian and French opera; and, excepting a little tenderness for the honour of M. DE B.'s country, and the taste of his correspondent, the parallel is drawn fairly, and with considerable knowlege of the subject.—Of *Metastasio* he feels and allows the merit: but he accuses him (we think, unjustly) of plagiarism from *Corneille*, *Racine*, *Quinault*, and *Crébillon*, because he has written on the same subjects of mythology and history which were introduced by these poets. The Italians of the 17th century, soon after the opera was established, had treated these subjects before they were adopted either by the French dramatists, or by *Metastasio*.—The author speaks of the *crescendo* and *diminuendo* in the Italian orchestra, long before this refinement, this *chiaro-'scuro*, had been known either in France or in England.

By these remarks, made in Italy 60 years ago, the musical critic will be able to judge whether music has improved or degenerated since that period.

Letters X. and XI. *Death of the Pope (Clement XII.) his Obsequies—Conclave—Election of Benedict XIV.—Character of nearly* 50 *Cardinals* (long forgotten.)—*Form of the Pontifical Election.*

Letter XII. *Residence at Modena.*—The writer's description of the (then) Duchess of Modena, daughter of the Regent D. *d'Orleans*, and of the D. of Modena's collection of pictures, is written with great spirit and enthusiasm: but he is chiefly animated in speaking of the divine works of Correggio, with which the collection was enriched:—'Two large pictures of the Virgin and different saints, in a fine style and charming colouring:—St. George, which is entirely *out of the canvass:*—the little Magdalen, of the size of your hand, which is fixed in the wall, and concealed in a little case, for it is very portable, and delightful to steal: it is real enchantment!—The late Duke carried it with him wherever he went; I should have done the same. *La notte di natale*—good God! what a picture! I cannot think of it without an exclamation,' &c. Then follows a history of this exquisite picture;—with *The Library—Muratori, &c.*

Letters XIII. and XIV. *Route from Modena to Milan—Residence at Turin.*

Here we arrive at the conclusion of this work; with which we have been much amused, and of which therefore we have given a more than usually detailed account, in hopes of amusing our readers.

Italian names, and indeed Italian words in general, have been terribly mangled by the editor; who must be totally ignorant of the Italian language, though the President seems to have known it well. We began to make a list of errata in the first volume, but we soon found that the completion of such a task would occupy more time and space than we could bestow.

Art. VI. *Biévriana*, or the Play on Words of M. *de Biévre.* A new Edition, corrected and augmented. 12mo. pp. 221. Paris. 1800.

We had occasion, in a former Appendix *, to mention the trifling passion for *Puns*, which raged at Paris during the last year; and now we have a French *Joe Miller:*—but let us not degrade our facetious countryman Joe, whose collection of Puns, Quibbles, and Conundrums, is far more varied than this; which is chiefly confined to a play on syllables. Neither has this work any title to be ranked among the *anas*, such as the *Menagiana*, *Scaligeriana*, *Perroniana*, *Thuana*, &c. which seldom descend to quibbles, but contain real *bons mots*, judicious reflections, and maxims of morality and erudition.

When the first impression of these follies appeared, we know not: this is called a *new* edition, but we never saw any other; and though many of the jokes may have been long in circulation, a great number of them have been made during the Revolution: for what horrors can keep Frenchmen from singing, dancing, and ridicule? They even joke in the most dreadful times, and on the most terrible occasions †. We are told in the little book before us, that 'in 1788, when the Queen was accused of having furnished her brother, the Emperor, with great sums of money, a patriot cried out: let us make war on the court, and seek a *Turenne* (*un tue reine*) a Queen-killer.

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* See Vol. xxxii. for 1800, p. 537.

† See instances in our account of *Gretry's Musical Memoirs*, M. R. xxvth Vol. p. 96.

'In the numerous family of *Anas* (we are informed in the preface) there are four chiefly consecrated to *bons mots*. The most celebrated among the lovers of points are the *Polissoniana*, or a collection of Turlupinades, Quibbles, Rebuses, and other pleasantries; *Vasconiana*, a collection of Gasconades, or as we should call them, *Puffs*; *Arlequiniana*, or the *bons mots* of Harlequin; and *Encyclopediana*, or specimens of every species of pleasantry that has appeared under the title of *ana*.'

The editor of the *Biévriana*, however, complains of several 'omissions in this immense collection, consisting of 964 pages in 4to. such as the *pointe*, *quolibet*, and *coq-à-l'ane*; and *l'equivoque*, or *calambour*, is not accompanied by any explication or examples.' In order to remedy this defect, he has given definitions of the different kinds of *legerdelang*, or play on words, illustrated by examples. These, of which we shall copy only the nomenclature, consist of *Jeux de mots*, the *Equivoque*, *Pointe*, *Antistrophe*, *Lazzi*, or Italian concetti, included in the Arlequinade, *Quolibet*, *Calambour*, *Pasquinade*, *Annomination*, *Turlupinade*, *Coq-à-l'ane*, or gross mistake, which produces a ridiculous answer—like a cross-reading; and *Amphigouris*, or Irishisms.

The word *Calambour* is a modern expression, which *M. de Biévre* brought into fashion. It is supposed to be derived from the Italian words *calamajo burlare*, to sport with a pen. *Calambour* in French is the nearest to a *Pun* in English, of any kind of this false wit: but a play on words is as old as *Rabelais*.

We are next presented with a history of the *Punic* hero, *le Marquis de Biévre*; and with such a string of puns, quibbles, and conundrums, as would reach to the abyss of folly and nonsense. This celebrated Jester gained more reputation by his quibbles, than he would have been able to acquire by excellent works. After the narrative of his frivolous life, we have an account of some of his other works; such as his letter *à la Comtesse-Tation*—L'Abbé-*Quille*—L'Abbé-*Tise*, and l'Abbé-*Vue*—l'Ami-*Nute*—l'Ami-*Graine*—l'Abbé-*Attitude*—Saint-*Gerie*, Saint-*Phonie*, Saint-*Foin*, Saint-*Pathie*, Sainte-*Ure*, and Sainte-*Axe*.—Then a punning tragedy, in verse! called *Versingetorixe*. In the use which the author has made of well-sounding, equivocal, and ambiguous words without sense, it is often extremely difficult to find his drift:

> "For true, no meaning puzzles more than wit."

After the tragedy, which is much in the mock-heroic style of our *Tom Thumb*, and *Chrononhotonthologos*, we find a fairy

Tale; in which words are tortured and broken on the wheel, to answer M. *de Biévre*'s childish purpose; and to ridicule botanists and *the loves of the plants*, personifying all the flowers of the parterre.—A number of other productions by this author, who died in 1789, are mentioned, the titles of which are all that would ever be read in this country: but we have not room even for them.

We come now to the *Biévriana;* at p. 90. It consists of a collection of the flights of the sovereign punster, and of his subjects or imitators. We shall select a few of the best, or at least such as can be made most intelligible to English readers.

'Being asked which he liked best on the stage, *Lekain*, a celebrated tragic actor, or *Arlequin?* he allowed that both were certainly good actors, but that *Arlequin* had an *Art* (ar) which *Lekain* had not.

'A young man, who lived in solitude, having shewn him some verses which he had made, it is plain, says he, that these are *vers solitaire* (tape worms), for they are *long* and *flat*.

'Speaking of the works of Madame *de* *****, *Biévre* observed that she was fond of imitating Pope, but was told that he was mistaken:—How mistaken? All Paris knows that she has made more than one *Essay on Man*.

'*Vernet*, the painter, having sent many of his drawings to the exhibition, *de Biévre*, on seeing him there, said to him mysteriously —"you are not here to-day without *designs*."

'A poor gentleman having married a rich lady who was pregnant, *de B.* told him, "that he had made a *childish* bargain."

'To a man who had three teeth in each jaw crowded together in the space of one, he said, you are like *Neptune* with your *Tridents*.

'He remarked that the opera-house ought to be much cleaner than any other theatre, as the *balais* (ballets) were infinitely superior to those of all other public places; but he found great fault with the new theatre, for not having "a single box from which the *scène* (Seine) could be viewed *."

'Having a little dispute with a choleric and irascible gamester of the name of *Arty*, he said, on quitting the party, "upon my honour, this Master *Arty* is an *Artichaud*."

'Being informed of the death of an acquaintance, he answered, laconically; *fausse nouvelle* (false news)—"Very true, I assure you," said the informant. "Well! (replied he) had I not reason to say *fosse nouvelle?* (a new grave)."

These are sufficient specimens of this mere play on words, which has been defined to be "the wit of those who have none." To the imperfection of languages, perhaps, is to be attributed the facility of quibbling. The French have so many words and syllables of similar sound, that *l'equivoque* presents itself to the eye or the ear in almost every sentence, of which small wits are unable to refrain from availing themselves.

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* *Balais*, pronounced like ballet, is a broom; and *scène*, pronounced like the river Seine, implies the stage.

At the end of the quibbling series, we have a *Dissertation on the play of words*, by the editor; containing many reflections and discriminations, which manifest good taste and sound judgment. In conclusion, he says: 'to prove that quibblers and punsters may exercise their talents in a more fertile field, we shall make some extracts from the *thousand and one calembours* (*puns*) which have had a run in different circles; and, thanks to our language and national taste, we shall not get to the bottom of the bag for a long time.'

To comfort our own Punsters, and as a small benefaction to the poor students in Joe Miller, we shall insert a few of these ludicrous sayings, of a somewhat higher class than those which are extorted from the mere play on words; to convince them, and the nation in general, that they are not the only silly people in the world. Let the bad jokes which we have inserted serve as beacons, and the good as examples. If these take effect, we grave people may perhaps in time somewhat relax into toleration, and at length say with Swift: *vive la bagatelle!*

'A consumptive young man wishing to learn to blow the French-horn, (*cor*,) was told that it would hurt his chest, as breath was the *soul* of that instrument. Right, he replied, for what is a *cor sans ame?* (a body without a soul?)

'A traveller said that he had seen a battle in Africa, which lasted the whole day, though the combatants were all *morts* (dead); meaning *Maures*, Moors.

'When the cold Opera of *Arion* was performing, a wag seeing in a shop window, near the theatre, the following words in large letters: *Marion sells ice;* effaced the M; when there remained only *Arion sells ice.*

'The Count *de Lauragrais*, returning from England, went as usual to court; when the king asked him whence he came?—from England, Sire—"and what have you been doing in England?"—*Apprendre à penser* (learning to think); "*à panser des chevaux?*" the king said—to dress horses?

'A grocer, grown very rich, had engraved on his door this motto:

Respice finem: (think of your end:)

when somebody in the night obliterated the first and the last letter, and left only,

Epice fine: (fine spice.)

'A painter of the name of *Halley* having put into the exhibition a bad picture, a joker added to his name *vousan:* (*Allez-vous en:* get along.)

'A man of humour had written in gold letters on his stable door, with a small change, the motto of the Order of the Garter:

Honi soit qui mal y panse: (Evil to him who neglects to dress his horses.)

'When Count *d'Estaing* was appointed to the command of the fleet at the West India Islands, Marshal *Richelieu* said: "After having rendered *grace* (Grasse) to God, we are going to resign ourselves to *destin* (destiny)."

'A *Carillonneur* (a Ringer) being censured for the disagreeable manner in which he made the bells sound, asked the critics whether they were Masons or Architects? on their answering in the negative, he said: "since you are neither Masons nor Architects, you ought not to meddle with *Maçonnerie* (*ma sonnerie*—my ringing.)"

'Two female singers, the *Mara* and the *Todi*, in 1783, drew great crowds to the theatre: when an *amateur*, being asked which he liked best? answered, *c'est bientôt dit*, (that is soon said, meaning—*c'est bien Todi*, truly it is *Todi*).'

A number of indelicacies occur in this volume, which prevent us from recommending it even to the toilette of *our* fine ladies.

Art. VII. *Annales de Chimie*; i. e. Chemical Annals. Nos. 108—111. 8vo. Paris. 1801. Imported by De Boffe, London.

Directing our attention as usual to original articles, except where the little chance of procuring a work induces us to avail ourselves of a review or a translation, we proceed to examine the contents of these four numbers.

Experiments on Urine. By M. Proust.—To shew that sulphur exists in urine, we are told that this liquid, when recent, blackens silver; and when a quantity is boiled in silver vessels, small films of sulfurated silver are detached.

Speaking of ammonia, the writer says that he has kept since 1794 a well-closed bottle, full of urine, which he never opens but when delivering his lectures. Its colour only has become a little deeper. In other respects it has kept perfectly, and smells as strong as when fresh. The sediment is the same as might have been formed in an equal quantity of this fluid, exposed to the open air. Hence the ammonia of putrefaction is not necessary to this precipitation. The ammonia is produced by the combination of the atmospheric azote.

Carbonate of lime is deposited in crystals from urine. The sediment of urine consists of a rose-coloured (or brick-dust) substance or acid, of the lithic acid, and phosphate of lime. The first of these is held in solution by ammonia, and is precipitated by acids. It may be separated from the rest of the sediment by placing the whole on a filtre, and pouring on hot water;—in which it is very soluble.

M. Proust

M. PROUST detects acetic acid in urine; and he suspects its existence in the blood, because a decoction of dried blood shews violet clouds when solution of gold is dropped into it: but, between the existence of a thing in decoction of dried blood and in recent blood, there is a wide difference.

The writer concludes with some observations on the resin of urine, which he seems to regard as the *urée* of *Vauquelin*: but he does not suppose, with the latter chemist, that it alone gives to urine its peculiar smell.

Reflections on Volcanoes. By J. J. VIREY.—This author thinks that volcanoes are superficial; and he supposes the phænomena to be owing to sulfurated hydrogen fired by electricity. This gas comes from water decomposed by native metallic sulfures.

A very detailed abstract of *Berthollet on Affinities*, by M. B. LAGRANGE, occupies parts of all these numbers:—but the subject is too important, and the author is too respectable, for us to content ourselves with reporting from a report, when we feel assured that the original work cannot fail soon to reach us.

In the 8th, 9th, and 11th numbers, the same M. LAGRANGE reports, at length, and in a very flattering (we had almost said fawning) style, concerning *Fourcroy's System of Chemical Knowlege.*

Researches relative to the Experiments of M. Prevost of Geneva on the expansive Force of odoriferous Emanations; and on those of M. Venturi, concerning the Movements of Camphor on Water. By Dr. J. CARRADORI DE PRATO.—This author refers to previous Memoirs written by him in Italian collections; in which, he thinks, he has proved that the fixed and volatile oils, as well as resins and concrete volatile oils, move on water in consequence of the attraction of every oil for the surface of water, by which it is obliged to extend itself over such surface till the attraction of that surface is satisfied; and that some oily substances have more attraction for the surface of this liquid than others. Dr. C. therefore denies the truth of M. *Prevost's* explanation, according to which the motions of camphor on water are produced by the impetuous discharge of odoriferous emanations. When bits of camphor are thrown on a merely moistened plate, and the water withdraws from the spots on which the camphor drops, it is because oils have more attraction for the surface of the plate than water has.—Thus, says the Doctor, if a small stream of water be made to run against a drop of oil on glass or porcelain, it will pass over and not detach the oil.

When a bit of camphor is fixed on a plate, and water is poured on just in sufficient quantity to rise above the surface of the camphor, it will not overflow the camphor, but will leave a cavity in the form of an inverted funnel.—This phænomenon, says Dr. C., is not owing to a discharge of emanations, or an oily fluid, issuing from the camphor; which, according to *Venturi*, prevents the adhesion of the water with the camphor. The Doctor attributes the circumstance to water and oily bodies having an attraction of adhesion, but not either of cohesion or aggregation, nor of composition.—The water, he thinks, which surrounds camphor, having no cohesion with it, seems to retire; because, being left to its own force of aggregation, it is drawn by this force on all sides: which causes a void round the camphor.—This appears to us but a lame explanation; and the theories of *Prevost* and *Venturi* are contradicted by the power of wax, which gives out no odoriferous emanations, and contains no volatile oil, to produce the same cavity in a stratum of water of the proper height.

On the Combinations of Metals with Sulphur. By M. VAUQUELIN.—This gentleman distributes the combinations of metals with sulphur into three orders. 1. Metals and sulphur. 2. Metallic oxyds and sulphur. 3. Metallic oxyds, sulphur, and hydrogen. He gives a number of curious observations on the substances referable to these divisions. Whenever, he says, the sum of affinities of the oxygen for the metal, and of the metallic oxyd formed for the sulfuric acid, is greater than those of the metal for the sulphur and the oxygen for the sulphureous acid, the metallic sulphurets are always decomposed; and a metallic sulfate and sulphureous acid are obtained.—In some cases, from the want of one of these conditions, no action takes place among the bodies. Sulfuric acid decompounds martial pyrites: but the muriatic acid cannot decompound it, because the sulphur is not in this case attracted by any body; whereas in the former it is attracted by the sulfuric acid, which it converts into sulfureous acid: for, although many facts concur in shewing that the iron in pyrites is nearly oxydated enough to dissolve in acids, yet it cannot be decomposed without the formation of much sulfureous acid.—If nitrous acid easily decompounds pyrites, it is not by an attraction for iron, on the part of the nitrous acid, greater than that of muriatic acid: it is by giving more oxygen to the iron, which greatly diminishes its attraction for sulphur. Marine acid completely decompounds sulfuret of iron without oxygen: but here three forces act at once,—the attraction of the iron for the oxygen of the water,—of the sulphur for its hydrogen,—and of the metallic oxyd, which is formed, for muriatic acid.

Similar observations on sulfurets of lead, zinc, and quicksilver, occur. The bright red colour of cinnabar is said to be owing to a large proportion of oxygen.

On a new Electrometer. By M. CADET.—This ingenious contrivance could scarcely be made intelligible without the illustrative figures.

A Letter from M. KLAPROTH *to* M. *Vauquelin* mentions that the new earth (yttria) forms the link attaching the simple earths to the metallic oxyds. The red colour of the crystals of acetite and sulfate of yttria, and its precipitation by the *tannia* as well as by the Prussian alkali, are indications of this intermediate state.

Note on the Presence of Soda in the Crysolite of Greenland. By M. VAUQUELIN.—The discovery announced in this title is owing to M. *Klaproth*, and is confirmed by M. VAUQUELIN. It was so much the more agreeable to its author, as this was the first time that soda was ever discovered in nature in an earthy combination.

Prof. WURZER announces that crystallized nitrate of silver detonates (or rather decrepitates) when thrown into a mixed solution of acetite, muriate, and sulfate of soda. The fact was accidentally explained, and no illustrative details are added.

M. BADOLLIER proposes to obtain acetic acid, by distilling equal parts of sulfate of copper and acetite of lead: the acid thus produced costs only a fourth of that which is formed from acetite of copper.

M. HEETH writes that *Hahnemann*'s new alkali is only refined borax! (See our last Appendix, p. 536.)

Account of a Treatise on Vinegar. By M. PARMENTIER.—This treatise comprehends the manufacture of vinegar, and also its œconomical and pharmaceutical uses.

New Experiments on the Galvanic Fluid. By M. ROBERTSON. These experiments, after those which have been published in this country, will appear very insignificant.

Analysis of the White Silvery Chlorite. By M. VAUQUELIN.—Eight parts of potash *per cwt.* were detected in this chlorite; whence the writer takes occasion to observe that white chlorite formed of leaves, soft to the touch, does not resemble the green chlorite, crystallized in prisms. The latter contains magnesia, but no potash.

Experiments relative to the Action of sulfurated Hydrogen on Iron. By the Same.—It was indicated, in the last volume of the Manchester Transactions, that muriatic acid is formed by this process; and the experiments in the present Memoir have that opinion in view. No trace of iron, however, could be detected in the solution of sulfurated hydrogen, after iron had been digested in it a sufficient length of time. A casual remark by M. *Berthollet*, concerning the formation of muriatic acid in iron filings, may possibly account for the mistake; unless it may be imputed to a common source of error among persons not sufficiently versed in the operations in chemistry; viz. impurity of the materials employed.

M. ACHARD announces that compressed air supports animal life longer than air of ordinary density. Seeds also germinate in it more quickly.

Memoir on Cements. By M. GUYTON.—The author has endeavoured to state, in this Memoir, the principal points ascertained by different inquirers on this interesting subject, with some facts peculiar to himself.—The late M. *Loriot* prescribed the addition of ¼ of pounded lime to ordinary mortar, as essential for obtaining a cement equal to that of the Romans.—The present writer proposed to save the workmen from the laborious and dangerous operation of pounding, by slaking and re-calcining the lime; which process, he informs us, has several times been repeated on a large scale with complete success. It attains the two objects of producing a *very fine powder*, and *fresh lime*.—M. GUYTON also observes that. 18 years ago, in an aqueduct, he employed lime slaked according to *Lafaye*'s process; and that it acquired a considerable hardness, though under ground. M. *Lafaye* breaks his lime into pieces about the size of an egg, throws them into panniers, and dips these in water till it begins to bubble; he then withdraws the panniers, and lets them drain.—Thus the lime is slaked without superfluous water.

Lime, having the property of hardening under water, has been found to contain manganese. If the lime-stone has also a considerable proportion of silex and alumine, it constitutes a kind of natural mortar, which admits but a small addition of sand or rubble.

This chemist proposes to mix 4 parts of grey clay, and 6 of manganese, with 90 of pounded lime-stone; to calcine this mixture; and to form it into a paste with 60 parts of silex. A ball of such mortar, thrown immediately into water, hardened; and has in three years acquired a specific gravity of 2,231.—White or sparry iron ore will make a good cement of this species.

As a substitute for puzzolane for building under water, M. GUYTON had calcined basaltes, reduced to rubble, compared in

of reliefs in an excellent taste in the mortar; the
entirely destroyed; and he tried in vain to detach
mortar was of a very fine and equal grain, and a
composed of fine sand and very little lime, well n

Abstract by M. Vauquelin of a Memoir on the M
Acetite of Lead. By M. Pontier.—The Frenc
of this salt, which is more esteemed by dyers tha
and Dutch preparations, (in which they employ
from beer,) is described with great precision in
and several improvements, some of which depend
cumstances, are proposed.

Experiments with Volta's Pile. By M. Desor
experiments are conducted with a philosophical
most curious part of them, however, relates to eff
by trituration and heat. M. *Vauquelin* had observe
rubbed in an agate mortar, made syrup of violets
present author verified this result, as well with qu
sulphur and amber triturated; and not only the
ammonia but of muriatic acid was detected. Th
ing of water also gave extraordinary results. Dis
which stood the test of every re-agent as perfectl
put into a pelican, washed with the most scrupulo
and the vessel was then placed on a sand bath.
was strong enough to lift the glass stopple: but, a
place at the top of the apparatus, it was necessar
the operation; and this water, which, taken out of
before boiling, remained clear with solution of silv
came turbid with it.—The experiment was repeate

deep brown colour; and in this state, pot-ash and lime indicated the presence of ammonia.

The quantity of acid obtained in this manner is so small, that the author says he should have laid no stress on it but for the constancy of the result; and for the experiments with *Volta*'s pile, in which acid and alkali are manifestly formed, and in which it is certain that the latter is ammonia, while the acid seems to be the muriatic. Now, in these experiments, we employ only pure water, wire of platina, or, what is better, iron and copper-wire. It is therefore exceedingly probable, not to say certain, that when we find an acid and alkali in pure water, exposed simply to heat, the alkali and acid will have been formed. These two experiments corroborate each other.

It has been objected to the author, as he informs us, that the nascent oxyd of platina may act on the syrup of violets. Hence, to avoid the contact of these two substances, he introduced the wires into a curved syphon, in such a manner that the syrup of violets communicated with the platina only through the medium of distilled water. The syrup, however, turned red and green as usual, though more slowly.

When such experiments shall have been so repeated, that no suspicion shall remain of the communication of the acid and alkali ready formed from the containing or contiguous bodies, they will serve as the origin of a new and more subtle chemistry; in which ethereal fluids, as they were styled by *Bergman*, will make the principal figure by their agency, if not by their union with more palpable matter. We may expect, at least, to see the disputes relating to the existence of these fluids brought to an end; or, rather, philosophers agreeing in their language on these subjects. The changes which the new mode of operating will induce in the bodies, whose qualities have been most studied, will be interesting to the philosopher, and in some instances (no doubt) useful to the artist. We cannot, therefore, but look forwards, with the most pleasing satisfaction, to '*those labours of the ingenious in different parts of the world*,' of which we shall from time to time be called to render an account.

ART. VIII. *République fondée sur la Nature Physique & Morale de l'Homme*; *i. e.* A Republic founded on the Physical and Moral Nature of Man. By WILLIAM LE FEBURE. 8vo. pp. 260. Frankfort.

NO moment of revolutionary effervescence has produced a more visionary publication than the present. It professes to contain the plan of a republican system, which appears to us to be far more wild than any of which the world has yet heard. Set by its side, the most exceptionable among the constitutions contained in the pigeon-holes of the Abbé *Siyes* would appear sober and practical.

An author who avows himself a disciple of *Babœuf*,—who feels more consolation in the atheistic system than in its contrary,—who finds in the known properties of matter all that is requisite for the formation of man,—who sees the causes of all his powers and faculties in the operation of the material elements, in the principles of affinity and crystallization,—who excludes *meum* and *tuum* from his republic,—who will have children belong not to their parents but to the state,—who will have no family names,—and who assigns to women an equal share in the government with men,—cannot expect that we should consider the details of his plan. If any of our readers derive pleasure from contemplating effusions of the cast of those before us, we must refer them to the work itself. Mixed with the greatest extravagancies, they will find occasional displays of ingenuity, and no contemptible specimens of declamatory eloquence.

The rich, whom the author supposes vehemently to attack his system, are thus addressed:

> 'Men of wealth! what is the end of your aims? Abundance, all that can administer to your wants, pleasures, and tranquil enjoyment. Have you this enjoyment? Do you partake of these calm pleasures? All that surrounds you, all that approaches you, conspires against your treasures. Your guests are parasites; your friends are flatterers; the caresses of your spouses are interested; you purchase the persons of your mistresses, but possess not their hearts; your children desire your deaths; your domestics hate your wealth, as being that power which enslaves them; a thousand devices are framed to rob you; the dread of events torments you day and night; you live not, and you know not how to die.'

After having pursued at some length this strain of invective against the rich, the writer describes the situation of the subjects of the political *regime* which he recommends. The labour, we are told, in which they engage, is not imposed on them by the calls of hunger; it is not that to which wretchedness rouses at the dawn of day: it is a want of nature, which engenders the sweets of repose.

> '*Our* tables (the author says,) display not the arts of Lucullus. Our exercises provoke appetite. Appetite seasons food; and if our food be less choice than that of the voluptuary, it is not less savoury, nor the less wholesome. We are strangers to the cravings of hunger, and the pains of satiety.
>
> 'Our garments shine not forth in Asiatic splendour: but the finish of our manufactories gives them substantial lustre, unlike the

tinsel which is emblematical of the vanity which it feeds. Our women, studying nature in their attire, while they neglect not art, appear to better advantage; beauty here has not to curse fortune; nor to force her by illicit means.

'Love! Love, the desire of reproduction, the charm of life, the spring of all our actions, is never sacrificed at the shrine of avarice. With us it is pure like the nature which gives it birth; and free like desire, the consummation of the happiness of the sexes. Each citizen lives his life over again in that of the children of the state. Vivified by the same air, formed of the same elements, educated in the same principles, equally dear to all, our commonwealth seems but one great family. Filial piety every where acquits itself of the debt which it owes to paternal love. Respect, deference, and obedience, grow as age advances; and the old people find, in the attentions and services paid to them by the young, a compensation for the days that are past. Authority and obedience thus alternating, jealousy, envy, and shame, find no place.

'Our death, like our life, is calm and easy. As we live free from prejudice, we die without pusillanimity. Respect attends the remains of useful men.'

Had the author adopted more sober principles, and steered clear of pernicious errors, his talents are such as might have benefited mankind, and procured consideration for himself.

Art. IX. M. de la Harpe's *Lycæum, or Course of Lectures on Antient and Modern Literature.*

[Article continued from the last Appendix.]

Vol. II. Book I. *On Poetry.* Chap. VI. *Of the Antient Comedy.*

Sect. I. *Of the Greek Comedy.*

M. de la Harpe begins this lecture by reminding his audience of the three different æras in the Greek Comedy. The first, invented at an early period of civilization, was personal, coarse, and licentious; and indeed this species of drama, which is likewise called *the Old Comedy*, was little more than satire in dialogue.—As the Lycæum was established in France previously to the revolution, we may suppose that the author's reflection on this kind of exhibition was written before the reign of terror. It is something like liberty, however, that it is now allowed to be printed at Paris.

'In this first period of the comic drama, (says the lecturer,) persons of the highest and most respectable class were shamefully named, and represented on the stage, for the entertainment of the public. This sort of drama could only be tolerated in an unbridled democracy, such as the Athenian. Nothing but an unprincipled mob, without decorum or education, could publicly protect and encourage abuse and calumny; having nothing to fear, or to interrupt the malignant pleasure which such outrageous treatment of those whom they hated and envied afforded them. This is a kind of vengeance which they gladly exercise on all who are above themselves; for civil equality, which extends only to the equality of natural rights, can never destroy moral, social, and physical inequalities established by nature herself; and in social order nothing can possibly make a rogue equal to an honest man, or set a fool on a level with a wise man.

'At length the eyes of the magistrates were opened, and this scandalous drama was suppressed by a law, which prohibited the introduction of any person's name on the stage: but authors, unwilling to renounce such an easy and certain mode of gratifying the malignity of the public, represented known persons and adventures under feigned names; and satire lost nothing by this slight disguise. This was the second æra of the comic theatre; and the new species was called *the Middle Comedy:* but this was abolished by new edicts, and the comic dramatists were forbidden to bring on the stage either real persons, or true and known actions. It then became necessary to invent; and it is at this third epoch that the birth of true comedy must be placed. What was antecedent to this period did not merit that title. It is in this species of comedy that Menander distinguished himself, who was the inventor and the model of it in Greece, as Epicharmes was in Sicily. Posterity has consecrated the memory of Menander, but time has destroyed his writings. He is known to us only by the imitations of Terence, who borrowed of him many of the pieces with which he enriched the Roman theatre *.

'Eleven of the fifty-four comedies said to have been written by Aristophanes still remain; and these belong entirely to the first æra, known by the name of *the Old Comedy.* Eupolis, Cratinus, and Aristophanes, were the three most celebrated authors of this kind of drama. Horace bears testimony that their writings were known to the Romans: but none of the productions of the comic writers, except the plays of Aristophanes, (and those only in fragments,) have escaped the general wreck. Nothing is known of the person of Aristophanes, more than that he was not a native of Athens; which circumstance enhances the merit of that Atticism which the antients unanimously allow him: that is to say, the purity and elegance of his diction, which even Plato, the disciple of Socrates, (who was so outrageously treated by Aristophanes,) had pleasure in reading. Besides this merit, which is nearly lost to us, since the graces of familiar conversation are the least sensible of all in a dead language, it is difficult, in reading this author, not to join in opinion with Plutarch; who, in a parallel between Menander and Aristophanes, expresses himself in the following manner:

"Menander had the art of adapting his style to the rank and manners of his several characters, without deviating from comedy, or outraging its true limits. He never lost sight of nature, and the delicacy and flexibility of his expression could not be surpassed. It may be said that it was always equal to itself, yet always varying according to circumstances; like a limpid stream which, running between two unequal and winding banks, assumes all their forms without losing any of its own purity. He wrote like a man of wit, accustomed to keep good company; he is equally calculated for perusal, for representation, to be learned by heart, to please at all times and in all places; and we are not surprised, in reading his productions, that he had the reputation of expressing himself in a more pleasing manner, whether in writing or in conversation, than any other man of his time."

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* The English reader will find, in the periodical paper called the *Observer*, all the remaining fragments of Menander, that are generally known, collected and ably translated into our language, by Mr. Cumberland. Rev.

'Such an eulogium must augment our regret for the loss of the writings of this author; and the judgment of Plutarch is confirmed by the reflection that all his characters are precisely those of Terence, who had taken Menander for his model. Plutarch speaks very differently of Aristophanes:

"He outrages nature, and addresses himself more to the populace than to a genteel audience; his style is constantly mixed and unequal, elevated to bombast, familiar even to vulgarity, and buffoonish even to childishness. In him the father is not to be distinguished from the son, the citizen from the peasant, the warrior from the tradesman, nor a god from a menial servant. His impudence can only be supported by low people; his wit is bitter, sharp, and cutting; his pleasantry consists chiefly in a play upon words, gross equivocations, and far-fetched and licentious allusions. In him, subtilty of expression becomes malignant, and simplicity appears stupid; we are more inclined to hiss than to laugh at his raillery, and his gaiety is effrontery; in short, he writes not to please rational and worthy people, but to gratify envy, spite, and debauchery."

Deep scholars perhaps admire Aristophanes on account of the pains which it has cost them to construe him, and antiquaries value him for the picture which he has given of antient manners: but it is certain that such wit as that which he displays would not be admired in any modern composition. P. *Brumoy* thinks that Plutarch's remarks are too severe; and Mr. Cumberland has defended the author of *The Clouds* with true classical zeal,—indeed somewhat at the expence of Socrates and Euripides. M. DE LA HARPE, on the contrary, admits the justice of Plutarch's censures, and not only condemns the want of decency and morality in *The Clouds*, but analyses the comedy of *The Knights;* which is all personal, and filled with low jokes, puns, and allusions totally unintelligible to a modern audience: who would wonder how so ingenious and polished a people as the Athenians could be so much diverted with such ribaldry, as we are told they were. The pieces of Menander, translated and imitated by Terence, have lost so little of their pristine worth, that we still understand and admire them nearly as much as the cotemporaries of those exquisite writers: but the present author says, 'Aristophanes paints only individuals, and Terence delineates all mankind.'

The Lycæum lecturer has very ingeniously transported himself to Athens, not as a modern Frenchman, but as an inhabitant of some Greek colony in Asia Minor, during the time of Pericles. He is represented as attending the theatres at the time of the Panathenæan games, when tragedies of Sophocles and Euripides, and comedies of Aristophanes and Eupolis, were represented. He shed abundant tears at the Iphigenia of Euripides, and expected to die with laughing at a comedy of Aristophanes. He translates a scene of *The Knights*, and describes the little effect which it had on his muscles; even aided by all the explanations which he could obtain from a native of Athens, who with great urbanity answered all his questions concerning the personages represented and traduced in this piece. There is some humour, as well as sarcasm, in the simplicity which our author affects in interrogating his obliging neighbour, the Athenian; and we are sorry that room cannot be afforded for this whole conversation at the Athenian theatre, in our *Ark:* but we are obliged to find place in it for nearly as great a variety of productions as were stowed in that of Noah.

M. DE LA HARPE gives a sketch of each of the remaining dramas of Aristophanes, with translated extracts. It is scarcely possible to defend the licentiousness and immorality of this renowned comic writer; greatly to the mortification of all true scholars, and admirers of the Greek language, which never offers so many beauties to their contemplation in any dramatic author, as in some scenes and expressions in his pieces. In those to which we allude, indeed, he manifests himself to have been as able to write tragedy as farcical comedies: particularly in the choruses, of which the poetry is often extremely beautiful.

Sect. II. *Of the Latin Comedy.*

'Accurately speaking, (says the author,) there is no Latin comedy, the Romans having only translated and imitated the Grecian dramas, and never having brought on the stage a single character which was original, nor laid the scene of any one of their plays but in a Grecian city;—and how can comedies be called Roman, in which nothing is Latin but the language?—Ennius, Nævius, Cæcilius, Aquilius, and many other imitators of the Greeks, are not come down to us: but there remain twenty-one pieces of Plautus. Epicharmes, Diphilus, Demophiles, and Philemon, are those from whom he borrowed the most; and if we may judge by his imitations, we shall have no high idea of his models. The comic of Plautus is very defective: he is so confined in his means, and uniform in his manner, that, as in the Italian comedies, we are sure of seeing the same personages in all his plays. A young courtezan; an old man or woman who sells her; and a young man who buys her, employing a rascally

servant

servant to trick his father out of the purchase money: add to these a parasite, a hanger-on of the meanest kind, whose business both at Athens and Rome was to undertake any dirty work for his patron, for the reward of a good dinner; and a swaggering, blustering, cowardly captain, a kind of Bobadil: these are the characters which we always find in Plautus, tiresome in their monotony, and disgusting in their style and dialogue.'

We are then presented with a severe critique on Plautus: but this dramatist was in high favour in his day, and preserved it even to the time of Augustus. Cicero, Varro, and Quintilian, praise him, though Terence had written; and he was admired for knowing the genius of his language, even before that language had attained perfection. Horace, however, whose taste and judgment are so unerring, says that his numbers and coarse jokes were applauded to a degree of folly:

> " *At nostri proavi Plautinos et numeros et*
> *Laudavere sales; nimium patienter utrumque,*
> *Ne dicam stultè, mirat.*"

Nevertheless, he is here allowed to have had a fund of humour in some situations, and gaiety in others; and to have furnished *Moliere* with the characters of the *Miser*, *Amphytrion*, and *Scapin*.

Terence, the lecturer observes, has not one of the defects of Plautus, except the constant uniformity of subject; and even this he has in some measure avoided. As no intrigue with a free woman was admitted on the Roman stage, he has contrived to avoid giving his young men prostitutes for mistresses, by making the young female slaves, who are purchased for courtezans, prove to be the daughters of persons of good family, who had been stolen from their parents in infancy, and sold to dealers in slaves; so that a marriage generally terminates the piece. No buffoonery, nor licentiousness, nor gross language, is to be found in Terence. He is the only one of all the antient writers of comedy now remaining, who has supported a conversation becoming well-educated and well-bred people; and who has expressed the language of the passions in the true tone of nature. His morality is sound and instructive, his pleasantry is in good taste, and his dialogue is clear, natural, accurate, and elegant. All the laws of the drama are observed in his pieces; and he is deficient only in force and variety of plot, in the interest of his subjects, and in the comic of his characters.

After this criticism, we have an analysis of all the compositions of Terence; and the French plays are specified which have been translated from him, or written on the model of his dramas.

Chap. VII. *On the Lyric Poetry of the Antients.*

Sect. I. *On the Lyric of the Greeks.*—It is agreed on all sides that the poem called an ode by the antients was sung; and the word itself implies a song. After a prefatory complaint of the depredations of time on the arts, sciences, and customs of the antients, and of the little that we know of the many refinements which were highly prized and extolled by them; (among which, their music, and the kind of melody to which their odes were sung, should have been particularly mentioned ;) M. de la Harpe says: 'All that I propose on this subject is to give an account of the most essential differences which I have observed in the odes or songs of the antients, and in the verses which we call odes, which are neither sung, nor in general read.'

The three principal heroes of this section are Orpheus, Pindar, and Anacreon. An ode seems to have more the appearance of sudden inspiration and momentary effusion, not generated by design or meditation, than any other species of poetry. A constant enthusiasm runs through the odes of Pindar, excited by the victories of his friends at the several games of Greece.

Linus is supposed to have invented rhythm and melody. He was the master of Orpheus, who surpassed him in renown by having applied music and poetry to the religious ceremonies which he borrowed from the Egyptians. He first instituted the feasts of Bacchus and the Eleusinian mysteries, in imitation of those of Isis and Osyris; and hence they were denominated *Orphics.* We have still some fragments of the hymns which were sung in the performance of these rites, and of which he was most certainly the author. Suidas has preserved one of them, which contains the most exalted and pure ideas of the unity of God, and above all of the attributes of the divine essence, without the least tincture of polytheism.

M. de la Harpe presents us with a pleasing translation of part of the first Pythian ode of Pindar, in which he proposes to convey to the hearer and reader of his lectures some idea *de la marche* of the poet: but, if by *march* he means the manner, procedure, measure, or numbers, we can scarcely suppose that his purpose will be answered. The regular quatrain stanza, which he has used, never occurs in the odes of Pindar; which are all divided into strophe, antistrophe, and epode. The ode in question has been imitated by Mr. Gray, in conformity to the original; and by Mr. West in *decades*, or stanzas of ten verses each. This learned gentleman indeed deviated only in one instance from Pindar's own division: he translated his seventh Olympic ode in heroic stanzas, somewhat resembling the structure of verse which M. de la Harpe has adopted, but without finding a model for any such measures in the original. Mr. Mason and Mr. Gray, from a religious veneration for Grecian authority, have constructed all their odes on the Pindaric plan; and indeed on that of Æschylus, Sophocles, and Euripides, in the choruses of their tragedies.

Poetry has perhaps not only degenerated in modern times, but, from being more common, is less respected and more severely examined than by the antients. With us it is judged by the mind, and by reason; with the Greeks it was an affair of feeling and imagination; and it is easy to conceive how inflexible a judge is intellect, and how favourable are the decisions of the senses. *Marmontel*, in his Epistle to the Poets, has said:

> " To Poetry, by genius drawn from heav'n,
> Pandora's fate and varied pow'rs were given.
> Each lib'ral art bedeck'd her with a charm;
> Painting gave beauteous tints, and colours warm;
> While Eloquence contributes flow'rs of art,
> And burning strokes which penetrate the heart:
> Of Melody she learn'd to tune the whole,
> And wake and guide th' affections of the soul;
> And lastly, Reason, as her faithful friend,
> Wish'd in her airy course her flights t' attend,
> And oft, invisible, she views the maid,
> Follows, and from a distance lends her aid."

Sappho and Anacreon have each a spirited article allotted to them by the lecturer. Anacreon has gained more fame by his pleasures, than innumerable others have derived from their labours. This voluptuous songster had no other ambition than that of love and joy; if he speaks of old age and death, it is but to brave them both. While he resided at Samos, at the court of Polycrates, (who had nothing of the tyrant about him but the name,) this prince made him a present of five talents, equal to 5625l. sterling. Unused to such sums, Anacreon could not enjoy his accustomed repose, from uneasiness at the idea of his wealth; he therefore hastened to restore the five talents; saying to the noble donor, that, if he had so great a charge in his possession, he should never be able to write or sing again.

It is impossible, the lecturer observes, to give the least sketch of Anacreon's manner. An original grace, simplicity, and facility, distinguish his effusions, which can never be imparted by the labour of translation. He composed by inspiration, and we translate by toil.

Sect. II. *Concerning Horace.*—M. DE LA HARPE commences this section with observing that, though Horace is the only

Roman lyric poet who has descended to us, yet the loss, according to Quintilian, is not great: since that excellent critic assures us that the rest were not worth reading. 'On the contrary, he bestows the highest encomiums on Horace; and this praise has been echoed at all times, and by all people.'—Our lecturer, indeed, is never so animated and enthusiatic, as when speaking of Horace; whose works he seems peculiarly to have studied and relished. Much time has been devoted in every learned nation to the productions of this most admirable poet: but the fertility of the subject is so abundant, that the present author, even at a chill and barren period of his life, has proved that much still remained to be said.

'Horace seems at once to unite the merit of Anacreon and Pindar, and to add much to both. He has the enthusiasm and elevation of the Theban bard; he is equally rich in metaphor and imagery: but his flights are a little less violent, his style is rather less obscure, and his diction is more sweet and varied. Pindar, who always chaunted the same themes, was constantly in one key: but Horace modulates into all keys, and is master of them all. When he takes his lyre, and is seized by a poetic spirit, whether he be transported into the council of the gods, or to the ruins of Troy, wafted to the summit of the Alps, or by the side of the fair Glycera, his voice always mounts to the subject which inspires him. He is majestic on Olympus, and alluring with a mistress. It is as easy to him to delineate the soul of Cato or Regulus, as to paint with enchanting sweetness the caresses of Lycinnia, or the coquetry of Pyrrha. As frank a voluptuary as Anacreon, and as faithful an apostle to pleasure, he has more grace than the Greek lyric, with much more wit and philosophy; because he has the imagination of Pindar, with more morality and reflection. If we attend to the sagacity of his ideas, to the precision of his style, to the harmony of his numbers, and to the variety of his subjects; if we recollect that the same man has written satires, full of refined and subtle reasoning and gaiety,—epistles which contain the best lectures on civil society, in verses which engrave themselves on our memory,—and an art of poetry which is the eternal code of good taste; it will be admitted that Horace had the fullest and most polished mind that nature ever took pleasure in forming.'

M. DE LA HARPE has translated several odes of Horace, perhaps as well as the French language will allow, and has added several remarks which manifest sound learning and good taste. He has compared the odes of the Roman bard with those of the poet *Rousseau*, and has pointed out several inaccuracies in the latter; even without which, the parallel would be very unfavourable to the French lyric.

Chap. VIII. *Of the Pastoral Poetry and Fables of the Antients.*

Sect. I. *Pastorals.*—Here the pastorals of Theocritus, Virgil, Bion, and Moschus, with the fables of Æsop and Phædrus, are discussed. Speaking of pastorals, the lecturer says: 'No species of poetry is held in greater contempt with us than this, nor is any more foreign to our manners and taste: but this is not the fault of the poetry, which like all other kinds is good when well executed, and has its allurements and charms: it arises from our different manner of living, and our ignorance of rustic nature, because the models and delights which a pastoral life can afford are never before our eyes. It is in climates highly favoured by nature, under clear and benign skies, that the shepherds and inhabitants of villages may somewhat resemble those of Theocritus and Virgil.'—The latter part of this remark is still more applicable to us than to the author's countrymen.

Sect. II. *Origin of Fables.*

"Man has a natural propensity to listen to narration. Fable excites his curiosity, and amuses his fancy. It is of the highest antiquity. We find parables in the most antient monuments of every people. It seems as if man had been always afraid of truth, and truth of man. Whoever was the inventor of the apologue; whether timid reason in the mouth of a slave borrowed this disguised language in speaking to his master; or whether the sage invented it to reconcile truth to self-love, the proudest of all masters; the invention is among those which reflect the greatest honour on the human intellect. By this happy artifice, truth, before it presents itself to mankind, keeps their pride undisturbed, and seizes on their imagination."—

After these reflections, (extracted from the *Eloge de la Fontaine*,) and others on the ingenuity and utility of fables,—the different merits of the three principal fabulists, Æsop, Phædrus, and La Fontaine, are considered.

Chap. IX. *Of the Satire of the Antients.*

Sect. I. *Parallel between Horace and Juvenal.*—Here the lecturer presents us with the history of satirical writings; which, among the Greeks, in the hands of Hypponax and Archilochus, were libels; and in those of Horace were excellent moral discourses.—Another pleasing and just *eloge* on Horace is here pronounced:

'No man better knew the language of reason; he did not preach truth, but made it perceptible; he does not command us to be wise, but makes us love wisdom. He knows the dangers incurred by a censor, and dextrously avoids them. He cannot be accused of haughtiness; since in painting the foibles of others he confesses his own.—*Voltaire*, among the moderns, seems to have felt his merits the most powerfully; and it peculiarly belongs to him to appreciate Horace. Hear what he says of him in a charming epistle, one of the best productions of his latter days:

"Thy counsel sage, dear Horace, deign to give,
And teach us how t' enjoy, to write, to live.——

> Though near the tomb, my utmost care shall be
> T' obey thy lessons and philosophy;
> To laugh at death, and life's short span employ
> To read thy works, which bile and gloom destroy:
> Works full of grace, and solid sterling sense,
> Which, like old wine, a second youth dispense.
> With thee, e'en indigence we learn to bear,
> And tempting opulence to wisely share;
> To live alone, or with our friends to close,
> To laugh a little at our foolish foes;
> To quit this life with grace, or late or soon,
> And laud the gods for granting us the boon."

M. *Dusaulx*, of the Academy *des Inscriptions*, who has published the best translation of Juvenal, in prose, that has yet appeared, has drawn (in his preface) a parallel between this satirist and his precursor, Horace. In this comparison, which occupies 10 or 11 pages, and which has been inserted entire by M. DE LA HARPE, Horace is treated very severely, as a *slave* and *flatterer*:—it is 'an austere piece of eloquence, and worthy of the translator of Juvenal.' All the charges brought against Horace by M. *Dusaulx* are ably, fairly, and satisfactorily answered by the Lecturer.—Though, however, the present author differs widely from M. *Dusaulx* in his opinion of Horace, he is not blind to the merit of Juvenal; of whose writings he thus speaks:

'The beauties dispersed in his works, and which, notwithstanding his defects, have acquired for him well merited reputation, are of a nature to be tasted by men of letters, who are alone capable of overcoming the difficulties of the perusal. He has passages of great force: he is often a declaimer, but sometimes eloquent; often outrageously violent, but sometimes a painter. His verses on Pity are the more remarkable, because in no others has he made use of soft tints. The satire on Nobility is excellent, perhaps the best written of all; and of which *Boileau* has much availed himself. That of the Turbot, famous for its admirable picture of the courtiers of Domitian, has a peculiar merit: it is the only one in which our author laughs at himself. That which turns on Vows has striking passages: but, in general, it consists of common-place, founded on a sophism,' &c.

Sect. II. *Of Persius and Petronius.*

'Gravity of style, severity of morals, much compression, and much good sense, are the particular attributes of Persius: but the excess of these good qualities degenerates into their consequent defects. His stoical gravity renders him dry; and his severity, which nothing can soften, terrifies and lowers the spirits of the reader.'

M. DE LA HARPE does not believe that the fragments, collected at different times under the title of the satire of Petronius, *Petronii satyricon*, is the work of the Consul and favourite of Nero;—by whom, however, he was afterward condemned to death. Our author says:

> 'It is very probable that this rhapsody, half prose and half verse in different measures, was the production of some disciple of the rhetorical school, some young man not without talents, who chose this as the most convenient form for uniting his sketches in prose and verse, in describing the bad company which he had kept. He criticizes with much force the declaimers of his time; and indeed his own poetical essay on the civil wars is nothing more than declamation, with a few happy touches. Many of his paintings are truly drawn, but in a common way: easy, and even low. Some fragments of poetry, and the story of the Ephesian Matron, are the best parts of Petronius.'

Sect. III., *of the Epigram, and of Inscriptions.*—This is a short article, enlivened by a few epigrams, but not by any *bon mot* in prose.

Chapter X. *Of Elegies and Love Verses among the Antients*, is of considerable length, and very interesting; particularly the account of Ovid and his writings. Catullus, Propertius, and Tibullus, belong to this chapter. Of the first elegy of this last charming poet, M. DE LA HARPE has given a translation; in which the ideas of the original are conveyed, but in irregular and unpleasing numbers.

Book II. *On Eloquence.*—Of this book we can give only the table of contents: having been seduced by the subjects of the first half of this volume, and the agreeable manner of treating them, to dwell longer on each than we intended.

> 'We now (says the Lecturer) pass from Poetry to Eloquence; and objects more serious and important, studies more severe and fuller of reflection, will now supplant the sports of imagination, and the varied illusions of the most captivating of all the arts.—In quitting Poetry for Eloquence, we should conceive ourselves passing from the amusements of youth to the labours of maturity: as Poetry is for pleasure, and Eloquence for business.'

Chap. I. *Analysis of Quintilian's Institutions of an Orator.*

Sect. 1. *General Ideas concerning the first Studies, Manner of Teaching, and Rules of the Art.*

Sect. 2. *Of the Kinds of Eloquence, the Demonstrative, the Deliberative, and the Judicial.*

Sect. 3. *Of Elocution and Metaphors.*

CHAP. II. *Analysis of the Works of Cicero on the Oratorical Art.*

APPENDIX, or *Observations on the two preceding Chapters.*

Chap. III. *Explanation of the different Requisites of an Orator, particularly as applicable to Demosthenes.*

Sect. 1. *Concerning Orators who have preceded Demosthenes; and the Species of his Eloquence.*

Sect. 2. *Of the different Kinds of Oratorical Invention; and particularly of the Manner of reasoning Oratorically, such as Demosthenes used in his Harangue for the Crown.*

Sect. 3. *Application of the same Principles in the Philippic of Demosthenes, intitled the Chersonesus.*

Sect. 4. *Examples of the two most excellent Species of Oratory in the two Orations for the Crown, the one by Eschines, the other by Demosthenes.*

All these subjects are amply treated by the Lycæum lecturer, with learning and ingenuity.—We shall resume our consideration of this work in a future article, having now arrived at the end only of the second volume.

ART. X. M. MEUSEL'*s Guide to the History of Literature,* &c.

[*Article continued from the last* APPENDIX, *p.* 544.]

FOURTH SECTION, or PERIOD. *From the Irruption of the barbarous Nations to the Crusades—i. e. from* 500 *to* 1100.

GENERAL *View of the State of Literature.*—During this period, the sciences suffered a considerable decay. The fine taste of Greece was no more, the radiance of philosophy was diminished to a glimmering twilight, history became a dry uninteresting chronicle, and the dark night of superstition at length expanded her sable wing over almost every object of human knowlege. The chief causes of this degeneracy were—the excessive luxury among the great, and the general depravity of the people—the many civil wars—the blind zeal of the Christians against what was termed Pagan lore—the want of a middle rank of citizens—and, lastly, the rise of papal despotism. Yet, even this period could boast of many men of learning, of a certain kind. The 10th century itself, surnamed the *dark* and *iron* age, was not quite so obscure as it has been sometimes represented. See Formann's *Seculum decimum,* printed at Coburg, 1770.

The principal Promoters of Learning were Theodosius ii.; Leo Isaurus; Justinian i.; Charlemagne; Leo iv.; Constantine ix.; the first three Othos; Dieterich king of the Ostrogoths; the Saxon king Aelfred; and Pope Sylvester ii.

The Writers, whose Influence was most general on the state of science, were Austin, the African bishop of Hippo; Boethius; Cassiodorus; Isidore of Hispala; Bede; Alcuin; Rabanus Maurus; John Erigena; Photius; and Michael Psellus.

Schools of Learning.—Those of the Jews, during this period, declined much. The schools of the Pagans gave place to those of the Christians; and these, at last, were chiefly confined to monasteries, where devout ignorance and barbarism prevailed, Ireland and England were, in some degree, exceptions, and exhibited a better mode of instruction than was to be seen in other Christian countries. Theodore, Archbishop of Canterbury, contributed much to this pre-eminence.—The schools of the Arabs were in a more flourishing state, particularly at Damascus and Bagdad, then the centre of Arabic science. The Arab Moors had also schools in Spain, of which the most celebrated was that of Cordova.—In France, the palace of Charlemagne was the chief seminary of learning, under the direction of Alcuin; who also established a school in the Abbey of St. Martin of Tours, (of which city he was bishop,) which became the parent of many others.—In Germany, the principal schools were those of Fulda, Hirshau, Ervey, Paderborn, Triers, Mentz; and, more latterly, those of Utrecht, Bremen, and Cologne.

The common course of studies in all these schools was, *Grammar*, *Logic*, *Rhetoric*, *Music*, *Arithmetic*, *Geometry*, and *Astronomy*. The first three were called *Trivium* or Trifling Studies; the last four *Quadrivium*, or High Studies.

During a great part of this period, Italy was the most barbarous country of Europe; and consequently had few or no schools of any note: nor was Greece in a much better condition until the time of Constantine IX.—The Nestorians had a considerable Greek school at Edessa; which produced several Syriac versions of the Greek authors.

Libraries.—In the first half of the fifth century, 29 public libraries were established at Rome: but the various misfortunes of the state occasioned them to be much neglected. The library founded by Austin, at Hippo, was destroyed by the Vandals before his own death.—The libraries of Constantinople, and those of the Greek monasteries, were either burnt or mangled by Cosroës, and the fury of the Iconoclasts and Iconolaters. The Emperor Basil, and the Comneni, endeavoured to restore them: but the richest library at Contantinople was that of the Patriarch Photius.

Although the Arabs burned the famous library of Alexandria, they found it convenient, in time, to form a new one there; which was gradually enriched with a considerable number of MSS.; and the Khalif Al-Mamun, in the ninth century, erected a library at Bagdad.

In the western world, the chief collections of books were in the Abbey of St. Germain at Paris, at Fulda, at Clugny, and at York.

State of Philology.—The more Hebrew philology was neglected by Christians, the more it was cultivated by Jews. During this period, several works were translated into Hebrew from the Arabic. The Babylonish Talmud and the Masora were completed. The text of the Hebrew Scriptures was corrected by Ben-Ascher and Ben-Naphtali; and Nathan Ben-Jechiel, in the beginning of the 11th century, wrote a Lexicon of the words in both Talmuds. Saadias Hagaon translated a part of the O. T. into Arabic; and R. Judah Chiug wrote a Grammar and Dictionary.—The principal Greek philologists were Philoponus, Photius, Suidas, Stobæus, and the author of the *Etymologicon*, which appears to have been compiled about the end of the 10th century.—The Latin Grammarians were Macrobius, Martianus, Priscian, and Papias: but the Latin language fell daily into disuse, and made way for the Italian, Spanish, and other sister dialects.

Of all the modern languages of Europe, the German retains most of its original structure. It became at an early period a written language, and was the parent of the Swedish, Danish, and partly of our English.—A good history of the German tongue was given by Adelung, at Leipsig, in 1781.

The Arabic language was greatly cultivated during this period; and an excellent Lexicon of it was composed about the year 933 by Abu-beker-Ibn-Diraid in three folio volumes.—Another Lexicographer of note was Abu-Nasri-Ben Hamed; whose Dictionary *Scheid* proposed to publish some years ago, but we have not heard that he executed his design.

State of Historical Knowlege.—There were few good historians during this long period. Indeed, philosophical taste, sound criticism, and all rational judgment, had generally disappeared: credulous bigotry supplied their place, and infected almost every historical composition: all learning, such as it was, the monks monopolized; and legends and pious romances were the fruits of their labours.

The best Greek historians of these days were *Zosimus*, *Zonaras*, Nicetas Choniates, Nicephorus Gregoras, Chalcondylas, Syncellus, Theophanes, Leo Grammaticus, Cedrenus, Glycas, Constantine Manasses, Agathias, Theophylact, Genesius, Constantine Porphyrogenetta, Anna Comnena, Cirnamus, George Acropolita, Pachymer, Codinus, Ducas, and Procopius. These are called the Byzantine writers; of whom the last edition is that of Venice in 28 vols. folio, 1729, &c.—The historians of Italy were Aurelius Cassiodorus, Epiphanis Scholasticus, Jordanus, (not to be confounded with Jornandes,) Paullus Warnfridi, Landulphus Sagax, Luitprandus, and Athanasius Bibliothecarius; a splendid edition of whose *Vitæ Pontificum Romanorum* was published at Rome by Blanchini in 4 vols. folio, 1735. The other writers are found in *Muratori's* collection.—Spain, during this period, produced several historians, the principal of whom were Paulus Orosius, whose work was translated into Saxon by king Alfred; Isidore of Carthagena, whose *Origines etymologiarum* may be considered as a sort of historical Encyclopædia; another Isidore *, whose *Chronicon* was published by Schelstrate; and Ildephonsus, Bishop of Toledo.—In France we find Gregory of Tours, Fredegarius, and the celebrated Hincmar.—In Germany, Eginhard, Rheginus, Witikind, Dithmar, Hermann, Lambert, Sigebert, and Marianus Scotus; who, though a native of Ireland, passed the greater part of his life as a monk at Cologne, Wurtzburg, Fulda, and Mentz.—England had no historian of note, except Bede, whose history was published with his other works at Cologne in 1688; and alone, with Alfred's Saxon version, by Smith, at Cambridge, in 1722.

Moses Choronensis wrote the history of Armenia; the last edition of which (unnoticed by M. MEUSEL) was lately published in Germany with a Latin version. The Arabs, during this period, had some considerable historians. The chief of those whose works have been published are Ibn-Omar Alwakedi—Abu-Muhamed-Abdallah-Adainwari,—Abu-Gaphar Ibn-Gorai Athabari,—Eutychius, or Said-Ibn-Batrik.

In Chronology, the most conspicuous were Cassiodorus and Dionysius Exiguus, the inventor of the Paschal cycle.

Geographists and Chorographists: Cosmus of Egypt,—and Stephanus of Byzantium.

The Mathematical Sciences flourished chiefly among the Arabs; who, taking the antient Greeks for their guides, became in turn the teachers of Europe. Their principal study was astronomy, which was greatly encouraged by the Chalifs; and at Bagdad was an astronomical academy, furnished with tables, charts, and instruments.—The principal authors were Messalah, who wrote on the Astrolabe,—Abu-Aaashar, who composed astronomical tables,—Thabet-Ben-Korrah, who translated Euclid's Elements,—Al-Batani, called the Arabic Ptolemy, who observed the obliquity of the Ecliptic,—Geber, from whom *Algebra* is by some supposed to derive its name †,—and Arzachel of Toledo, author of the *Toletan Tables*. In the Chaliphat of Al-Mamun, three brothers, sons of Musa Ben-Shaker, were notable Geometricians.

From the Arabs, the Persians seem to have borrowed a part of the mathematical sciences.—The Chinese boast of their antient knowlege of astronomy, but it falls short of that of the Arabs.—Of the Indian astronomy, M. MEUSEL says little; and indeed he had not much to say. Our oriental scholars have made us better acquainted with it.—In Greece, mathematics were not much cultivated; religious disputation swallowed up every thing.—Leo VI., however, founded a mathematical school at Constantinople. Eutocius of Ascalon wrote a comment on some works of Archimedes, and of Apollonius Pergæus. Hiero gave a treatise on geometry, inserted in *Montfaucon's Analecta Græca*; and Psellus wrote on the four branches of mathematics, published by Xylander at Basil in 1556.—In the west, this science was strangely neglected. In Italy, Cassiodorus and Boethius only are worthy to be named.—In France, the monk Gerbert, afterward Pope Sylvester II. was undoubtedly one of the most learned men of his time, and excelled in mathematical and mechanical knowlege.—In Germany, mathematics, as well as every other branch of learning, owes most to Rabanus Maurus *. Next to him we find Adelbold, Bishop of Utrecht; Hermannus Contractus; and Wilhelm, Abbot of Hirshaw; who all wrote some tracts on the mathematical sciences.

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* If he be not the same. *R.*

† We much doubt this etymology. *R.*

On Military tactics, and the art of war, the names of Callinicus, Hero, Mauritius, and Constantine vii. appear in M. MEUSEL's list: but they did little more than borrow from Polybius and Arrian.

State of Philosophy.—Any progress or improvement in this science is not to be expected: even what was good and useful in the preceding period was deteriorated in this: the prevailing dialectic was a medley of logic and metaphysics, so confusedly blended, that no clear intelligible consequences could be extracted from it; and this species of logic had a wonderful influence on every other branch of philosophy.

In Greece, the new Platonism was attempted to be made subservient to the cause of Christianity; or rather Christianity was compelled to wear a Platonic dress. The most celebrated Platonist of this period was Proclus; who grasped at all the knowlege of his age, and acquired a great share of it. His writings were numerous; some of which have never been published. His life was written by Marinus, his scholar and successor in the school of Athens.—Their cotemporary, Hierocles, wrote a good commentary on the *Golden verses* of

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* We are sorry to learn that a *new edition* of this author, planned some years ago by the German Benedictines, has been abandoned.—There are several MSS. of his works in England, which might enable a judicious editor to give a much better copy than that which we have, printed at Cologne, in 1627. *R.*

Pythagoras.—Æneas of Gaza, a scholar of the former, wrote a work on the immortality of the soul; published by Barthius.—Simplicius, a true eclectic, wished to unite all sects of philosophers. His commentary on some of Aristotle's works was published at Venice, in Greek only, in 1526.—Philoponus of Alexandria attempted to reconcile the peripatetic philosophy with Christianity, which led him to Tritheism.—Michael Psellus was an historian, mathematician, orator, physician, and philosopher. Above 20 of his works have been published at Venice, or Paris, between the years 1532 and 1624.

In the west, philosophy consisted chiefly of the follies of an extravagant dialectic, and the labyrinths of a subtile metaphysic. Little attention was paid to practical philosophy.—Boethius is at the head of the Italian philosophers. He had studied at Athens under Proclus, and translated into Latin some of the best works of antient Greece. He was certainly the most learned man of his day, and may be called *the last of the Romans.* His book *De consolatione philosophiæ* has been often printed; and all his works were published at Basil in 1570. A good life of this philosopher, with an analysis of his works, by the Abbé *Gervaise,* appeared at Paris in 1715 in 5 vols. 12mo.—Lanfranc, and Anselm, are ranked by M. MEUSEL among the philosophers of this period: but they appertain rather to the theological class. The works of the former were published by Dacherius in 1648; those of the latter by Gerberon in 1721; both at Paris.

In Spain, Martin, Archbishop of Braga, following the footsteps of Seneca, wrote several tracts of practical philosophy; which were published at Basil, in 1562. Isidore introduced into his *Etymologies* many logical, moral, and physical observations.—In France, Claudianus, Ecdicius, Mamertus, and Gerbert, were the only philosophers of note. The former was a disciple of Aristotle, but not a blind follower. His book *De Statu Animæ* was published by Barthius in 1655. Gerbert, afterward Sylvester II., was one of the first writers of his age. His letters are replete with philosophical observations, which may be read in *Du Chêne*; and his book *De Rationali et Ratione* may be found in *Pezius*'s *Thesaurus Anecdotum.*—In Germany, Alcuin alone is a host. He was a native of York, but passed the greater part of his life in France or Germany, in which he founded several schools. He was versed in Latin, Greek, and even Hebrew, and was perhaps the most learned man of the 8th century. His works were published at Paris in 1617: but a more correct and complete edition was given by Frobenius, Prince Abbot of St. Emeramus, at Ratisbon, in 4 vols.

fol. 1777 *.—In England, the writings of Lanfranc and Anselm had a great influence on every science, and consequently on philosophy. John Scot was an Irishman, and of considerable reputation as a philosopher. His work *De Divisione Naturæ* was published by Gale, at Oxford, in 1681.

State of the Belles Lettres.—It is strange that, in this period, genuine *Poesy* is chiefly found among the Arabs: not that either Greece or Italy was without poets: but the true poetical taste had vanished. We now wonder that such compositions as the *Rophaline* and *Leonine* verses (the produce of those ages) could be considered as prodigies of wit.—The principal Greek poets were Nonnus, Coluthus, Tryphiodorus, and Q. Calaber; the best Greek poet of this period. His *Paralipomena* were published by *Paw* in 1734.—The poets of Italy were Boethius, Ennodius, Fortunatus, and the anonymous author of the *Expedition of Attila.*—Spain had its Prudentius; France, its Numatianus, Apollinaris, and Drepanius Florus.—Germany possessed Walafrid Strabo, and Rosweida, a nun of Gandersheim, who wrote in prose six *spiritual comedies*, and a number of Leonine hexameters. They were published at Wittemberg in 1707.—Some vernacular poets appeared in Germany during this period: the principal of whom was Ottfried.—Cœlius Sedulius appears to have been an Irishman. His work *Mirabilium divinorum* is no contemptible performance. Indeed, he was the most elegant of the Christian poets.

The poets in Arabia were numerous. We shall only mention Ali-ben-Ali Taleb, Abubeker-Muhamed, Motanabi, and Abul-Olah. Several of their pieces have been published by *Golius*, *Scheid*, and *Reiske.*

The principal Greek orators of this period were Synesius, whose works were published by Petau in 1612., and often afterward; Theophylactus Simocatta; and the Emperor Leo VI.—In Italy, Peter Damian, Bishop of Ostia and a Cardinal, born in 1007, was the best Christian orator of his age, and indeed of this whole period. His style is superior to that of all his cotemporaries, and his eloquence has sometimes irresistible charms. His works have been often edited.—In France, the letters of Servatus Lupus, published by Baluze in 1710, are not ineloquent; nor the Epistles of Felbert, published at Paris in 1608.—In Germany, M. MEUSEL finds only some scantlings of eloquence in the works of Witekend, Lambert, and Bruno.—Among the Arabs, the *Conversations of Harari* are generally admired; and it is to be regretted that they have never been all published.

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* This edition is scarcely known in England. *R.*

Statistics.—The Emperor Basil's *Liber regius de imperio piè et justè administrando*, inscribed to his son and successor Leo, was published with a Latin version by *Dravsfeld* at Göttingen in 1642, and may also be found in *Banduri*'s *Imperium Orientale*, Tom. 1.—The *Geoponics* of Vindonius Anatolius were first published by Needham, but were corrected by MSS. and republished by *Niclas* at Leipsig in 4 vols. 8vo. 1781.

State of Physical (not *medicinal*) *Knowlege.*—Here is a strange blank indeed. The only works quoted by M. MEUSEL are Agobard's Tract *De grandine et tonitru*, edited by Baluze in 1666.; a work on Alchemy by Geber, a Latin translation of which, from the Arabic, is to be found in *Casiri*'s *Bibliotheca*, vol. i.; and Stephanus's *Actiones de divina et sancta arte chrysopoeide*, published at Padua in Latin, 1573. The first *Section* has been latterly published in Greek and Latin, with notes, by *Grunner*, at Jena, in 1777.

State of Medical Knowlege.—Superstition seized on this branch of science, as well as on religion. Even the most skilful Greek physicians were not free from this defect; the most eminent writers were generally mere compilers; and of these the Arabs were the best. The science passed gradually into the hands of Monks, Abbots, and even Bishops.

One of the most renowned physicians, of the school of Alexandria, was Oribasus the professed follower of Zeno. He was appointed Questor by the Emperor Julian, and at his desire made a compilation from the medical works of former ages, in 40 books; and a synopsis in 9 books. His works were published in Latin by Rosarius, at Basil, in 1557.—About the same time, lived Nemesius, first Bishop of Emessa; who wrote in Greek a work *on the Nature of Man*; published at Oxford in 1671.—In the middle of the 6th century, Aëtius of Mesopotamia made a collection similar to that of Oribasus; of which the last and best edition is that of Franz, at Leipsig, in 1777.—Soon after him, lived Alexander Trallensis; who thought for himself, and ranks as the best writer after Galen. He wrote 12 books on the knowlege and cure of diseases; published in Haller's *Principes Medici*, at Lausanne, in 1772.—Paul of Ægina has left a compendium of medical science in 7 books, published at Basil, in 1538; and since at Göttingen, in 1768. The other Greek physicians of this time are, in M. MEUSEL's estimation, scarcely worthy of notice.

In Italy, towards the latter part of this period, the school of Salerno was established, and soon became a renowned seat of medical knowlege. The work called *Medecina Salernitana*, or *Regimen Sanitatis*, in Leonine rhimes, is well known. The last edition is that of Ackermann, in 8vo. in 1790, with a history of the Salernian school.

Among the Arabs, physic was much cultivated during this period. The greater number of their physicians were Nestorian Christians; and some of them were Christian priests. M. MEUSEL gives a list of their names; which our readers will, perhaps, thank us for passing over:—but we must not omit Avicenna, whose Arabic name is Abu-Æli-Kosani-Ebn-Abdallah-Ebn-Sina. He was born at Affshana in 1036, and was a mathematician and philosopher, as well as an excellent physician—for those days. His works were printed in Arabic and Latin, at Rome, in 1593.

State of Jurisprudence.—*The Theodosian Code* was the production of this period: the last and best edition of which is that of Dan. Ritter, at Leipsig in 1736—1745.—The *Novellæ Leges* was published at Leipsig in 1745, but more amply at Faventia in 1766 and at Rome in 1767. About 100 years afterward, was compiled the *Codex Justinianus*; of which M. MEUSEL gives a particular account. The latest edition of the *Corpus juris civilis* is that of Leipsig, 1740.

The first *Syntagma* of Canon law was composed by *John* the scholastic, a priest of Antioch in the sixth century. He is also the author of the *Nomo-canonon*. Both were published at Paris, in *Justelle*'s *Bibliotheca juris canonici*, tom. ii. In the ninth century, the celebrated Photius compiled his *Syntagma Canonum*, and his *Nomo-canonon*. The former has not been published: but the latter was given with a Latin version and Balsemon's Commentary, by *Justelle*, at Paris, 1615.—In the west, *Dionysius Exiguus* compiled his *Codex Canonum* in the beginning of the sixth century, published by *Justelle* in 1628. Cresconius, an African bishop, towards the end of the seventh century, wrote a work called *Concordia Canonum*, and a *Breviarium*; the former of which may be seen in *Justelle*, the latter in *Meermann*'s *Thesaurus*, tom. i.—The collection of Dionysius was improved by *Isidore* of Seville, and appropriated to the discipline of Spain.

About the year 612, were fabricated the false *Decretals* of *Isidore Mercator*; which so much contributed to destroy the more antient discipline of the Christian churches, and to erect the wondrous empire of papal power.

The author mentions also the *Breviarium Alaricanum*, the *Leges Longobardicæ*, the *Leges Anglo-saxonicæ*, and the *Capitularies* of Charlemagne, newly republished by *Du Chiniac* in two vols. folio, 1780.

State of Theology.—The corruption of philosophy, the decay of taste, and a general superstition, had a combined and power-

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ful influence over Christian theology. Articles of faith were multiplied, and circumstantially defined, but contributed neither to a more rational belief nor to a more holy life. Religious quarrels became every year more numerous and acrimonious; and alternate persecutions and proscriptions ultimately decided the contest.—The chief dogmatists of the fifth and sixth centuries propagated their doctrines according to the Platonic philosophy, as adopted and applied by Origen.—The work of Pseudo-Dionysius, who lived in the fifth century, introduced a mystical system, which has ever since more or less prevailed in the Christian church: especially after that composition became known in the West in the ninth century. The best edition of this work, with the *Scholia* of Maximus, was published by *Corderius*, at Antwerp, in 1634.

John Damascene, in early life the servant of a Calif, and afterward a monk, composed the first system of *Scholastic Divinity* in the beginning of the eighth century; which he called *An accurate Exposition of Orthodox Faith.* An elegant edition of it was published by *Lequien* in 2 vols. fol. at Paris, 1712.—A similar system was composed by Anselm, Archbishop of Canterbury.

Hermeneutics, both in the East and West, were very negligently and aukwardly treated. The Hebrew was totally unknown, and even the Greek but little studied in the West.—The allegorical method of Origen was generally followed: but Theodorus of Mopsuesté, and his disciple Theodoret, are exceptions. The works of the latter contain many good interpretations of a great part of the O. T. as well as of the New. His works were published by *Sirmond* in 5 vols. fol. in 1642: but a more commodious edition was given by *Schulze* and *Noesselt* at Leipsig, in 5 vols. large 8vo. in 1769-1772 *.—We may rank among the Scripture interpreters, also, Isiodore of Pelusium, Euthalius, Photius, Theophylact, (of whose works a new edition was published at Venice in 4 vols. fol. 1754-1763,) and Euthymius Zygadenus, a monk of Constantinople, about the year 1118, who wrote a commentary on the four Gospels, translated by *Hentenius*, and published with remarks by *Matthei* at Leipsig, 3 vols. 8vo. in 1792; a work of merit, which deserves to be read.

Of Latin interpreters, during this period, the most notable were Eucherius of Lyons, whose commentary on Genesis and Kings was published by *Schott* in the sixth vol. of the *Biblioth.*

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* The works of Theodoret on the Scriptures are, after those of Origen and Jerom, the most useful of all that have been written by the Church Fathers. R.

maxima of Lyons.—Junilius, an African bishop, about the year 530, wrote an *Introduction* to the knowlege of Scripture. —Rabanus Maurus, and his disciple Walafried Strabo, gave themselves the thankless trouble of collecting a cursory exposition of the Bible from all the more antient interpreters, called *Glossa ordinaria*, which was afterward improved by De Lyra. The last edition of this huge work is that of Antwerp, in 6 vols. fol. 1633 *.—Claudius Turonensis wrote several works on Scripture, of which his explication of the Epistle to the Galatians was published at Paris in 1543.—Angolemus, a Burgundian monk, wrote a commentary on the first Book of Moses: in which, it is to be remarked, he followed a Latin version very different from the present vulgate—probably the old Italic. He also wrote on the four Books of Kings, and on the Song of Solomon †. Berengærius of Tours wrote some comments on parts of Scripture, but none of them have been published.

The Dogmatic Theologians of this period were Austin of Hippo, Fulgentius of Telepté, Paschasius Radbert, and Gotteschalck; who are all well known.

The principal Polemics were P. Damian, Anselm, and Euthymius.—Moralists were John Damascene already mentioned, Salvianus, Martin of Tours, Alcuin, and Ratherius.—The Homelists and preachers of this period were few in number, and of small estimation.

In the first half of the seventh century, a most wonderful revolution, political as well as ecclesiastical, happened in the Eastern world: viz. the establishment of Mohammedism; which in a short time overran almost all the East, and a great portion of the West. The doctrines of this new religion are contained in a book called *El Koran*, or *The Koran*. It is a sort of anthology, or collection of the sayings and decrees of the Arabian prophet, reduced into its present order by Abubeker. The Mohammedans use it only in manuscript, and wonderful pains are bestowed in making correct and beautiful copies of it. It has been often published in Europe, in Arabic, and in other languages. *Marracci* gave it in Arabic and Latin, in a huge folio volume, (with a partial and often silly confutation,) at Padua, 1698.—The German translation of *Boysen* was printed at Halle, 1773—the French of *Savary* at Paris, 1782—and the English of *Sale* at London in 1734.

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* It is chiefly useful as having many readings of the Latin vulgate, different from and some better than those of either the Sixtine or the Clementine edition. R.

† It is to be wished that the MS. copies of his works were collated, and a good edition given of them, particularly his Latin Text. R.

We have now arrived at the end of M. Meusel's *Fourth Period*; and his other sections must be the subject of future attention.

Art. XI. *Frédéric; i.e.* Frederic, a Novel. By J. F., Author of *La Dot de Suzette*. 12mo. 3 Vols. Paris.—London, De Boffe.

This little work presents us with an amusing narrative, interspersed with sprightly anecdotes, acute observations, and interesting events. The hero of the story is a Foundling; whose parents, more humane than the sentimental *Rousseau*, did not send him to an hospital and abandon him for ever, but cherished him, and provided for his happiness by an unremitting superintendance. He commences his juvenile career, however, under the tuition of a philosophical pedagogue whose system is founded on that of *Rousseau*; and poor Frederic (like Emilius) is therefore first condemned to suffer a variety of experimental caprices for the benefit of his mind, and is at last sent to an obscure mechanic to learn a handy-craft employment for the benefit of his body. The *Curé de Mareil*, the gentleman in question, is well described; and, though seemingly a fancy sketch, he is a living picture:

> 'The *Curé de Mareil*, without being contradictory, never agreed with any person in opinion; and, as he seldom remained many days in the same way of thinking, it might be said that in this respect he treated others as he served himself. His elocution was easy, graceful, and animated by discussion; and his mind seemed to derive a vigour from it, which abandoned him when he was given up to his own reflections. As he had the mania of reducing every thing into system; as there is no system that has not its vulnerable side; and as the weakness of his character did not permit him to maintain that which he no longer believed, nor to believe any thing long; he was opinionated without being obstinate, deducing false inferences without ceasing to reason justly, well informed without having one idea in connection with another, and always possessing the power of persuading others, without the faculty of convincing himself.'

From the whimsical school of this systematic professor, Frederic is conveyed to Paris, to be placed in some situation of employment:—but it seems as if he were destined to be persecuted by philosophers, as St. Anthony was by demons, for he is no sooner emancipated from one than he falls into the hands of another.—Mons. *de Vignoral*, in whose house he was placed as a sort of clerk, was originally a poor *gentleman*; who would have been sent to the plough, had not a great prelate treated him with an education. By means of this bounty, he made a progress in learning by which he acquired distinguished reputation: but, having paid his court to placemen without obtaining any eligible situation,—nothing better being offered to him than a commission in the army, to which his personal *courage* was not adequate,—he presumed for better success on the *courage* of his *mind*, and decided on the *profession* of PHILOSOPHY.

Under this gentleman, Frederic's employment was to transcribe manuscripts,—a wearisome business for a handsome young man; and he must inevitably have died of *ennui*, if Mons. *de Vignoral* had not had a *philosophe coquette* for his wife, the principles of whose system were better adapted to the taste and disposition of a gay young Frenchman. Madame *de V.*'s philosophy consisted in obeying nature, and following her instincts in a school rather more prejudicial to the pupil's morals than either of the preceding; and from which he did not escape uncontaminated. He had, however, still more danger to encounter from his protectress, Madame *de Sponasi*, an *atheistical philosopher*, with whom he was taken to live on quitting the situation which he held under Mons. *de Vignoral*. Frederic is very properly cautioned by his friend Philip, before he enters on the task of conciliating this lady's esteem, *de ne parler jamais de la Divinité*.—Our hero at length shakes off his *philosophers*; and, after having passed through a variety of rugged and intricate paths, having met with many perplexing adventures, and having committed as many disgraceful immoralities, he reaches the harbour of virtue: where we have the pleasure of leaving him, repenting of illicit amours, and fixing vagrant affections in the bosom of chastity. Adèle, the goddess who reclaims him, is a charming creature: but the features of her character have too philosophical a complexion, and are not natural to a very young woman.—The other portraits are skilfully drawn, and we could with pleasure enlarge on many of them: but our limits are bounded, and our pens must not play truant.

Though this author introduces his readers to the vicious characters and practices of the *Crebillon* school, he exhibits them in a more chaste and delicate manner; and the denouement of Madame *de Sponasi*'s intrigue, as related by the good Philip, is a sketch which manifests considerable talents. If the style of the work be not in the first class of elegance, it is rarely so reprehensible as not to atone by its wit and sprightliness: but the writer himself acknowleges, with apparent indifference, that he has committed 'some rather *aukward* faults.'

ART. XII. *Mémoires de* MARIE FRANÇOISE DUMESNIL; *&c. i. e.* Memoirs of MARIA FRANCES DUMESNIL, in Answer to the Memoirs of *Hyppolita Clairon*; to which are added, a Letter by the celebrated *Le Kain*, and many curious Anecdotes concerning the French Theatre. 8vo. pp. 412. Paris.

WHY, then, the age of chivalry is *not* gone!—for, in spite of a revolution in the French government and manners, it appears that two theatrical princesses, the one eighty, and the other eighty-six years old, who have abdicated their thrones more than forty years, have found redoubted champions to defend their honour, and transmit their fame to all posterity!

The chief object of the present volume is to censure and confute the celebrated Mademoiselle *Clairon*, in whose Memoirs * we found much amusement, and, as we imagined, much excellent theatrical criticism:—but here, every thing is disputed, even the professional talents of that great actress; whom *Voltaire*, and all the principal French writers of the time, regarded as the chief support and ornament of their theatre. Envy and spleen, however, appear in every page of this critique; and we find nothing interesting concerning either the talents or the private life of Mademoiselle DUMESNIL. This lady was allowed to be a tragic actress of great merit in parts of rage and terror: but her rival's cast of parts was more extensive, and comprehended not only characters of dignity and grandeur, but occasionally such as were virtuous and amiable. Mademoiselle *Clairon*'s reflections on theatrical declamation and representation, which have been universally approved and admired by candid readers of judgment and good taste, have been the most severely treated by Mademoiselle DUMESNIL's biographer. "Praising all (it has been said) is praising none;" and the same remark is applicable to abuse.

In disputing all the principles advanced by Mademoiselle *Clairon*, the author is nevertheless obliged sometimes to speak of her as a great actress. The natives of France, who remember these rival queens on the stage, allow high praise, of different kinds, to both:—but the merit of DUMESNIL was most conspicuous in such parts as *Merope*, *Athalia*, *Clytemnestra*, and *Semiramis*. Of the peculiar qualifications of the favourite actors and actresses of France, however, and of the shades of excellence in their competitors, those who have only tradition for their guide can receive little pleasure, and little information, from the praise or censure bestowed by this author. Both these tragic heroines have been loudly complimented by *Voltaire*: but his cajoleries of actresses, to whose charms and talents he ascribed the success of his pieces, are not to be taken literally; nor does a parallel of two great actresses, or artists, drawn either by a *red-hot* friend or foe, deserve much attention and reliance.

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* See vols. xxvii, xxviii. and xxxiii. N. S.

The author of these Memoirs, as they are called, goes over the same ground with the *Clairon*, in analyzing the principal female characters in French tragedies; and we may be sure, as confutation and degradation are his objects, that the theatrical critic, whether *Clairon* or a friend who drew up her memoirs, is always in the wrong. There seems, however, to be some foundation for the charge of haughtiness which this tragic queen is said to have acquired by the frequent wear of the diadem; and we can easily conceive that, by fancying herself a princess at home as well as on the stage, she must have provoked laughter. There is certainly some justice, also, in the ridicule thrown on this *Octagenaise*, for wishing to pass to posterity as a vestal; and for boasting that, "notwithstanding the sensibility of her soul, her free-agency, and the examples before her eyes; though she committed many faults, had a heart naturally tender, and though love is a *natural want*; yet she had gratified that want in a way at which she had no occasion to blush; and she defies her greatest enemies to say that she had ever seduced a husband, or the lover of another woman; that she had sold her favours, or had been the mother of illegitimate children."—Respecting these pretensions, her censurer says: 'If you had been well-advised, you would have confined your reflections to your professional art, of which you were so well qualified to speak, and would have let your moral virtues rest in peace; and not have awakened reminiscence, and called new attention to the licentiousness of your private life: it is the first time that we have heard a female boast of the merit of sterility, in spite of her *honest* endeavours to be useful to the state.'

Like other old people, but never perhaps with more justice, Mademoiselle *Clairon* censures the present customs, manners, and licentiousness of the times, and the declension of the theatrical and dramatic arts in the French capital: these, however, the panegyrist of Mademoiselle DUMESNIL defends; and he gives a list of the present favourite actors and actresses at Paris, both serious and comic. Respecting music, he writes with less national prejudice than most of his countrymen;—a subject on which the *Clairon* is nothing less than enthusiastic. Indeed, he seems to respect French music no more than *Rousseau*; and he speaks of *Pergolesi* as if he were not insensible to the grace of his melody, and the purity of his harmony, though so different from those of *Lulli* and *Rameau*.—On the whole, however, this book is less amusing, less ably written, and less delicate, than the Memoirs of *Citizen Clairon*, as she is constantly called by the present author.

ART XIII. *La Banque d'Hambourg rendue facile, &c. i. e.* The Bank of Hamburgh rendered easy to foreign Merchants; with interesting Inquiries respecting its Origin, the Changes which it has undergone at different Times, and its present Organization. Extracted from the Works of J. G. Büsch, Professor of Mathematics and Commerce. 8vo. pp. 125. Hamburgh, 1800. Imported by De Boffe, London. Price 3s. sewed.

WE see nothing in the principles on which the Bank of Hamburgh is constructed, nor in its mode of managing its concerns, that can interest general readers: but those who carry on traffic with this place, and who now constitute a very numerous class, will profit from a careful perusal of the present work. This Bank, we learn, was established in 1619. Its founder's name was *Beckman*, who became afterward a senator, and rose at length to be the Burgomaster of the city. It was constructed on the plan of the Italian Banks, and that of Amsterdam. Its object was not merely to facilitate the dealings of commercial men, but to ensure to the imperial *écu* its primitive value. The plans adopted by the directors in order to have their transactions regulated by measures of abstract value; the difficulties which they had to encounter in the attempt; and the steps pursued before they finally attained its object; are here minutely, and we doubt not faithfully, stated.

According to this author, the civil constitution of Hamburgh is better adapted than any other to encourage commerce. The cities of Hamburgh, Lubec, and Bremen, are all which remain of the antient Hanseatic confederacy, once so celebrated and powerful: the rest have long bowed to a foreign yoke, and preserve nought of their former splendour, except the ruins of palaces, and walls in part tumbled down. Time, which destroys social institutions, seems to have respected these three cities; whose secure and frequented ports have long been the channels of the industry of the interior of Germany, and, in a manner, of that of all other commercial states. Alas! that this is not now the fact!

ART. XIV. OLAI SWARTZ, *Med. Doct.* &c. &c. &c. *Dispositio systematica Muscorum frondosorum Sueciæ, adjectis Descriptionibus et Iconibus novarum Specierum.* 12mo. pp. 112. *Erlangæ, apud Jo. Jac. Palm.* 1799.

IT was our intention, as well as our wish, to have laid before the reader an account of the present work at the same time with our notice of Dr. *Acharius*'s History of the Swedish Lichens, in our last Appendix; the similarity between the two publications being so far considerable, that both proceed from the pens of authors eminently qualified for the task, that both are composed in a country better calculated for such undertakings than any other in Europe, and that both have for their object the more accurate determination of vegetable families hitherto extremely neglected, or, at most, very imperfectly treated. *Dillenius* may be considered as the first of modern botanists, who attempted to distinguish and reduce to order the various species of Mosses; and there is little doubt that his inestimable work, as well on account of the accuracy of its descriptions as of the excellence of its plates, will always maintain the high place which universal consent has assigned to it among similar compositions: but his divisions, though generally followed by *Linné* and all his cotemporaries, were found by every one, who made any progress in the investigation of these plants, to be so extremely faulty, that our advances would probably have been comparatively trifling, had not the celebrated *Hedwig* been fortunate enough to detect a more ready as well as more decisive mark of generic distinction, and to remove the veil hitherto spred over their real fructification. On the many discoveries made by that able investigator, it is not now our inclination, nor is this a proper place, to enlarge: but, as continental naturalists have not been sparing in the blame which they have bestowed on their brethren in this country, for so rigidly adhering to the old system; and as no British author has hitherto given a full account of the Hedwigian arrangement, as amended by Dr. *Schreber* in his edition of the *Genera Plantarum*, which, with one single alteration, has been adopted by Dr. SWARTZ; we shall extract the '*Tabula Generum*' from the work before us:—only observing that, in our humble opinion, it would be greatly simplified by the conjunction of *Encalypta*, *Grimmia*, *Weissia*, and *Pterogonium*, as well as of *Didymodon* and *Dicranum*.

'*Capsulæ sunt*
I. Ore nullo——*Phascum. L.*
II. Ore nudo, ciliis nullis instructo.
  1. *floribus masculis* clavatis—
    Sphagnum. L.
  2. *floribus masculis* discoideis *in distinctâ*
   vel gemmaceis *in eâdem plantâ*—
    Gymnostomum. H.
    Hedwigia. H.
III. Ore aucto Peristomio
  A simplici
   a dentato, dentibus
   & indivisis
    1—4. *Tetraphis. H.*

2—8. *ſerium*

2—8. *parium capsulâ insidente*
apophysi *inflatæ—Splachnum.* L.
3—16. angustis *erectis* ; *masculis*
gemmaceis in eâdem plantâ—
Encalypta. Schreb.
(*Leersia.* H.)
4—16. latiusculis *reflexis* ; *masc. capit.*
axillaribus— Grimmia. *H.*
5—16. angustis *conniventibus* ; *masc.*
capit. terminalibus— *Weissia.* *H.*
6—16. *erectis* ; *masc. et fem. axillaribus*
in div. pl. *Pterogonium.*
(*Pterigynandrum.* *H.*)
7—32. geminatis *erectis* ; *masc. axill.*
vel term. *Didymodon.*
Swartzia. *H.*

β bifidis
1. *longis filiformibus erectis* ; *masc.*
gemm. axill. *Trichostomum.* *H.*
2. *brevioribus latiusculis semi-inflexis* ; *masc. gemm.*
in eâd. vel capit. in div. pl. *Dicranum.* *H.*
Fissidens. *H.*
b. ciliato, *ciliis supra orificium spiraliter convolutis* :
masc. gemmac. vel. capit. *Tortula.* *H.*
Barbula. *H.*

B. duplici
a. exteriori dentibus 16, *interiori pariter* dentibus 16.
1. *exterioribus latis reflexis, interioribus filiformibus s. o.*
Orthotrichum. *H.*
2. *exterioribus brevibus obtusis, interioribus*
longioribus distinctis s. reticulato-connexis.
Meesia. *H.*
3. *exterioribus tortis apice cohærentibus, interioribus*
planis prostratis. *Funaria. Schreb.*
(*Koelreutera.* *H.*)
b. exteriori dentibus 16 ; *interiori* ciliis *brevibus erectis.*
1. *basi liberis.* *Neckera.* *H.*
2. *basi connatis*
a. conformibus. *Leskea.* *H.*
b. difformibus
α) *masc. gemmif. axillar.*
Hypnum. L.
β) *masc. discoid. vel capit.*
Bryum. L. *H.*
Mnium. L. *H.*
Webera. *H.*
c. exteriori dentibus 16, *interiori* reticulo *conico—*
Fontinalis. L.
d. exteriori dentibus, *interiori* membranâ ;—
1. *dentibus* 16 *latiusculis longis* ; *membranâ divisâ*
in 16 *lacinias æquales—* *Pohlia.* *H.*

2. *dentibus* 16 *cuneiformibus, membranâ cuneiformi plicatâ—* *Bartramia. H.*
3. *dentibus* 16 *truncatis ; membranâ plicatâ—* *Buxbaumia. L.*
4. *dentibus* 32 *brevibus inflexis ; membranâ indivisâ, dentium apicibus adhærente—* *Polytrichum. L.*'

The length of this synoptic table, compared with the size of the work, obliges us to confine ourselves to a very cursory view of the rest of its contents. In the time of *Linné*, no more than 113 species of mosses were included in the *Flora Suecica*; the whole of which, with the great addition of 90 more recently discovered, are here described in a short but extremely satisfactory manner. A few trivial names are very judiciously changed, on account of the confusion occasioned by them; and this little volume receives considerable interest from some important decisions relative to several of the species established by *Linné*, or Mr. Dickson; of which we have particularly noticed the following.—*Bryum reticulatum* of Dickson, a native of the Swedish Alps, is the same with *Hedwig*'s *Splachnum frælichianum*, and here named *Splachnum reticulatum. Mnium cirrhatum*, *Linn.*, so little known by the generality of authors, is referred to the genus *Encalypta.*—*Fontinalis minor* is added as a synonym to *Hedwig*'s *Trichostomum fontinalioides*; and *Bryum dealbatum*, Dicks. is made a *Meesia.*—The execution and accuracy of the plates render them most truly valuable; and our readers, who have made this branch of botany their study, will readily allow that it is scarcely in our power to pay them a higher compliment than by saying that, in point of neatness, they are even superior to those of *Hedwig*. They contain the following species; of which by far the greater part are new, and of which Dr. SWARTZ has also given very copious specific descriptions:—*Grimmia alpicola ; Didymodon cernuum ; Dicranum viridulum, bryoides, Schreberi, rigidulum, et polysetum ; Orthotricum obtusifolium et pumilum ; Bryum pallens et longicollum ; Meesia dealbata ; Pohlia inclinata ; Hypnum alpestre et revolvens ; Polytrichum longisetum, arcticum, septentrionale, et pumilum.*

ART. XV. *Du Commerce Maritime*, &c. *i. e.* On Maritime Commerce; its Influence on the Opulence and Power of States, demonstrated from the History of antient and modern Nations: the present Situation of the European Powers considered in their Relation to France and England; &c. By XAVIER AUDOUIN. 8vo. 2 Vols. Paris. 1801.

THE first volume of this work contains a cursory account of maritime commerce, from the earliest ages to the foundation of the French monarchy; and of that of France from this period to the present time. Well drawn pictures (*à la Françoise*) of the leading naval heroes, and spirited narratives of the battles in which they have engaged, enliven the latter part of this history: but the English reader will exult in the evident scantiness of this writer's materials, compared with the abundant store from which a British naval historian would have to draw; while he will be disgusted at the gasconade of many of these relations, at their want of particulars and documents to support them, and at the gross falsehoods which he will detect in some of the statements of recent events. We could ourselves point out several which we know to be deceptive in material circumstances.

It is to be remembered that one of the posts, with which the great *Richelieu* invested himself, was that of Admiral. His services in this respect are here well stated, and his character on the whole is justly conceived, and happily sketched.—Among the portraits which chiefly attract notice is that of *Cassard*, who lived in the time of Louis XIV., and was a man of eminent merit, though little known to history. This brave captain, the present writer tells us, after having remitted to the public treasury more than ten millions, the produce of Dutch and Portuguese spoils, was forced to apply to his family for subsistence. The drones of the court, astonished at the caresses bestowed on him by *Duguay Trouin*, asked the latter who he was. *This man*, replied *Duguay*, *is not known here: but he is dreaded by the English, Dutch, and Portuguese. He has ravaged their possessions in Africa and America. With one ship, he has done greater things than others are able to effect with whole squadrons.*—*Cassard*, we are told, was of a very irritable temper. Wearied out by the delays to which he was subjected by the minister *Fleury*, he became so violent in his remonstrances, and offended the Cardinal so highly, that he was shut up in the dungeon of Ham, and was suffered to die of grief and despair.

The following recital, concerning the well-known *Duguay Trouin*, proves that men should not suffer themselves to be easily diverted from their purposes:

> 'He was born at St. Maloes. In peace he was a merchant, and in war he commanded a privateer. *Duguay* was at first destined for the church, but quitted a profession which did not suit him; and, in 1689, he went as a volunteer on board an armed vessel which his family had fitted out. The commencement of his naval career would have discouraged a man less firm than himself; he continued for a long time subject to the sea-sickness; and shipwreck and battles attended him in his outset. While boarding an enemy's vessel, he saw the boatswain fall into the sea, and crushed between the two ships: striving himself, at the same time, to be the first who should tread the hostile deck, but unaccustomed to the effects of the shock experienced on such

occasions, he also was precipitated into the deep: some of the sailors observed him, put out their boat, saved him, and brought him back to the ship; stunned and half drowned as he was, he fought so as to excite the notice of the whole crew. His family, on hearing this account, gave him the command of a vessel, and he had not made many cruizes before the government promoted him to be captain of a frigate.'—

The author observes, respecting the law of the maximum:

'This law, though wholly revolutionary, had nearly overturned the revolution; it annihilated commerce. While it was in force, the administrators of the hospitals of Paris waited on one of the principal magistrates of the day. They told him that, in consequence of the impossibility of procuring corn at the fixed maximum, they should be obliged to turn out of the hospitals the poor and the sick, among whom they had already ceased to make distributions. "*Think you,* (asked the magistrate,) *that it is possible to get corn by paying more than the maximum?*"—"*Yes, Citizen, but on the pain of death!*"—"*Alas! death,* (replied the magistrate,) *do you fear it when you can save the lives of so many miserable beings?*" After an instant's reflection, he added, "*You are right; you are four; you shall not expose yourselves, it is better that one should; I will give you an order to buy it on my personal responsibility.*"'

Thus even the punishment of death could not enforce the observance of the law of maximum in France, under a government allowed to be the strongest that the world ever saw, namely that of *Robespierre*. Let the proposers of a similar law here well consider this!

The object of the Second Volume of this work is to shew how the trident of the seas, and the advantages of commerce, may be wrested from the hands of Great Britain, and placed in those of France. The latter country is said to be intitled to this pre-eminence, because she is better adapted for it by her situation, and the extent of her territory; and because, instead of abusing it, she would render it subservient to the welfare of other nations. Each state is addressed separately on this head. To some, bribes are offered; and others are reminded of kindnesses rendered to them by France, and of injuries which they are asserted to have received from Great Britain.

Hamburgh, the author says, favours the English commerce, and gave up Napper Tandy. On these accounts, and for the benefit of free trade, Prussia is invited to take possession of that city. With a view to the general good, the same Prussia is also requested to seize Hanover, because it is absurd that George III. should be at once a German and an Englishman. The glory, which the King of Prussia would acquire from the restoration of his part of Poland, is also very delicately suggested to him.—We believe that this monarch will be satisfied with promoting the good of Europe, by adopting only the former part of this advice.

The Swiss are cautioned to beware of Austria; and they are reminded of the injuries which they have suffered from the son of Rodolph of Hapsburg: but nothing is said of the partiality shewn to them by the father. The Dutch are put upon their guard against *us*, because we mean to be avenged for the horrors committed by them at Amboyna! Denmark is set against us, by being told that we mean nothing less than to seize the whole kingdom and its dependencies. Sweden is thus addressed:—'If Albion, like another Troy, must perish by the united attacks of the new Greeks, your redoubted valour will secure to you the honorable post which it becomes you to occupy. Call to mind Charles XII., and the battle of Narva.'

The reader will observe that, when this author wrote, Paul had not then wholly forsaken the coalition. That monarch is asked, how he could answer to the shade of his ancestor Peter the Great, for his conduct towards France; and the writer farther says to him: 'The Bosphorus expected thy ships, and the antient Byzantium awaited thee as another Constantine, to establish the empire of the East.'—The Turk is told that France had no other means of attacking the British commerce in India, than through Egypt; that she wished to punish the Beys, whose insults were intolerable, and who were ever rebelling against the Sultan; and that it was to be regretted that his sublime highness suffered himself to be prejudiced against France by English arts. Selim is addressed as a prince possessing elevation of soul; and he is desired to rouse himself into becoming exertions.

The soil of Britain is here said to be barren, and the air thick, humid, and unwholesome. Its inhabitants hate strangers, and are still what they were in the days of Horace, *hospitibus feri*. France has experienced scarcely a calamity which is not to be laid at the door of Britain; and the victories of the latter cover her with disgrace, because she buys them with her gold; while glory attends the great republic even in her very defeats.

Other authors, and even the present, talk much of the philosophy, the literature, the polished manners, and the philanthropy, which the *Great Nation* cultivates. How happens it, then, that its writers wholly disregard fairness, truth, and candour; and that they are disgraced by nationality, spleen, and rancour? Seldom have we perused volumes more replete with calumnies, misrepresentations, and falsehoods, than those which are before us. We are convinced, however, that till men lose every feeling of impartiality and common sense, fabrications like the present will utterly fail of their object, and recoil on their authors and their abettors.

Art. XVI. *Nouveaux Contes Moraux,* &c. *i. e.* New Moral Tales. By **Marmontel.** 8vo. 4 Vols. Paris. 1801. Imported by De Boffe, London, Price 18s. sewed.

Recollecting the pleasure which we formerly received from the inventive genius and sprightly talents of the deceased author of these volumes, we took them up with an avidity and a confidence which precluded all idea of disappointment. If, said we to ourselves, these tales be genuine, (of which, we are told in the preface, the widow of Marmontel has given the public an assurance,) we shall be much entertained: for, though the vigor of his mind may be in some degree abated, and the brilliancy of his setting may not altogether equal that of his meridian sun, yet Marmontel must be Marmontel; and this new collection of Moral Tales must, by their prominent features, evince their affinity to those of which we gave an account in an early volume of our Review. (See M. R. vol. xxx. p. 59.) This consanguinity is proved indeed by indisputable marks; and, being the production of his graver years, these tales are more moral than those which were before published. If, also, they have lost some of the exuberance which distinguished the former, our opinion of them will shew that the merit of these is not lessened on that account.—The editor says that they will be found to possess equal merit with those tales which have given celebrity to the name of Marmontel; that they display, in captivating language, invention, interest, ease, and elegance; that the moral which they inculcate is always amiable and pure; and in short that it has been the principal object of the author, to form the mind and taste of the rising generation, and to develop those germs of virtuous sentiments which nature has implanted in the human heart.—A publication of such a tendency, we can have no reluctance in recommending to the British public.

The introductory tale is intitled *the Evening Meeting;* and it describes a society of intimate friends, who, during the commotions of Paris, assembled at the country-house of a Madame *de Verval.* As this lady was a great lover of stories, and possessed the talent of reciting them in the most natural and agreeable manner, she proposed that, for amusement, each of the party should in turn form and recount a tale, including the most interesting events of their life, without invading the sacred recesses of confidence. This proposition being accepted by the whole party, each narrates a personal memoir; l the general conclusion from the whole is that the parts of our lives, which have contributed most to our happiness, are those which have originated in virtuous sentiments, or have been occupied in acts of benevolence.

The second tale is called *the Tripod of Helen*;, and its object seems to be to ridicule the pride of philosophy, and to shew the limits of science. *Marmontel* might have taken these lines of Pope for his motto:

> " In parts superior what advantage lies?
> Say, for thou canst, what is it to be wise?
> 'Tis but to know how little can be known,
> To see all others' faults and feel our own."

This doctrine is illustrated with great vivacity of imagination, and excellent satire; and here we recognize the hand of MARMONTEL himself. The scene is laid in remote antiquity. He supposes that Helen and Menelaus, being reconciled after the destruction of Troy, were returning to Lacedæmon, when they were assailed by a violent tempest as they were passing through the Cyclades, and were in imminent danger of being wrecked on the island of Cos. At this instant, Helen invoked the inconstant God of the ocean to protect a female whose disposition was so similar to his own; and, in order to give effect to her prayer, she presented him with a Golden Tripod, which had been saved from the pillage of Troy. On throwing this offering into the sea, the storm subsided, and the danger disappeared.—During six hundred years, this tripod lay at the bottom of the ocean: but at last it was again brought to light by some fishermen. After some contention about the property, between the neighbouring islands, it was wisely agreed to refer the matter to the decision of the Delphic Oracle; who settled the dispute by ordering the tripod to be presented to *the Wisest of the Wise*. Where, however, were they to find this distinguished personage? They were puzzled to ascertain to which of the seven wise men, who flourished in Greece at that period, this title belonged: but, apprehending that this was a question which the philosophers themselves could easily determine, they appoint deputies to wait on them respectively; who commence with an application to *Thales*, the Milesian, their neighbour.

This philosopher, however, fairly confesses that all his knowlege has only served to convince him *how little he knows*; and that he continues his researches only with the view of encouraging his disciples, and in the hope that time, in his wonder-working progress, may lift up some corner of the immense veil of nature. He therefore advises them to offer the tripod to *Solon*, who pursues the straight path to usefulness in the study of man, and whose object is to render him better and happier.—In consequence, the deputies next apply to the *Athenian legislator*, but with no better success. Solon re-

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fers them to *Bias*, *Bias* to *Chilo* the Spartan, &c. and thus the tripod is bandied about from sage to sage; each of whom, acknowleging his own insufficiency and weakness, rejects the epithet of *the Wisest of the Wise*. In this conduct, perhaps, they are represented as much wiser than they really were; for here it appears that they *knew themselves*, which is one of the most difficult attainments. The seven wise men of Greece, each rejecting for himself the high compliment of *the Wisest of the Wise*, agree to give their several definitions of wisdom; and to award the tripod to him who should unite its characters in the highest degree. One defines it to consist in an *unalterable tranquillity of mind, under all the diversities of fortune*: another, in *a profound self knowlege, applied in rendering ourselves good and happy*: a third, *in the moderation of our desires*; the fourth, in the *power of regulating the present, and preparing for the future, by the experience of the past*; another, *in a strength of mind which is capable of resisting the passions*; and the sixth, *in the absolute empire of reason over the will*.—Scarcely are these definitions of wisdom given, when *Bias* concludes by deciding that these attributes can never unite in any individual mortal, and that they can belong only to a God. Hence, it is decreed that the Golden Tripod should be carried to the temple at Delphos, and there consecrated to Apollo.

Having but lately received these volumes, and having now approached to the close of our present Appendix, we cannot enter into an analysis of the other tales which they contain: but we shall subjoin the titles of them, in order to give our readers some idea of their nature and subjects. III. *The Lesson of Misfortune*. IV. *The School of Friendship*: in which we have a tutor resembling Sir Charles Grandison, and a pupil not unlike Emily Jervis, innocently in love with him. V. *The Generous Breton*. VI. *The Error of a good Father*. This tale was related by *Cideville* to *Voltaire* when he was ill:—the descriptions in it are beautifully pathetic. VII. *The Casket*. VIII. *The Self-Rivals*. IX. *The Village Breakfasts*. X. *The Watermen of Besons*. XI. *It must be so*. XII. *The Hermits of Murcia*. XIII. *Palemon*, an Arcadian Pastoral, from two pictures by *Poussin*. XIV. *Fire-side-recollection*. XV. *The Mountain of the two Lovers*.

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Prefixed to the 1st vol. is a portrait of the author; under which is a memorandum that JEAN-FRANCOIS MARMONTEL was born on the 11th of July 1723, and died at Abbeville, Dec. 29, 1799.

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